

BIBLIA The Byble, that

is the holy Scripture of the
Olde and New Testament,
faithfully translated in
to English.

M.D. XXXV.

S. Paul. II. Tella. III.

Staye for us, that the worde of God maye haue free
passage and be glorified.

S. Paul. II. Collo. III.

Let the worde of Christ dwell in you plentifully in al
wisdom.

Isaie. L.

Let not the Booke of this lawe departe out of thy
mouth, but exercise thy selfe therein daye and nyght,
that thou mayest hope and do euery thinge according
to it that is written therein.



These are the lawes, that
you shall keepe before them.



ISAIA



MARCI. 16.

So youre waye into all the
worlde, & preach the Gospel.



MATTH. 2



¶ Because that whan thou go

est to study in holy scripture, thou shuldest do it with reuerence, ther
foze for thy instruction & lounge admonition thereto, the Reue-
rende father in god, Nicolas, Bisshope of Salisburp hath
prescribed the this prayer folowynge, taken
out of the same.

Iacob. 3. **L**orde God almyghty which longe agoo saydest by the
mouthe of James thyn Apostle: If any of you lacke wys-
dom, let hym aske it of God which geueth it plenteously
to all men, and casteth no man in the tette, and it shal be
geuen hym. Heare my petition for this thy promys sake.
Let my prayer ascende luckely in to thy syght lyke incense. Let thyn
eare be attent vnto my depe desyre. Geue me wysdome which is eue
assistent about thy seate. And put me not out from amonge thy
cheyn, for I am thy seruaunt and sonne of thy handmaide. Let me
her (I meane thy godly wysdome) out of thyn holy heauens, and
from the trone of thy maiesty, that she maye be with me, and laboure
with me, & I may knowe what is acceptable in thy syght. Oh let me
p. sal. 118. me goodnes, nourtoure, and knowlege, for I beleue thy commaunde-
mentes. Thou art good and gracious, instructe me in thyn ordy-
naunces. Let myne hertie besechynge ascende in to thy presence. Geue
me vnderstandynge accordynge to thy worde. Oh geue me vndersto-
dynge, and I shall kepe thy lawe, & I shall kepe it with all myne
p. sal. 118. herte. Shewe me thy wayes o Lorde, & teache me thy patthes. Leade
me in to thy trueth and let me, for thou art the God of my helth.
p. sal. 118. And on the do I depende alway. Heare now my voyce o Lorde with
which I haue cryed vnto the. Haue mercy vpon me, and graciously
heare me for Iesus Christes sake oure Lorde, which lyueth and cryg-
neth with the his father & the holy goost worlde without ende. Amen.

¶ After the ende of any Chapter (yf thou wilt) thou
mayest saye these verses folowynge.

Psal. 118. **L**eade me (o Lorde) in thy waye, and let me walke in thy trueth.
Oh let myne herte deelyte in fearynge thy name.
O dye my goynges after thy worde, that no wyckednes reygne
in me.
Kepe my steppes within thy patthes, lest my fete turne in to any
contrary waye.

¶ Unto the most victorious Prince

and our most gracious soueraigne Lorde, kynge Henry the
kyng of Englonde and of Fraunce, lorde of Irelande, &c.
Defendour of the fayth, and vnder God
the chefe and suppreme
heade of the
Church of Englonde.

¶ The ryght & iust administracyon of the lawes that God gaue vnto Moyses
and vnto Iosua: the testimonye of faythfulnes that God gaue of Dauid: the
plenteous abundaunce of wysdome that God gaue vnto Salomon: the lucky
and prosperous age with the multiplicacyon of sede whiche God gaue vnto
Abraham and Sara his wyfe, be geue vnto you most gracious Prince, with
your dearest iust wyfe, and most vertuous Princesse, Quene Anne, Amen.

Caiphas beyng bysshope of that ycare, lyke a blynde prophete (not
vnderstandynge what he sayd) propheticd, that it was better to put
Christ vnto death, then that all the people shulde peryshe: he mea-
nyng, that Christ was an heretike, a deceauer of the people, & a de-
stroyer of the lawe, and that it was better therfore to put Christ vnto
death, than to suffre hym for to lyue, and to deceaue the people. &c.
where in very dede Christ was the true prophete, the true Messias, and the onely
true Sauour of the worlde, sent of his heauenly father to suffre the moste cruell,
most shamefull, and most necessary death for our redempcyon: accordynge to þ
meanynge of the prophete truly vnderstande.

Euen after the same maner þ blynde bysshope of Rome, (that blynde Baalam
I saye) not vnderstandynge what he dyd, gaue vnto your grace this tytyle: Defen-
dour of the fayth, onely bycause your hyghnes suffred your bysshoppes to burne
Gods worde the rote of fayth, and to persecute the louers and mynisters of þ same.
where in very dede the blynde bysshope (though he knewe not what he dyd) pro-
pheticd, that by the ryghteous administracyon and contynuall diligence of youre
grace, the fayth shulde so be defended, that Gods worde the mother of fayth with
the frutes therof, shulde haue his fre course thorowe out all Christendome, but spe-
cially in your realme.

If your hyghnesse now of your princely benygnyte will pardon me to compare
these two bysshoppes (I meane bysshope Caiphas and the bysshope of Rome) &
theyr prophetes together, I doute not but we shal fynde them agree lyke byethren,
though the one be a Iewe and the other a counterfayte Christian. First, Caiphas
propheticd that it was better to put Christ vnto death, then that the people shulde
peryshe. The bysshope of Rome also, not knowynge what he propheticd, gaue
your grace this tytyle: Defendour of the fayth. The trueth of both these prophe-
cies is of the holy goost (as was Baalamis prophete) though they that spake the,
knewe not what they sayd. The trueth of Caiphas prophete is, that it was neces-
sary for mans saluacyon, that Christ by his death shulde overcome death, and re-
deme vs. And the trueth of oure Baalamis prophete is, þ your grace in very dede
shulde defende the fayth, & euen the true fayth of Christ, no dreames, no fables, no
heresie, no papistcally inuencions, but the vncorrupte fayth of Gods most holy
worde, which to set forth (prayed be the goodnes of God, and increace youre grac-
ous purpose) your hyghnes with youre most honorable counsell, applyeth all his
study and endeuoure.

These two blynde bysshoppes now agree in þ vnderstandynge of theyr prophetes:
for Caiphas taketh Christ for an heretike, oure Baalam taketh the worde of Christ
for heresie. Caiphas iudgeth it to be a good dede to put Christ vnto death, that he
*..



An Epistle

Shulde not deceaue the people. Our Balaam calleth defendynge of the fayth, the suppressyng, keepyng secreete, and burnyng of the worde of fayth: lest the lyght thre of shulde bitter his darknes: lest his owne Decretales & Decrees, his owne lawes and constitutions, his owne statutes and inuencions shulde come to none effecte: lest his intollerable exactions and usurpacions shulde lose theyr strengthe: lest it shulde be knowne what a thefe and murderer he is in the cause of Christ, and how haynous a traytoure to God and man in defraudyng all Christen kynges & prynces of theyr due obedience: lest we poure graces subiectes shulde haue eyes in the worde of God, at the last to spee out his crafty conuepaunce and iuglynges: and lest men shulde se, how soe he and his false Apostles haue deceaued all Christendome, specially poure noble realme of Englonde.

Thus your grace seyth how brotherly the Jewysch bysshoppe and our Balaam agree together, not onely in mytter and outward appearaunce: but as the one persecuted the Lorde Iesus in his owne persone, so doth the other persecute his worde and respyeth his holy ordynaunce in the auctorite of his anoynted kynges. For so moche now as the worde of God is the onely trueth that bypueeth awaye all lyes, and discloseth all iuglyng and disceate, therfore is our Balaam of Rome so lothe that the scripture shulde be knowe in the mother tonge: lest yf kynges and prynces (specially aboue all other) were exterpysed therein, they shulde reclame and chalenge agayne theyr due auctorite, which he falsely hath usurped so many peres, and so tye hym shorter: and lest the people beyng taught by the worde of God, shulde fall from yf false fayned obediēce of hym and his disguised Apostles, vnto the true obediēce commaunded by Gods owne mouth: as namely, to obey theyr pryncce, to obey father and mother. &c. and not to steppe ouer father and mothers hely to enter in to his paynted religions, as his pprocrites teach: for he knoweth well ynough, that yf the cleare Sonne of Gods worde come ones to the heate of the dape, it shal bypue awaye all the foule myst of his deuylsh doctrines. Therfore were it moze to the mayntenaunce of Antichristes kyngdome, that the worlde were styll in ignorance and blyndnes, and that the scripture shulde neuer come to lyghte. For the scripture (both in the olde testament and in the new) declareth most abouerdantly that the office, auctorite and power geuen of God vnto kynges / is in earth aboue all other powers: let them call the selues Popes, Cardynalles, or what so euer they will, the worde of god declareth them (ye and commaundeth them vnder payne of dampnacion) to be obedient vnto the tempozall swerde: As in the olde Testament all the Prophetes, Priestes and Leuites were. And in the new Testament Christ & his Apostles both were obedient them selues, and taught obediēce of all men vnto theyr prynces ad tempozall rulers: which here vnto vs in the worlde present the persone of God, and are called Goddes in the scripture, bycause of the excellēcy of theyr office. And though there were no mo auctorities but the same, to proue the preminence of the tempozall swerde, yet by this the scripture declareth playnly, that as there is nothyng aboue God, so is there no man aboue the kyng in his realme but that he onely vnder God is the chefe heade of all the cōgregacyon and church of the same. And in token that this is true, there hath ben of olde antiquite (and is yet vnto this dape) a lounge ceremonye vsed in your realme of Englonde, yf whā your graces subiectes reade your letters, or begynne to talke or come of your hyghnes, they moue theyr bonettes for a signe & token of reuerence vnto your grace, as to theyr most soueraigne lord & heade vnder God, which thyng no man vbleth to do to eny bysshoppe, wherby (yf our vnderstondyng were nat blynded) we myght euidently perceaue, that euen very nature teacheth vs the same, that scripture comaundeth vs: and that lyke as it is agaynst Gods worde that a kyng shulde not be the chefe heade of his people, euen so (I saye) is it agaynst kynde that we shulde knowe any other heade aboue hym vnder God.

And that no prest nor bysshoppe is exempte (nor can be lawfully) from the obediēce of his pryncce, the scripture is full both of strypte commaundementes, & practises of the

vnto the Kynges hyghnesse.

of the holpest men. & Aaron was obedient vnto Moses, and cal led hym his lord, & thogh he was his owne brother. Eleasar and Phineas were vnder the obediēce of Josua. & Nathan the prophete fell downe to the grounde before kyng David, he had his pryncce in such reuerence (he made not the kyng for to kysse his fote as the bysshoppe of Rome maketh Emperours to do) notwithstanding he spared not to rebuke hym, and that ryght sharply whan he fell from the worde of God to adultery and manslaughter. For he was not afrayed to reprove hym of his synes, nomoze than Helyas the prophete stode in feare to saye vnto kyng Achab: & It is thou and thy fathers house that trouble Israel, because ye haue forsaken yf commaundementes of the Lorde, and walke after Baal. And as Johan Baptyste durst saye vnto kyng Herode: It is not lawfull for the to take thy brothers wyfe. But to my purpose I passe ouer innumerable mo ensamples both of the olde Testament and of the new, for feare lest I be to tedious vnto your grace. Summa, in all godly regimentes of olde tyme the kyng and tēpōzall iudge was obeyed of euery man, and was alwaye vnder God the chefe and supreme heade of the whole cōgregacyon, and deposed euen prestes whan he sawe an vrgēt cause, as Salomon dyd vnto Abiathar. who coulde than stonde agaynst the godly obediēce of his pryncce (excepte he wolde be at despaynce with God and all his holy ordynaunces) that were wll acquaynted with the holy scripture, which so earnestly cōmendeth vnto euery one of vs the auctorite and power geuen of God vnto kynges and tempozall rulers. Therfore doth Moses so strately forbyde the Israelites to speake Crod. so moche as an euell worde agaynst the pryncce of yf people, moche lesse than to dysobey hym, or to withstonde hym. Doth not Jeremy the prophete and Baruc also Jerem. exhorte the people in captiuite, to praye for the prosperous welfare of the kyng of Babilon, and to obeye hym, though he was an infidelle? In the new Testament Bar. 20 whā our sauoure Christ (beyng yet fre & Lorde of al kynges & prynces) shewed his obediēce in payenge the tribute to oure ensample, & dyd he not a miracle there in puttynge the pece of money in the fysshes mouth (that Peter myght paye the custom therwith) and all to stablyshe the obediēce due vnto prynces? & dyd not Joseph and Mary the mother of our sauour Christ departe fro Nazareth vnto Beth leē, so farrestom home, to shewe theyr obediēce in payenge the tare to the pryncce? And wolde not oure Sauoure be bozne in the same obediēce? & Doth not Paule pronounce hym to respyte God hym selfe, that respyteth the auctorite of his pryncce? And (to be shorte) the Apostle Peter dothe not onely stablyshe the obediēce vnto prynces and tempozall rulers: but affirmeth playnly the kyng (and no bysshoppe) to be the chefe heade. Innumerable places mo are there in scripture, which bynde vs to the obediēce of oure pryncce, and declare vnto vs, that no man is nor can be lawfully excepte from the same: but that all the mynisters of Goddes worde are vnder the tēpōzall swerde: & prynces onely to owe obediēce vnto God & his worde.

And where as Antichrist vnto poure graces tyme dyd thrust his heade into yf imperiall crowne of your hyghnes (as he doth yet with other noble prynces mo) that lerned he of Sathā the authour of pryde, and therein doth he both agaynst the doctryne & also agaynst yf ensample of Christe: whiche because his kyngdome was not of this worlde, medled with no tempozal matters, as it is euident both by his wordes and practyse: Luc. xii. Math. xxvi. Joh. vi. Joh. xviii. where he yf hath eyes to se, maye se: & he yf hath eares to heare, maye heare, yf Christes admynistacion was nothyng tēpōzall, but playne spiritual, as he hym selfe affirmeth & proueth in the fourth chapter of saynt Luke out of the prophete Esay: where all bysshoppes and prestes maye se, how farre theyr byndyng and lowlyng extendeth, and where in theyr office consisteth, namely in preachynge the Gospell. &c.

wherfore (most gracious pryncce) there is no tonge I thynke, that can fully expresse and declare the vtollerable iniuries, which haue bene done vnto God, to al prynces and to the compynalties of all christen realmes, sence they which shulde be onely the mynisters of Gods worde, became lordes of the worlde, and thrust yf true

An Epistle.

and iust pynces out of theyr rowmes. whose herte wolde not pille it (ye eue with lamentacyon) to remember but onely the vntollerable wronge done by that Antychrist of Rome vnto youre graces most noble pcedecessoure kynge John. I passe ouer his pestilent pykynge of Peter pens out of youre realme: his stealyng awaye of youre money for pardons: benefices and bysshoppes: his dilcaupng of youre subiectes soules with his deuelyshe doctrynes and sectes of his false religions: his bloudsheddyng of so many of your graces people, for booke of the scripture, whose herte wolde not be grieved (ye and that out of measure) to call to remembrance, how obstinate and disobedient, how presumptuous & stubburne that Antychrist made the bysshoppes of youre realme agaynst your graces noble pcedecessours in tymes past, as it is manifest in y Cronicles: I trust verely there be no suche now within youre realme. If there be, let them remember these wordes of scripture: Presumptuousnes goeth before destruccio, & after a proude stomacke there foloweth a fall.

What is now the cause of all these vntollerable and nomore to be suffred abhominacions? Cruelly even the ignorance of the scripture of God. For how had it els ben possyble, that such byndnes shulde haue come in to y worlde, had not y lyghte of Gods worde bene extyncte: How coulde men (I saye) haue bene so farre from the true serupce of God, and from the due obedience of theyr pynce, had not the lawe of God bene clene shut by, depicled, cast asyde, and put out of remembrance: As it was afore the tyme of that noble kynge Josias, and as it hath bene also amonge vs vnto youre graces tyme: by whose most ryghteous admynistracyon (thorowe the mercyfull goodnes of God) it is now founde agayne, & as it was in the dayes of that most vertuous kynge Josias. And prayled be the father, the sonne, and the holy goost wolde without ende, which so excellently hath endewed youre pynce ly hert with such feruentnes to his honoure, and to the welth of youre louyng subiectes, that I maye ryghtuously (by iust occasyons in youre persone) copare youre hyghnes vnto that noble and gracyous kynge, y lanterne of lyghte amonge pynces, that feruent protectour and defender of the lawes of God: which comaunded straitly (as youre grace doth) that the lawe of God shulde be redde and taught vnto all y people: set the prestes to theyr office in the worde of god: destroyed ydolatre and false ydols: put doyme all euell customes and abusyngs: set by the true honoure of God: applyed all his studye and endeuoure to the ryghtuous admynistracyon of the most vncorrupte lawe of God. &c. What felicitye was amonge y people of Jerusalem in his dayes: And what prosperous health both of soule & body foloweth the lyke mynistracion in youre hyghnes, we begynne now (prayled be God) to haue experience. For as false doctryne is the origenall cause of all euell plagges and destruccyon, so is y true executyng of the lawe of God ad the preaching of the same, the mother of all godly prosperite. The onely worde of god (I saye) is the cause of all felicitye, it byngeth all goodnes with it, it byngeth lernynge, it geueth vnderstandynge, it causeth good workes, it maketh chyldren of obedience, breuely, it teacheth all estates theyr office and duety. Serunge then that the scripture of God teacheth vs euery thyng sufficiently, both what we oughte to do, and what we oughte to leaue vndone: whome we are bounde to obey, and whome we shulde not obey: therfore (I saye) it causeth all prosperite, and setteth euery thyng in frame: and where it is taught and knowen, it lyghteneth all darkenes, cōforteth all sorow hertes, leaueh no pooze man vnhelped, suffreth nothyng amysse vnamended, letteth no pynce be disobeyed, permytteth no heresie to be preached: but refourmeth all thynges, amēdeth that is amysse, and setteth euery thyng in order. And why: because it is geuen by the inspiracyon of God, therfore is it euer byngynge profyte and frute, by teachynge, by inpyoung, by amendynge and refourmyng all the y wyl receaue it, to make them perfecte & mete vnto all good workes.

Considerunge now (most gracyous pynce) the inestimable treasure, frute & prosperite euerlastynge, that God geueth with his worde, and trustynge in his infinite goodnes that he wolde byngne my symple and rude labourer herin to good ef-

Unto the Kynge's hyghnesse.

fecte, therfore as the holy goost moued other me to do the cost herof, so was I bounden in God, to labour in the same. Agayne, considerunge youre Imperfall maiestye not onely to be my naturall soueraigne liege Lorde & chiefe heade of y church of Englode, but also the true defender and maynteyner of Gods lawes, I thought it my dutye and to belonge vnto my allegiaunce, whan I had translated this Bible, not onely to dedicate this translatyng vnto youre hyghnesse, but wholly to commytte it vnto the same: to the intent that yf any thyng therein be translated amysse (for in many thynges we sayle, euen whan we thynke so be sure) it may stode in youre graces handes, to correcte it, to amende it, to improue it, per & cleane to reiecte it, yf youre godly wysdome shall thynke it necessary. And as I do with all humblenes submitte myne vnderstandynge and my pooze translatyng vnto y spirite of truelyth in your grace, so make I this protestacyon (haupng God to recorde in my conscience) that I haue nether wrested nor altered so moch as one worde for the mayntenaunce of any maner of secte: but haue with a cleare conscience purely & fapthfully translated this out of fyue sundry interpreters, haupng onely the manifest truelyth of the scripture before myne eyes: Trustynge in the goodnes of God, that it shalbe vnto his worshippe: quietnes and tranquilitye vnto your hyghnes: a perfecte stablyshment of all Gods ordynaunces within youre graces domynion: a generall comfote to all Christen hertes, and a continuall thankfulness both of olde and yonge vnto god, and to your grace, for beyng oure Moyses, and for byngynge vs out of this olde Egypte from the cruell handes of our spirituall Pharao: For where were the Jewes (by ten thousande partes) so moch bounde vnto kynge Dauid, for subduyng of grete Goliath and all theyr enemyes, as we ate to your grace, for deliuerynge vs out of oure olde Babylon call captiuyte: For y which 17. g. deliuerance and victorie I beseeke oure onely medyatoure Iesus Christ, to make soch meanes for vs vnto his heavenly father, y we neuer be vnthankfull vnto him, vnto your grace: but that we euer increace in the feare of him, in obedience vnto your hyghnesse, in loue vnfaigned vnto oure neghbours: and in all vertue that commeth of God. To

whom for y defendynge of his blessed worde (by your graces most rightfull administracyon) be honoure and thanks, glorye and dominyon, wolde without ende, Amen.

your graces humble subiecte and daylye oratour,
Wyles Courdale.

A prologe.

Myles Couerdale Unto the Christen reader.



Considerynge how excellent knowlege and lernynge an interpreter of scripture oughte to haue in the tongues, and ponderynge also myne owne insufficiency therin, a how weake I am to perfourme þe office of a translatoure, I was the more lothe to medle with this worke. Notwithstandynge whan I cōsidered how greute pytie it was that we shulde wante it so longe, & called to my remembraunce þe aduersite of them, which were not onely of rype knowlege, but wolde also with all theyr hertes haue perfourmed þe theyr beganne, yf they had not had impediment: considerynge (I saye) that by reason of theyr aduersyte it coulde not so soone haue bene broughte to an ende, as oure most prosperous nacyon wolde sayne haue had it: the se and other reasonable causes consydered, I was the more bolde to take it in hande. And to helpe me herin, I haue had sondre translations, not onely in latyn, but also of the Douche interpreters: whom (because of theyr synghuler gyftes & speciall diligence in the Bible) I haue ben the more glad to folowe for the most parte, accordynge as I was requyred. But to saye the trueth befoze God, it was nether my labourer ner desyre, to haue this worke put in my hande: neuertheles it greued me þe other nacys shulde be more plenteouly fownded for with þe scripture in theyr mother tongue, then we: therfoze whan I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.

where as some men thynke now þe many translatyons make blusyon in þe sayth and in the people of God, þe is not so: for it was neuer better with the congregacion of god, then whan euery church almost had þe Byble of a sondre translation. Amonge the Grekes had not Origen a speciall translatyon? Had not Eulgius one peculiar, & Iherosolyme Chrysostom? Besyde the seuentye interpreters, is there not the translatyon of Aquila, of Theodotio, of Symachus, and of sondre other? Agayne amonge the Latyn men, thou findest þe euery one almost vbled a speciall & sondre translatyon: for in so moch as euery byshoppe had the knowlege of þe tongues, he gaue his diligence to haue the Byble of his awne translatyon. The doctours, as Irenaeus, Cyprianus, Tertullian, S. Iherome, S. Augustine, Hilarus & S. Ambrose vpon dyuerse places of the scripture, reade not þe texte all alyke.

therfoze oughte it not to be taken as euell, þe soch men as haue vnderstandynge now in oure tyme, exerceyse them selues in þe tongues, & geue their diligence to translate out of one language in to another. see we ought rather to geue god hys thanks therfoze, which thowow his spete stretcheth by mys myndes, so to exerceyse them selues therin. wolde god it had neuer bene left of after þe tyme of S. Augustine, then shulde we neuer haue come in to soch blindness & ignoraunce, in to soch errours & delusyons. For as soone as the Byble was cast alyde, & nomore put in exerceyse, then beganne euery one of his awne heade to wyte what so euer came in to his bryne and þe seemed to be good in his awne eyes: and so grewe þe darkness of mys tradicions. And this same is þe cause þe we haue had so many wyrters, which seldome made mencyon of þe scripture of the Byble: & though they some tyme aleged it, yet was it done so farre out of season & so wyde from þe purpose, that a mā maye well perceaue, how that they neuer sawe the orygynall.

Seynge then þe this diligent exerceyse of translatynge doth so moch good & edifyeth in other languages, why shulde it do euell in oures? Doubtes lyke as all nacjons in þe dyuersite of speeches maye knowe one God in the vnyte of faith, and be one in loue: euen so maye dyuerse translatyons vnderstande one another, & that in the head articles & grounde of oure most blessed faith, though they vble sondre wordes. wherfoze me thynke we haue greute occasyon to geue thanks vnto God, that he hath opened vnto his church the gyfte of interpretacyon & of pryncyng, and that there are now at this tyme so many, which with soch diligence and faithfulness inter-

To the reader.

prete þe scripture to the honoure of god and edifyenge of his people, where as (lyke as whan many are shutynge together) euery one doth his best to be nyest the mark. And though they can not all attayne therto, yet shuteth one nyer then another, and hytteth it better then another, yee one can do it better the another. who is now then so vnreasonable, so despytefull, or enuyous, as to abhorre him þe doth all his diligence to hytte þe prycke, and to shute nyest it, though he mysse & come not nyest the mark: Ought not soch one rather to be commended, and to be helped forwarde, that he maye exerceyse himselfe the more therin?

for the which cause (accordynge as I was desyred) I toke the more vpon me to set forth this speciall translatyon, not as a checker, not as a reprovour, or despyser of other mens translatyons (for amonge many as yet I haue founde none without occasyon of greute thankesgeyunge vnto god) but lowly & saythfully haue I folowed myne interpreters, & that vnder correccion. And though I haue sayled eny where (as there is noman but he mysse in some thyng) loue shall constreine all to þe best without eny petyer iudgment. There is noman lyuynge þe can se all thynges, ne ther hath god geuen eny man to knowe euery thyng. One seyth more clearly then another, one hath more vnderstandynge then another, one can vtter a thyng better then another, but noman ought to enuye, or dyspyse another. He that can do better then another, shulde not set him at naught þe vnderstandeth lesse: yee he that hath þe more vnderstandynge, ought to remembre that the same gyfte is not his but Gods, and þe God hath geue it him to teach & enfourme the ignoraunt. yf thou hast knowlege therfoze to iudge where eny faute is made, I doute not but thou wilt helpe to amende it, yf loue be toynded with thy knowlege. Howbeit wherin so euer I can perceaue by my selfe, or by the informacyon of other, that I haue sayled (as it is no wonder) I shall now by the helpe of God ouerloke it better & amende it.

Now wil I exhorte the (who so euer thou be þe readeest scripture) yf thou syndest oughte therin þe thou vnderstandest not, or that appeareth to be repugnaunt, geue no temerarious ner hasty iudgment therof: but ascribe it to thyne awne ignoraunce, not to the scripture, thynke þe thou vnderstandest it not, or þe it hath some other meanynge, or þe it is haply ouersene of þe interpreters, or wyonge prynced. Agayne, it shall greatly helpe þe to vnderstande scripture, yf thou marke not onely what is spoken or wyrtten, but of whom, & vnto whom, with what wordes, at what tyme where, to what intent, with what circumstance, consyderynge what goeth befoze, and what foloweth after. For there be some thynges which are done & wyrtte, to the intente þe we shulde do lyke wyse: as whan Abraham beleueth God, is obedient vnto his worde, & defendeth Loth his kynsman from violent wronge. There be some thynges also which are wyrtte, to the intente þe we shulde eschue soch lyke. As whan Dauid lyeth with Arias wyse, & causeth him to be slayne. Therfoze (I saye) whan thou readeest scripture, be wyse & circumspecte: & whan thou comest to soch straunge maners of speakynge & darke sentences, to soch parables & similitudes, to soch dreames or byllions as are hyd from thy vnderstandynge, comytte them vnto God or to the gyfte of his holy spete in them þe are better letned then thou.

As for the commendacyon of Gods holy scripture, I wolde sayne magnifye it as it is worthy, but I am farre vn sufficient therto. & therfoze I thoughte it better for me to holde my tounge, then with few wordes to prayse or commende it: exhortynge þe (most deare reader) so to loue it, so to cleue vnto it, & so to folowe it in thy dayly conuersacyon, yf other men seynge thy good workes & the frutes of þe holy goost in the, maye prayse the father of heauen, & geue his worde a good repoyte: for to lyue after the lawe of God, & to leade a vertuous conuersacyon, is the greatest prayse þe thou canst geue vnto his doctryne.

But as touchynge the euell repoyte and dysprayse that the good worde of God hath by the corrupte and euell conuersacyon of some, þe dayly heare it and professe it outwardly with theyr mouthes, I exhorte þe (most deare reader) let not þe offende thener withdawe thy mynde fro the loue of þe trueth, nether moue þe to be partaker in lyke

A prologe.

Unthankfulness: but seynge þ lighte is come in to the worlde, loue nomore the wo-
kes of darknes, receaue not the grace of god in vayne. Call to thy remembraunce
how louynge & mercifull God is vnto the, how kyndly and fatherly he helpeth the
in al trouble, teacheth thyne ignoraunce, healeth the in all thy syknesse, forgeueth
the all thy synnes, fedeþ þ, geueth the drynke, helpeth þ out of peryl, noyeth the
in straunge countrees, careth for the, & seyth þ thou warte nothyng. Call this to
mynde (I saye) & that earnestly, and consydre how thou hast receaued of god all the
se benefices (ye and many mo then thou canst desyre) how thou art bounde lyke wi-
se to shewe thy selfe vnto thy neyghboure as farre as thou canst, to teach him yf he be
ignoraunt, to helpe him in all his trouble, to heale his syknes, to forgeue him his
offences, and that hartely, to fede him, to cherishe him, to care for him, and to se þ he
warte nothyng. And on this behalfe I beseeke the (thou þ hast þ ryches of this worl-
de, and louest God with thy harte) to lyfte vp thyne eyes, and se how grete a multi-
tude of poore people renne thorow euery towne: haue pitie on thyne awne flesh, hel-
pe them with a good harte, and do with thy counsell all that euer thou canst, that
this vnshamefast beggynge maye be put downe, that these ydle folkes maye be set
to laboure, & that soch as are not able to get theyr lyuynge, maye be prouyded for.
At the leest thou þ art of counsell with soch as are in auctoryte, geue them some oc-
casyon to cast theyr heades together, and to make prouysyon for the poore. But the
in remembraunce of those noble cyties in other countrees, that by the auctoryte of
theyr prynces haue so rychely ad well prouyded for theyr poore people, to the grete
shame & dishonour of vs, yf we lykewys receauynge þ worde of God, shewe not
soch lyke frutes therof. wolde God þ those men (whose office is to maynteyne þ co-
mon welth) were as diligent in this cause as they are in other. Let vs beware by
tymes, for after unthankfulness there foloweth euer a plage: the merciful hande of
God be with vs, & defende vs that we be not partakers therof.

Drute.
6. a.

Go to now (most deare reader) & syt the downe at the Lordes fete and reade his
wordes, & (as Moses teacheth the Jewes) take them in to theyr herte, & let thy tal-
kyng & communicacion be of them whan thou syttest in thyne house, or goest by þ
waye, whan thou lyest downe, & whan thou rysest vp. And aboue all thynges sal-
thyon thy lyfe, & couersacion acordyng to the doctryne of the holy goost therein, that
thou mayest be partaker of þ good promyses of god in the Byble, & be heyre of his
blessynge in Christ. In whom yf thou put thy trust, & be an vnspayed reader: or hea-
rer of his worde with thy hert, thou shalt fynde swetenesse therein, & spye wonderous
thynges, to thy vnderstonnyng, to the auoydynge of all sedycious sectes, to the ab-
horrynge of thy olde synfull lyfe, & to the stablyshynge of thy godly conuersacion.

In the first boke of Moses (called Genesis) thou mayest lerne to knowe the al-
myghty power of god in creatynge all of naught, his infinite wysdome in ordynyng
the same, his ryghteousnes in punysshynge þ vngodly, his loue & fatherly mercy in
comforynge the righteous with his promyses, &c.

In the seconde boke (called Exodus) we se the myghty arme of god, in deli-
uerynge his people from so grete bondage out of Egypte, and what prouysyon he
maketh for them in the wilderness, how he teacheth them with his wholsome worde
and how the Tabernacle was made and set vp.

In the thyrde boke (called Leviticus) is declared what sacrifices the prestes &
Leuites vled, and what theyr office & ministracyon was.

In the fourth boke (called Numerus) is declared how the people are nombred
and mustred, how the captaynes are cholen after þ trybes & kynreds, how they we-
te forth to þ battayll, how they pitched theyr tentes, & how they brake vp.

The fyfth boke (called Deuteronomium) sheweth how that Moses now beyn-
ge olde, rehearseth the lawe of god vnto þ people, putterh them in remembraunce
agayne of all the wonders & benefices that god had shewed for them, and exhorteth
them earnestly to loue þ Lord theyr god, to cleue vnto him, to put their trust in him
and to herken vnto his voyce.

To the reader.

After the death of Moses doth Josue bynge the people in to the lode of promes
where God doth wonderous thynges for his people by Josue, which distributeth þ
londe vnto them, vnto euery trybe theyr possession. But in theyr wealth they forgat
the goodnes of God, so that oft tymes he gaue the ouer in to the hande of theyr ene-
mies. Neuertheles whan so euer they called faithfully vpon him, and conuerted, he
delyuered them agayne, as the boke of Judges declareth.

In the boke of the kynges, is describde the regiment of good and euell pryn-
ces, and how the decaye of all nacions cometh by euil kynges. For in Jeroboam
thou seyst what myschefe, what ydolatre & soch like abhominacyon foloweth, whā
the kyng is a maynteyner of false doctryne, & ad causeth the people to synne agaynst
God, which fallinge awaye from gods worde, increased so sore amonge them, that
it was the cause of all theyr sorowe and misery, & the very occasion why Israel first
and then Juda, were carryd awaye in to captiuite. Agayne, in Josaphat, in Eze-
chias and in Josias thou seyst the nature of a vertuous kyng. He putterh downe
the houses of ydolatre, seyth that his prestes teach nothyng but þ lawe of God, & 2. Par.
naundeth his lordes to go with them, and to se that they teach the people. In these
kynges (I saye) thou seyst the cōdycion of a true defender of þ fayth, for he spareth
nether cost ner laboure, to maynteyne the lawes of God, to seke the welth & prosperi-
ty of his people, and to rote out the wicked. And where soch a prince is, thou seyst a-
gayne, how God defendeth him and his people, though he haue neuer so many ene-
mies. Thus wente it with the in the olde tyme, and euen after þ same maner goeth
it now with vs: God be prayesd therfore, & graunte vs of his fatherly mercy, that
we be not unthankfull: lest where he now geueth vs a Josaphat, an Ezechias, yee
a very Josias, he sende vs a Pharaao, a Jeroboam, or an Achab.

In the two first boke of Esdras & in Hester thou seyst the deliuerance of the
people, which though they were but fewe, yet is it vnto vs all a speciall cōfōrte, for
so moch as God is not forgetfull of his promes, but byngeth them out of captiui-
te, acordyng as he had tolde them before.

In the boke of Job we lerne comfōrte and patience, in that God not onely pu-
nysheth the wicked, but proueth & tryeth the iust and righteous (howbeit there is
noman innocent in his sighte) by dyuerse troubles in this lyfe, declaryng thereby, þ
they are not his bastardes, but his deare sonnes, and that he loueth them.

In the Psalmes we lerne how to resorte onely vnto God in all oure troubles,
to seke helpe at him, to call onely vpon him, to satle oure myndes by paciēce, & how
we ought in prosperite to be thankfull vnto him.

The Proverbes and the Preacher of Salomon teach vs wysdome, to knowe
God, oure owne selues, and the worlde, and how vayne all thynges are, saue onely
to cleue vnto God.

As for the doctryne of the Prophetes, what is it els, but an earnest exhortacion
to eschue synne, & to turne vnto God: a faythfull promes of the mercy & pardon of
God, vnto all them þ turne vnto him, and a threatenynge of his wrath to the vngod-
ly: sayynge that here and there they prophete also manifestly of Christ, of þ expul-
sion of the Jewes, and callynge of the Hethen.

Thus moch thought I to speake of þ olde Testament, wherein almyghtie God
openeth vnto vs his myghty power, his wysdome, his louynge mercy & righteouf-
nesse: for the which cause it oughte of no man to be abhorred, despyled, or lyghtly re-
garded, as though it were an olde scripture þ nothyng beloged vnto vs, or þ now
were to be refused. For it is Gods true scripture & testimony, which the Lord Je-
sus commaundeth the Jewes to search, who so euer beleuech not the scripture, bele-
ueth not Christ, and who so refuseth it, refuseth God also.

The New Testament or Gospell, is a manifest and cleare testimony of Christ
how God perfourmeth his ooth and promes made in the olde Testament, how the
New is declared and included in the Olde, and the Olde fulfilled and verifed in
the New.

2. Par.
17. b.

Jo. 5. d

A prologe.

Now where as the most famous interpreters of all geue sondyng iudgements of the terte (so farre as it is done by þe sperte of knowlege in the holy goost) me thynke noman shulde be offended there at, for they referre theyr doinges in mekenes to the sperte of trueth in the congregacyon of god: a sure I am, that there cometh more knowlege and vnderstandinge of the scripture by theyr sondyng translacions, then by all the gloses of oure sophistical doctours. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els he him selfe) more manifestly by a more playne vocable of the same meanyng in another place. Be not thou offended therfore (good Reader) though one call a scribe, that another calleth a lawyer: or elders, that another calleth father & mother: or repentaunce, that another calleth pennaunce or amendement. For yf thou be not discaued by mens tradicions, thou shalt fynde nomore dyuersite betwene these termes then betwene foure pens and a grote. And this maner haue I vsed in my translacion, calling it in some place pennaunce, that in another place I call repentaunce, and that not onely because the interpreters haue done so before me, but that the aduersaries of the trueth maye see, how that we abhorre not this worde pennaunce (as they vntruly reporte of vs) no more then the interpreters of latyn abhorre penitere, whan they reade resipiscere. Onely oure hertes desyre vnto God, is, that his people be not blynded in theyr vnderstandyng, lest they beleue pennaunce to be ought saue a very repentaunce, amendement, or conuersyon vnto God, and to be an vnfayned new creature in Christ, and to lyue acording to his lawe. For is shall they fall in to the olde blasphemie of Christes bloude, and beleue, that they the selues are able to make satisfaccion vnto God for theyr awne synnes, from the which erroure god of his mercy and pléteous goodnes preferue all his.

Now to conclude: for so moch as all the scripture is wyrtten for thy doctryne & ensample, it shalbe necessary for the, to take holde vpon it, whyle it is offred the, pee and with ten handes thankfully to receaue it. And though it be not worthely ministered vnto the in this translacion (by reason of my rudnes) yet yf thou be seruet in thy prayer, God shal not onely sende it the in a better shappe, by the mynistracyon of other that beganne it afore, but shall also moue the hertes of them, which as yet medled not withall, to take it in hande, and to bestowe the giste of theyr vnderstandyng theron, as well in oure language as other famous interpreters do in other languages. And I praye God, that thorow my pooze ministracyon here in, I maye geue them that can do better, some occasyon so to do: exhortyng the (most deare reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Iudge, or ruler of þe people, that thou let not the boke of this lawe departe out of thy mouth, but exercise thyselfe therein both daye and nyghte, and be euer readyng in it as long as thou lyuest: that thou mayest lerne to feare the Lorde thy God, & not to turne asyde from the commaundement, nether to the right hande nor to the lefte: lest thou be a knowler of personnes in iudgmet, and wrest the righte of the stranger, of the fatherles or of the wedowe, and so þe curse to come vpon the. But what office so euer thou hast wayte vpon it, and execute it, to the mayntenaunce of peace, to the welth of thy people, defendyng the lawes of God, and the louers therof, and to the destruccyon of the wicked.

For thou be a preacher, and hast the ouersight of the flocke of Christ, awake and fede Christes shepe with a good herte, & spare no laboure to do them good, seke not thy selfe, & beware of fylthy lucre: but be vnto þe flocke an ensample, in þe worde, in conuersacyon, in loue, in feruentnes of þe sperte, and be euer readyng, exhortyng, & teachyng in Gods worde, that the people of God renne not vnto other doctrynes and lest thou thy selfe (whan thou shuldest teach other) be founde ignoraunt therein. And rather then thou wouldest teach the people any other thyng then Gods worde take the boke in thyne hande, & reade the wordes cū as they stonde therein (for it is no shame so to do, it is more shame to make a lye) This I saye for sorch, as are not yet experte in the scripture, for I repproue no preachyng without the boke as long as they saye the trueth.

To the reader.

Yf thou be a man that hast wyfe and childre, first loue thy wyfe, acordinge to the ensample of the loue, wherwith Christ loued the cōgregacion, and remembre that so doyng, thou louest euen thyselfe: yf thou hate her, thou hatest thine awne flesh: yf thou cherishe her and make moch of her, thou cherisest & makest moch of thyselfe for she is bone of thy bones, & flesh of thy flesh. And who so euer thou be that hast children, byng them vp in the nurtour and informacion of the Lorde. And yf thou be ignoraunt, or art otherwyle occupied lausfully that thou canst not teach them thy selfe, then be euen as diligent to seke a good master for thy childre, as thou wast to seke a mother to beare them: for there lieth as great weicht in the one as in þe other. See better it were for the to be vnborne, then not to feare God, or to be euil brought vp. which thyng (I meane byngyng by well of chudren) yf it be diligently loosed to, it is the vpholdinge of all comon welches: and the negligence of the same, the very decaye of all realmes.

Finally, who so euer thou be, take these wordes of scripture in to thy herte, and be not onely an outwarde hearer, but a doer thereafter, and practyse thyselfe therein: that thou mayest fele in thine hert, the swete promyses therof for thy consolacion in all trouble, & for the sure stablyshyng of thy hope in Christ, and haue euer an eye to þe wordes of scripture, that yf thou be a teacher of other

thou mayest be within the boundes of the trueth, or at the leest though thou be but an hearer or

reader of another mans doyn

ges, thou mayest

yet haue

knowlege to iud-

ge all spertes, and be fre from

euery erroure, to the better destruccyon

of all sedicious sectes & straunge doctrynes, that the holy scripture maye haue fre passage, and be had in reputacion, to the worshippe of the authoz therof,

which is euen God himselfe: to whom

for his most blessed worde be

glory & domynion

now & euer.

Amen.

Jos. 1. a

Deute.

17. d

Deute.

24.

Roma.

12. b.

1. Pet.

4. b.

Actu.

20. d

1. Petr.

5. a.

1. Tim.

4. b.

Cl. 2. a

The boke of the hole Byble.

how they are named in Englysh and Latyn / how longe they are wytten in the allegacions, how many chapters every boke hath, and in what leafe every one begynneth.

The boke of the fyrst parte.

Abbreviacion.	Boke.	Chapters.	Leafe.
Gen.	Genesis, the fyrst boke of Moyses.	i.	fyrst.
Exo.	Exodus, the seconde boke of Moyses.	xl.	xxliii.
Leut.	Leuiticus, the thyrde boke of Moyses.	xxvii.	clii.
Num.	Numerus, the fourthe boke of Moyses.	xxxvi.	lv.
Deut.	Deuteronomion, the fyfth boke of Moyses.	xxxiiii.	lxxiiii.

The boke of the seconde parte.

Abbreviacion.	Boke.	Chapters.	Leafe.
Jos.	Josue, the boke of Josua.	xxiiii.	ii.
Jud.	Judicum, the boke of the Judges.	xxi.	xxii.
Ruth.	Ruth, the boke of Ruth.	iiii.	xxiiii.
I.Reg.	Regum, the fyrst boke of the kynge.	xxxi.	xxvi.
II.Reg.	Regum, the seconde boke of the kynge.	xxiiii.	xl.
III.Reg.	Regum, the thyrde boke of the kynge.	xxii.	lii.
IIII.Reg.	Regum, the fourth boke of the kynge.	xxv.	lxxvi.
I.Par.	Paralipomenon, p. I. boke of p. Cronicles.	xxx.	lxxix.
II.Par.	Paralipomenon, p. II. boke of p. Cronicles.	xxxvi.	lxi.
I.Esd.	Esdre, the fyrst boke of Esdras.	x.	clvii.
II.Esd.	Esdre, the seconde boke of Esdras.	xii.	cxv.
Hester.	Hester, the boke of Hester.	x.	cxvii.

The boke of the thyrde parte.

Abbreviacion.	Boke.	Chapters.	Leafe.
Job.	Job, the boke of Job.	xlvi.	fyrst.
Psal.	Psalterium, the Psalter.	cl.	xxii.
Pro.	Proverbia, the proverbes of Salomon.	xxx.	xxxviii.
Eccle.	Ecclesiastes, the preacher of Salomon.	xii.	xlvi.
Cant.	Cantica Canticoꝝ, Salomons balettes.	vi.	i.

The Prophetes.

Abbreviacion.	Boke.	Chapters.	Leafe.
Esa.	Esaías, Esay the prophete.	lxvi.	ii.
Jer.	Jeremias, Jeremy the prophete.	li.	xxiiii.
Tren.	Trent, the lamentacions of Jeremy.	v.	xlx.
Bar.	Baruc, Baruc the prophete.	vi.	li.
Eze.	Ezechiel, Ezechiel the prophete.	xlvi.	lv.
Dan.	Daniel, Daniel the prophete.	xii.	lxxvii.
Ose.	Oseas, Oseas the prophete.	xiii.	lxxxviii.
Joel.	Joel, Joel the prophete.	ii.	lxxxviii.
Amo.	Amos, Amos the prophete.	ix.	lxxxviii.
Abd.	Abdias, Abdij the prophete.	i.	xx.
Jon.	Jonas, Jonas the prophete.	iiii.	xxi.
Miche.	Micheas, Micheas the prophete.	vii.	xxii.
Na.	Naum, Naum the prophete.	iii.	xxiii.
Abac.	Abacuc, Abacuc the prophete.	iii.	xxv.
Soph.	Sophonias, Sophony the prophete.	iii.	xxvi.
Agg.	Aggeus, Aggeus the prophete.	ii.	xxvii.
Zacha.	Zacharias, Zachary the prophete.	xiii.	xxviii.
Mal.	Malachias, Malachy the prophet.	iii.	ci.

The Apocrypha.

Abbreviacion.	Boke.	Chapters.	Leafe.
III.Esdre.	Esdre, the thyrde boke of Esdras.	ix.	ii.
IIII.Esdre.	Esdre, the fourth boke of Esdras.	xxi.	lvii.
Tob.	Tobias, the boke of Tobias.	xxii.	xx.
Judith.	Judith, the boke of Judith.	xxi.	xxiiii.
Certayne Chapters of Hester.		vi.	xxx.
Sap.	Sapientia, the boke of wysdome.	xxv.	xxxv.
Eccle.	Ecclesiasticus, Jesus Syrac.	li.	xxxix.
Suf.	Susanna, the story of Susanna.	i.	lvii.
Bel.	Bel, the story of Bell.	i.	lviii.
I.Mac.	Machabeorum, the fyrst boke of the Mac.	xxi.	li.
II.Mac.	Machabeorum, the seconde boke of the Mac.	xxv.	lxxii.

The new Testament.

Abbreviacion.	Boke.	Chapters.	Leafe.
Math.	Matthew the Euangelist.	xxviii.	ii.
Mar.	Marke the Euangelist.	xvi.	xvi.
Luc.	Luke the Euangelist.	xxiiii.	xxv.
Joh.	Jhon the Euangelist.	xxi.	xl.
Act.	The Actes of the Apostles.	xxviii.	li.
Rom.	The Epistle to the Romaynes.	xvi.	lxxvi.
I.Coꝝ.	The fyrst epistle to the Coꝝinthians.	xvi.	lxxvii.
II.Coꝝ.	The seconde epistle to the Coꝝinthians.	xiii.	lxxviii.
Gal.	The epistle to the Galathians.	vi.	lxxxii.
Ephe.	The Epistle to the Ephesians.	vi.	lxxxviii.
Phl.	The epistle to the Philippians.	iii.	lxxxvi.
Col.	The epistle to the Colossians.	iii.	lxxxvii.
I.Tess.	The fyrst Epistle to the Tessalonians.	v.	lxxxix.
II.Tess.	The seconde Epistle to the Tessalonians.	iii.	xc.
I.Timo.	The fyrst Epistle unto Timothy.	vi.	xc.
II.Tim.	The seconde Epistle unto Timothy.	iii.	xcv.
Tit.	The epistle unto Titus.	iii.	xcviii.
Phile.	The epistle unto Philemon.	i.	xcviii.
I.Pet.	The fyrst epistle of S. Peter.	v.	xcv.
II.Pet.	The seconde epistle of S. Peter.	iii.	xcvi.
I.Joh.	The fyrst epistle of S. Jhon.	v.	xcviii.
II.Joh.	The seconde epistle of S. Jhon.	i.	xcix.
III.Joh.	The thirde epistle of S. Jhon.	i.	cc.
Heb.	The epistle unto the Hebrewes.	xiii.	c.
Jac.	The epistle of S. James.	v.	clii.
Jud.	The epistle of S. Jude.	i.	clv.
Apo.	The Revelacion of S. Jhon.	xxii.	clv.

The first booke of Moses / called Genesis what this booke conteyneth.

Chap. i. The creation of the worlde in sixe dayes / and of man.
Chap. ii. The rest of the seuen dayes. The tree of knowlege of good & euell is forbydden. Of the creation of Eua.
Chap. iii. The serpent deceaith the woman: they transgress and are byrnen out of paradys.
Chap. iiii. Abels offeringe pleaseth God: theforsooth his brother Cayn hate hym: murdereth hym: & is cursed. Of the chyldren of Cayn.
Chap. v. Of the generation, age & death of Adā: Seth and his sonnes vnto Noe.
Chap. vi. The creation of the fowles and of the creepinges of the erthe.
Chap. vii. Noe with his householde is preserued in the arche: where as all the worlde perissheth thowowe the floude.
Chap. viii. The floude abatereth. Noe goeth out of arche.
Chap. ix. God blesteth Noe and his sonnes: for byddeth to eate the bloude of bestes, and to shed mans bloude: maketh a conuenaunt (and geueth the raine) bome for a token of the same) that he wyll destroye the worlde no more by water. Noe is dyen. Ham vnto uereth hym, and getteth his curse.
Chap. x. The increase of mās generaciō by Noe: the sonnes: which go abrode and begynne to bypde.
Chap. xi. The bypdyng of the towne of Babel: bypdyeth thowowe the confusyon of the tonges. The generation of Sem bypdyll Abrahā: whiche goeth with Loth vnto Haran.
Chap. xii. Abrahā goeth with Loth into a straunge londe at the wynde of the Lord: which appeareth vnto hym in Lanaan: and promisseth to geue the same londe vnto his sēde: Afterwarde goeth Abrahā into Egypte and sayneth Harap to be his spylle.
Chap. xiii. Abrahā and Loth departe agayne out of Egypte: and haue so many cattell that they can not twell together. Abrahā receaueth the blessing and promys.
Chap. xiiii. Loth is taken prisoner: Abrahā deliuereth hym: which sēdeth feareth Abrahā at his returnyng: Abrahā geueth hym tythes of the spoyles: and holdeth nothyng of the bynge of Sodome goodes.
Chap. xv. God conforteth Abrahā and promyseth hym sēde: he beleueth and is iustified.
Chap. xvi. Harai geueth Abrahā leue to take hys mayde whiche beareth hym Ismaell.
Chap. xvii. The conuenaunt of circumcysion. &c.
Chap. xviii. The me appeare vnto Abrahā to whom the destruction of Sodome is declared.
Chap. xix. Loth receaueth the two angels: the men of Sodome go aboute to abuse them: Loth is deliuered Sodome is destroyed: Lothys wyfe is turned to a pylle of salt: and his daughters beare chyldren vnto hym.
Chap. xx. Abrahā departeth as a stranger in to Gerar: and sayneth Harai to be his spylle: the kynge taketh her and geueth hym her agayne.
Chap. xxi. The byrth of Isaac: Agac is put out with hys sonne: Abrahā and Abimelech are sworne frenes.

Chap. xxi. God tryeth Abrahā: whiche at his word wolde offer his owne sonne. The promys is confirmed vnto hym with an ooth.
Chap. xxii. The death of Harai: for whom Abrahā byeth a pece of londe to burye her in.
Chap. xxiii. Abrahā wyll haue his sonne to mary in his owne kyned: the seruaunt byngeth Rebecca: whos Isaac taketh to wyfe.
Chap. xxiv. Abrahā begetteth mo chyldren by another wyfe: geueth his good vnto Isaac and dyeth. Isaac begynneth to growe: Esau sellecth his byrth righte.
Chap. xxv. Isaac goeth into Gerar: sayneth Rebecca to be his spylle: increaseth in spyches: The ydillnes stoppe his welles. Abimelech & he are sworne frenes.
Chap. xxvi. Jacob is blessed before Esau: and Esau threateneth hym: but he flyeth into Haran to Laban his mothers brother.
Chap. xxvii. Isaac sendeth Jacob awaye to mary amonge Labans daughters, Jacob seyth a vision. God confirmeth hym the promys made vnto Abrahā: wher vpon Jacob maketh a votue.
Chap. xxviii. Jacob geueth Labans shepe to dygnifye: ueth seuen yere for Rachel: Lea is geuen hym: & yet serueth he seuen yere mo for Rachel.
Chap. xxix. Rachel geueth Jacob hys mayden and so dorth Lea: they beare hys chyldren: hys reward is appointed with a condicion: wherby he is made ryche.
Chap. xxx. Jacob goeth home ward. Rachel stealeth hys fathers ymages. Laban ouertaketh them and synedeth not his ymages: they sweare together: the angell mereth Jacob.
Chap. xxxi. Jacob sendeth presentes vnto Esau: putteth God in remembrance of his promys: and wrestleth with the angell: whiche chaungeth his name and blesteth hym.
Chap. xxxii. Jacob and Esau are agreed. &c.
Chap. xxxiii. Dyna Jacobs daughter is forced by her: wherof there cometh great bloud sheddyng.
Chap. xxxiv. Rachel dyeth at the byrth of Benjamin. Ruben lyeth with his fathers concubine.
Chap. xxxv. Of the princes that came of Esau: and how Esau departeth from his brother.
Chap. xxxvi. Joseph is hated of his brethren: and sold into Egypte.
Chap. xxxvii. Juda lyeth with his daughter in lawe which beareth hym two sonnes.
Chap. xxxviii. Joseph is beloued: because he wyll not consente to the inordinate desyre of his mastresse, he is put in pylson.
Chap. i. Joseph expoundeth the dreames of the two prisoners.
Chap. ii. Joseph declareth to haras dreamer and so made a kynde of Egypte. The death begynneth.
Chap. iii. Josephs brethren come in to Egypte to bye corne: and are troubled of hym.
Chap. iiii. They come agayne for corne: bynging Benjamin with them: and are put to more trouble.
Chap. v. So they go home he causeth the be brought agayne: and put to more feare.
Chap. vi. Joseph vtereth hym selfe to his brethren: and sendeth for his father.
Chap. vii. Jacob cometh in to Egypte with all his people: Joseph receaueth hym.
Chap. viii. Pharao geueth them the londe of Gosen: & dorth is great in Egypte. &c.
Chap. ix. Jacob is lyke: a blesteth Josephs sonnes.
Chap. x. Jacob before his death telleth his sonnes what shall happen vnto them, and dyeth.
Chap. i. Joseph buryeth his father: and chargeth his brethren concernyng his bones: and dyeth in Egypte.

The first booke of Mo= Fo. i. ses, called Genesis.

The first dayes worke.



The seconde dayes worke.



The thirde dayes worke.



The fourth dayes worke.



The fift dayes worke.



The sixte dayes worke.



The first Chapter.



¶ If begyn
nyng God
created hea
uen & earth:
and y earth
was voyde
and empirie,
and darck
nes was v
pon the de
pe. & y pie
te of God
moued vps
the water.

And God sayde: let there be light, & there was light. And God sawe the light that it was good. Then God deuyned y light from the darcknes, and called the light, Daye: and the darcknes, Night. Then of the eueryngge and moynge was made the first daye.

And God sayde: let there be a firmament betwene the waters, and let it deuyned y waters a sinder. Then God made y firmament, and parted the waters vnder the firmament, from the waters aboue the firmament: And so it came to passe. And God called y firmament, Heauen. Then of the eueryngge & moynge was made the seconde daye.

And God sayde: let the waters vnder hea 1ob 26.6
uen gather the selues vnto one place, & the Pro. 3. c
drye londe maye appere. And so it came to passe. And God called y drye londe, Earth: and the gatheringe together of waters called he, y See. And God sawe y it was good.

And God sayde: let y earth bringe forth grene graspe and herbe, that beareth sēde: & frute full trees, that maye beare frute, euery one after his kynde, hauynge their owne seede in them selues vpon the earth. And so it came to passe. And the earth brought forth grene graspe and herbe, y beareth sēde euery one after his kynde, & trees bearinge frute, &

The i. boke of Moses.

The ii. Chap.

hauynge their owne sede in them selues, euery one after his kynde. And God sawe that it was good. Then of the euenynge and mornynge was made the thirde daye.

And God sayde: let there be lightes in y^e firmament of heauen, to deuide the daye fro the night, that they maye be vnto toles, seasons, dayes, and yeres. And let them be lightes in y^e firmament of heauen, to shyne vpon the earth: And so it came to passe. And God made two great lightes: one greater light to rule the daye, and a lesse light to rule the night, and he made starres also. And God set them in the firmament of heauen, y^e they might shyne vpon the earth, and to rule the daye and the night, and to deuide the lighte from darcknes. And God sawe that it was good. Then of the euenynge and mornynge was made the fourth daye.

And God sayde: let the waters bringe forth creatures that moue and haue life, y^e fowles so to flye aboue the earth vnder the firmament of heauen. And God created great whales, and all maner of creatures that lyue and moue, which the waters brought forth euery one after his kynde: and all maner of feathered fowles, euery one after his kynde. And God sawe that it was good, and blessed them, sayenge: Growe, and multiplie, and fyll the waters of the sees, and let the fowles multiplie vpon the earth. Then of the euenynge and mornynge was made the fifth daye.

And God sayde: let y^e earth bringe forth lyuynge soules, euery one after his kynde: cattell, womes, y^e what as hath life vpon earth, euery one after his kynde. And so it came to passe. And God made y^e bestes of the earth euery one after his kynde, and cattell after their kynde, and all maner womes of the earth after their kynde. And God sawe that it was good.

And God sayde: let vs make man in o^r similitude after oure likenesse, that he maye haue rule ouer the fysh of the see, and ouer the fowles vnder y^e heauen, and ouer cattell, and ouer all the earth, and ouer all womes that crepe on y^e earth. And God created man after his likenesse: after y^e likenesse of God created he him, male y^e female created he them.

And God blessed them, and sayde vnto them: Growe, and multiplie, and fyll the earth, and subdue it, y^e haue domynion ouer the fysh of the see, and ouer the fowles of the ayre, and ouer all the bestes that crepe vpon the earth.

And God sayde vnto him, I haue geuen you all

maner herbes that beare sede vpon the whole earth, and all maner fructifull trees that beare sede, to be meate for you. And to all bestes of the earth, and to all foules vnder the heauen, and to euery wombe that hath life (vpon earth) all maner grene herbes to eate. And so it came to passe. And God behelde all y^e he had made, and lo, they were exceeding good. Then of the euenynge and mornynge was made the sixte daye.

The seconde Chapter.

Thus was heauen and earth fynished with all their host, and thus in the seventh daye God ended his worke, which he had made, y^e rested in the seventh daye from all his workes which he had made: And blessed the seventh daye, y^e sanctified it, because y^e in it he rested from all his workes, which God created and made.

These are the generacions of heauen and earth when they were created, in the tyme when the LORDE God made heauen and earth: before there was any troygg vpon earth, and as yet there grew any grene herbe vpon the felde. For the LORDE God had yet sent no raine vpon y^e earth, neither was there any man to tills the earth. But there arose a myst from the earth, y^e watered all the londe. And y^e LORDE God shope man out of the mould of the earth, y^e brethed in to his face y^e breath of life. And so was man made a lyuynge soule.

The LORDE God also planted a garde of pleasure in Eden, towards y^e east, and set man therein whom he had made. And the LORDE God caused to sprynge out of the earth all maner trees, pleasaunt to loke vpon, and good to eate: and the tre of life in the myddest of the garden, and the tre of knowlege of good and euill.

And out of Eden there wente a ryuer, to water the garden, and there deuided it selfe in to foure heade waters. The first is called Phison, which renneth aboute all the londe of Henuy. And there is fouthe golde, (y^e the golde of that countre is precious,) and there is fouthe Bedellion, and the precious stone Onix. The second water is called Gihon, which runneth aboute the whole londe of y^e Moouas. The thirde water is called Hyccell, which runneth towards the east syde of y^e Assirijs. The fourth water is Euphrates.

And the LORDE God toke man, y^e set him in the pleasaunt garden of Eden, to dresse it y^e to kepe it. And the LORDE God commaunded man, sayenge: Thou shalt eate of all maner trees in y^e garden: But of y^e tre of know

The i. boke of Moses.

The iii. Chap. Fo. ii.

lege of good and euill, shalt thou not eate. For loke in what daye so ever thou eatest therof, thou shalt dye the death.



And the LORDE God sayde: It is not good y^e man shulde be alone. I wil make him an helpe, to beare him company. And when God the LORDE had made of the earth all maner bestes of the felde, y^e all maner foules vnder the heauen, he brought them vnto man, to se what he wolde call the: For as man called all maner of liuynge soules, so are their names. And man gaue names vnto all maner cattell, y^e vnto the foules vnder the heauen, and vnto all maner bestes of y^e felde. But vnto man there was founde no helpe, to beare him company.

Then the LORDE God caused an herbe slepe to fall vpon man, and he slepte. And he toke out one of his rybbes, and (in steade therof) he filled vp y^e place with flesh. And the LORDE God made a woman, of y^e ribbe that he toke out of man, and brought her vnto him. Then sayde man: This is once bone of my bones, and flesh of my flesh. She shalbe called woman, because she was taken of man. For this cause shal a man leaue father and mother, and cleue vnto his wife, y^e they two shalbe one flesh. And they were both naked, the man and his wife, and were not ashamed.



The iii. Chapter.

De the serpent was soryller then all the bestes of the felde, which y^e LOR

DE God had made) and sayde vnto the woman: Yee, hath God sayde in dede: Ye shall not eate of all maner trees in the garden: Then sayde the woman vnto the serpent: We eate of the frute of the trees in the garden: But as for the frute of the tre that is in the myddes of the garden, God hath sayde: Eate not ye of it, and touch it not, lest ye dye.

Then saide the serpent vnto the woman: Tush, ye shall not dye the death. For God doth knowe, that in what daye so ever ye eate of it, youre eyes shalbe opened, and ye shal be as God, and knowe both good and euill. And the woman sawe that y^e tre was good to eate of, and lustye vnto the eyes, and a pleasaunt tre to make wyse, and toke of the frute of it, and ate, and gaue vnto hir husbande also therof, and he ate. Then were the eyes of them both opened, and they perceaued that they were naked, and so wed fygge leaues together, and made them apurue.

And they herde the voyce of the LORDE God, which walked in the garden in the coole of the daye. And Adam hyd him self with his wyse, from the presence of y^e LORDE God amonge the trees of the garden. And y^e LORDE God called Adam, and sayde vnto him: Where art thou? And he saide: I herde thy voyce in the garden, and was a frayd, because I am naked, and therefore I hyd myself. And he sayde: who tolde the, that thou art naked? Hast thou not eaten of the tre, wherof I commaunded the, y^e thou shuldest not eate?

Then sayde Adam: The woman, which thou gauest me (to beare me company) gaue me of the tre, and I ate. And the LORDE God sayde vnto the woman: wherfore hast thou done this? The woman sayde: the serpent diseaued me so, that I ate. Then sayde the LORDE God vnto the serpent: Becausethou hast done this, cursed be thou aboue all cattell and aboue all bestes of the felde. Vpon thy bely shalt thou go, y^e earth shalt thou eate all the dayes of thy life. And I wyll put enemyte betwene the and the woman, and betwene y^e sede and hir sede. The same shal treade downe thy heade, and thou shalt treade him on the heale.

And vnto the woman he sayde: I will increase thy sorrow, when thou art with child: with payne shalt thou beare thy child: and thy lust shal pertrayne vnto y^e husband, and he shal rule the.

And vnto Adam he sayde: For so much as thou hast done, thou shalt be cursed.



Some
downe
thy self
before
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bande.

thou hast hearkened vnto the voyce of thy wyfe, and hast eaten of the tre, wherof I commaunded the, sayenge: thou shalt not eate of it. Cursed be y^e earth for thy sake. With sorowe shalt thou eate therof, all the dayes of thy life. Thornes and thistles shalt it beare vnto the, and thou shalt eate the herbes of the felde. In the sweate of thy face shalt thou eate thy bryed, tyll thou be turned agayne vnto earth, wherewith thou art take: for earth thou art, and vnto earth shalt thou be turned agayne.

And Adam called his wyfe Hena, because she is the mother of all luyng. And the LORDE God made Adam & his wyfe garments of skynnes, & thes he put on them. And the LORDE God sayde: lo, Adam is become as it were one of vs, & knoweth good & euell. But now lest he stretch his hande, and take also of the tre of life, and eate, and lyeue for ever. Then the LORDE God put him out of the garden of Eden, to tyll y^e earth, wher he was take. And he cast Adam out. And before the garden of Eden he set Cherubes, and a naked syre swerde, to kepe y^e waye vnto the tre of life.

The iij. Chapter.

After Adam laye with Hena his wyfe, which conceiued & bare Cain, and sayde, I haue opeyned y^e man of the LORDE. And she proceeded forth, & bare his brother Abell. And Abell became a shepherde, but Cain became an husbanded man.

And it fortuneth after certayne daies, that Cain brought of the frute of the earth, an offryng vnto y^e LORDE. And Abell broughte also of the firstlinges of his shepe, and of y^e fat of them. And the LORDE had respecte vnto Abell and to his offryng: but vnto Cain and his offryng he looked not. Then was Cain exceedinge wroth, and his countenance chaunged. And the LORDE sayde vnto Cain: Why art thou angrie? and why doth thy countenance chaunge? Is it not for that yf thou do well, thou shalt receaue it: but and yf thou do euell, thy synne lyeth open in the doire? Shal he then be subdued vnto the? and wilt thou rule him? And Cain talked with Abell his brother.

And it happened, that whan they were in the felde, Cain arose agaynst Abell his brother, and slew him. Then sayde the LORDE vnto Cain: Where is Abell thy brother? He sayde: I can not tell. Am I my brothers keeper? And he sayde: What hast thou done? The voyce of thy brothers bloude crieth vnto me out of the earth. And now shalt thou be cursed vpon the earth, which hath opened hir mouth, and receaued thy brothers bloude of thine hande. Whan thou tyllest y^e ground, she shall bring forth not geue hir power vnto the. A vagabonde and a renegate shalt thou be vpon y^e earth. And Cain sayde vnto y^e LORDE: my synne is greater, then that it maye be forgiven me. Beholde, thou hast cast me out this daye from out of y^e sonde, and from y^e sight must I hyde myself, and must be a vagabonde and a renegate vpon y^e earth. And thus shal it go with me: that who so fyndeth me, shal slaye me.

But the LORDE sayde thus vnto him: Who so euer slayeth Cain, it shalbe auenged sevenfold. And the LORDE put a marke vpon Cain, that no man which founde him, shoulde kyll him. So Cain wente out from y^e face of the LORDE, and dwelt in the lande Nod, vpon the east syde of Eden.

And Cain laye with his wyfe, which conceived and bare Henech. And he buylded a cite, and called it after the name of his sonne Henech. And Henech begat Irad, Irad begat Mahuial. Mahuial begat Mathusael. Mathusael begat Lamech.

And Lamech toke him two wyues: y^e one was called Ada, & the other Zilla. And Ada bare Jabel, of whom came they that dwelt in tentes and had cattell. And his brothers name was Jubal: of him came they that occupied harpes & pypes. And Zilla she also bare Tubalcain, a worker in all connynges poyntes of metall & yron. And Tubalcains sister was called Naama.

And Lamech sayde vnto his wyues Ada and Zilla: heare my voyce (ye wyues of Lamech) and hearken vnto my wordes: for I haue slayne a man, and wounded myself: and (haue kylled) a yongeman, and gotten myself stripes. Cain shalbe auenged seven tymes: but Lamech seven and seuentie tymes.

Adam laye yet with his wyfe agayne, & she bare a sonne, and called him Seth. For

God (sayde she) hath apointed me another sede, for Abell, whom Cain slew. And Seth begat a sonne also, and called him Enos. At the sametyme beganne men to call vpon the name of the LORDE.

The v. Chapter.

This is the boke of the generacion of man, in the tyme whan God created man, and made him after the similitude of God. Male and female made he them, and blessed the, & called their names Man, in the tyme whan they were created. And Adam was an hundred and thirtie yeare olde, and begat a sonne, which was like his owne ymage, and called his name Seth: & luyed thereafter eight hundred yeare, and begat sonnes and daughters. And his whole age was nyne hundred and thirtie yeares, and so he dyed.

Seth was an hundred and fyue yeare olde, and begat Enos: & luyed thereafter eight hundred and seven yeare, and begat sonnes and daughters. And his whole age was nyne hundred and twelue yeares, and so he dyed.

Enos was nyentie yeare olde, and begat Kenan: and luyed thereafter eight hundred & systene yeare, and begat sonnes & daughters. And his whole age was nyne hundred and fyue yeares, and so he dyed.

Kenan was seuentie yeare olde, and begat Mahalaliel: and luyed thereafter eight hundred and fourtie yeare, and begat sonnes & daughters. And his whole age was nyne hundred and ten yeares, and so he dyed.

Mahalaliel was thre score yeare olde & fyue, and begat Jared: and luyed thereafter eight hundred and thirtie yeare, and begat sonnes and daughters. And his whole age was eight hundred, nyentie and fyue yeares, and so he dyed.

Jared was an hundred and two & sixtie yeare olde, and begat Henech: & luyed thereafter eight hundred yeare, and begat sonnes & daughters. And his whole age was nyne hundred and two and sixtie yeare, and so he dyed.

Henech was fyue and thre score yeare olde, and begat Mathusalah: and led a godly conuersacion thre hundred yeares thereafter, and begat sonnes & daughters. And his whole age was thre hundred and fyue and thre score yeares. And for so moch as he luyed a godly life, God toke him awaye, & he was nomore sene.

Mathusalah was an hundred & seven and foure score yeare olde, & begat Lamech: and

luyed thereafter seven hundred and two and foure score yeare, and begat sonnes & daughters. And his whole age was nyne hundred and nyne and tre score yeares, and so he dyed.

Lamech was an hundred and two and foure score yeare olde, and begat a sonne, & called him Noe, and sayde: This same shall cosorte vs in oure woikes, and in the sorowe of oure bondes vpon the earth, which the LORDE hath cursed. After this he luyed fyue hundred and fyue & nyentie yeare, and begat sonnes and daughters. And his whole age was seven hundred seven and seuentie yeares, and so he dyed.

Noe was fyue hundred yeare olde, and begat Sem, Ham and Japhet.

The vi. Chapter.

So whan men beganne to multiplie vpon the earth, and had begot them daughters, the children of God sawe the daughters of men, that they were fayre, and toke vnto the wyues soch as they liked. Then sayde y^e LORDE: My spere shal not allwaye stryue with man, for he is but flesch also. I wil yet geue him respyte an hundred and twety yeares. There were giannes also in the world at that tyme. For whan the children of God had lyeu with the daughters of men, and begotten them children, y^e same (children) became mightie in the world, and men of renoune.

But whan the LORDE sawe y^e wickednes of man was increased vpon y^e earth, and that all y^e thought and imaginacion of their hert was but onely euell continually, it repented him, that he had made man vpon the earth, and he sorowed in his hert, and sayde: I wyll destroye man kynde which I haue made, from the earth: both man, best, worne, and foule vnder the heauen: for it repented me, that I haue made them. Neuer theles Noe founde grace in the sight of the LORDE.

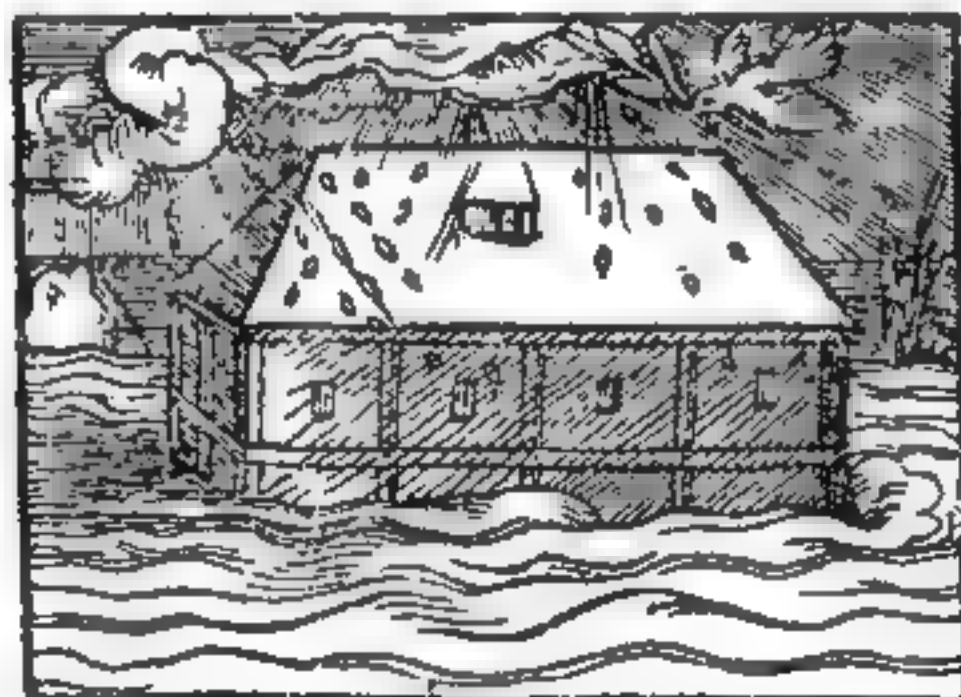
This is y^e generacion of Noe. Noe was a righteous and perfecte ma, and led a godly life in his tyme, and begat thre sonnes: Sem, Ham and Japhet. Noe withstandinge y^e earth was corrupte in y^e sight of God, and full of myschefe. Then God looked vpon y^e earth: and lo, it was corrupte: for all flesch had corrupte his waye vpon the earth.

Then sayde God vnto Noe: Then ende of all flesch is come before me, for the earth is full of myschefe before them. And lo, I wyll destroye them with the earth. Make the an Arcke of pyne tre, and make chambers in it,

and pitch it within and without with pitch and make it after this fashion: The length shal be thre hundred cubites, the bredth fiftie cubites, and the heyghe thirtie cubites. A wyndow shalt thou make aboue of a cubyte greate: but the doer shalt thou set in the myddest in the syde of it: And the Arke shalt thou make with thre loftes one aboue another. For lo, I wyll bringe a floude of water vpon the earth, to destroye all flesh (wherin the breth of life is) vnder the heauē: All that is vpon earth, shal per. she.

D But with the wyll I make a coneuant, and thou shalt go in to the Arke with thy sonnes, with thy wyfe, and with thy sonnes wyues. And of all creatures what so euer flesh it be, thou shalt bringe into the Arke, euen a payre: the male and the female, that they maye lyue wth the: Of foules after their kynde, of bestes after their kynde, and of all maner womes of the earth after their kynde. Of euery one of these shal there a payre go in vnto the, that they maye lyue. And thou shalt take vnto the all maner of meate that maye be eaten, and shalt laye it vp in store by the, that it maye be meate for the and them. And Noe dyd accordinge to all that God commaunded him.

The VII. Chapter.



A And ^{a. Pet. 2. b} ^{Leuit. 11. a} I the LORD sayde vnto Noe: Go in to the Arke thou & thy whole house: for the haue I sene righteous before me at this tyme. Of all cleane bestes take vnto the seven and seven, the male and his female. And of vncleane bestes a payre, the male and his female. Like wyse of the foules vnder the heauen, seven and seven, the male and his female, that there maye beside left a lyue vpon the whole earth.

For yet after seven dayes, I wil sende raine vpon the earth fourtie dayes and fourtie nightes, and wyll destroye all maner of thynges that I haue made, from of the face of the earth.

And Noe dyd all that the LORD commaunded him. Sire hūdieth yeare olde was he, whan the water floude came vpon earth. And he wente in to the Arke, with his sonnes, his wyfe, and his sonnes wyues, for the waters of the floude. Of cleane bestes and of vncleane, of all fethered foules, & of all that crepeth vpon earth, wente in vnto him to the Arke by paires, a male and a female, as ^{mau. Luc.} the LORD commaunded him. And whan the seven dayes were past, the water floude came vpon the earth.

In the sixe hundredth yeare of Noes age, vpon the seventene daye of the seconde moneth, that same daye were all ^{me to pnc.} the fountaynes of the greate depe broken vp, and the wyndowes of heauen were opened, and there came a rayne vpon ^{me to pnc.} the earth fourtie dayes and fourtie nightes.

Vpon the selfe same daye wete Noe into the Arke, with Sem, Ham and Japhet his sonnes, and with his wyfe, and the thre wyues of his sonnes, and all maner of bestes after their kynde, all maner of catell after their kynde, all maner of crepyng thinges (that crepe vpon the earth) after their kynde, and all maner of foules (what so euer coude flye & what so euer had fethers) after their kynde: These wente all vnto Noe in to the Arke by coopes, of all flesh in whom was the breth of life. And these were the male & the female of all maner of flesh, and wente in, accordinge as God commaunded him. And the LORD shut (the doer) vpon him.

Then came the water floude fourtie dayes vpon the earth, and the water increased, and bare vp the Arke, and lift it vp ouer the earth. Thus the water preuayled, and increased soire vpon the earth, so that the Arke wente vpon the waters. Reethe waters preuayled and increased soire vpon earth, that all the hye mountaynes vnder the whole heauen were couered. Systene cubytes hye preuayled the waters ouer the mountaynes, which were couered.

Then all flesh that crepte vpon earth, perished, both foules, catell, bestes, and all that moued vpon earth, and all men. What so euer had the breth of life vpon the drye land, dyed.

Thus was destroyed all that was vpon the earth, both man and beast, both womes and foules vnder the heauē: all these were destroyed from the earth. Sane Noe onely remayned, and they that were with him in the Arke. And the waters preuayled vpon the earth, an hundredth and fiftie dayes.

The VIII. Chapter.

A Then God remembered Noe and all the bestes, and all the catell that were with him in the Arke, and caused a wynde to come vpon the earth: and the waters ceased, and the fountaynes of the epe and the wyndowes of heauen were stoppe, and the rayne of heauē was forbydden, and the waters ranne styll awaye from the earth, and decreased after an hundredth and fiftie dayes.

Vpon the seuentene daye of the seuenth moneth rested the Arke vpon the mountaynes of Ararat. And the waters wete awaye and decreased vntill the tenth moneth: for the first daye of the tenth moneth, the toppes of the mountaynes appeared.

After fourtie dayes Noe opened the wyndow of the Arke which he had made, & sent forth a raven, which flew out, and came agayne, vntill the waters were dried vp vpon the earth.

Then sent he forth a doue from him, to wete, whether the waters were fallē vpon the earth. But when the doue coude fynde no resting place for hir fete, she came agayne vnto him in to the Arke, for the waters were yet vpon the face of all the earth. And he put out his hande, and toke her to him in to the Arke.

Then he abode yet seven dayes mo, & sent out the doue agayne out of the Arke: & she returned vnto him aboute the euen tyde: and beholde, she had broken of a leafe of an olyuetre, & bare it in hir nebb. Then Noe perceived, that the waters were abated vpon the earth. Nevertheless he taried yet seven other dayes, and sent forth the doue, which came nomore to him agayne.

In the sixe hundredth and one yeare of Noes age, vpon the first daye of the first moneth, the waters were dried vp vpon the earth. Then Noe toke of the hatches of the Arke, and sawe the face of the earth was drye. So vpon the seven and twentye daye of the seconde moneth the whole earth was drye.

Then spake God vnto Noe, and sayde: Go out of the Arke, thou and thy wyfe, and thy sonnes, and thy sonnes wyues with the. As for all the bestes that are with the, what so euer flesh it be (both foule & catell and all maner of womes that crepe vpon the earth) let them go out with the, and be occupied vpon the earth, growe and multiplye vpon the earth.

So Noe wente out, with his sonnes, and

with his wife, and with his sonnes wyues. All the bestes also and all the womes, and all the foules, and all that crepte vpon the earth; wente out of the Arke, euery one vnto his life.

And Noe buylde an altare vnto the LORD, and toke of all maner of cleane bestes & of all maner of cleane foules, and offered brete sacrifices vpon the altare. And the LORD smel led the swete sauour, & sayde in his herte: I wyll hence forth curse the earth nomore for mans sake, for the ymaginacion of mans herte is euell, euen from the very yowth of him. Therfore from hence forth I wil nomore synne all that lyueth, as I haue done. The earth shall sowynge tyme and harvest, colde and heate Sommer and wynter, daye and night, as long as the earth endureth.

The IX. Chapter.



A And God blessed Noe and his sonnes, and sayde vnto them: Increase & multiplye, and fyll the earth. The feare also and drede of you be vpon all bestes of the earth, vpon all foules vnder the heauen, and vpon all that crepeth on the earth, and all fshes of the see be geuen in to youre hādes. All that moueth and hath life, be youre meate. Euen as the grene herbe, so haue I geue you all. Onely eate not the flesh with the bloude, wherin the soule is: For the bloude of you wherin youre soule is, wyll I requyre of the hande of all bestes: and the soule of man wyll I requyre of mans hande, yet euery mans soule of anothers hande.

He that sheddeth mans bloude, his bloude shal be shed by man agayne, for God ma de man after his owne liknesse. As for you, be ye fructifull, and increase, and be occupied vpon the earth, that ye maye multiplye therein.

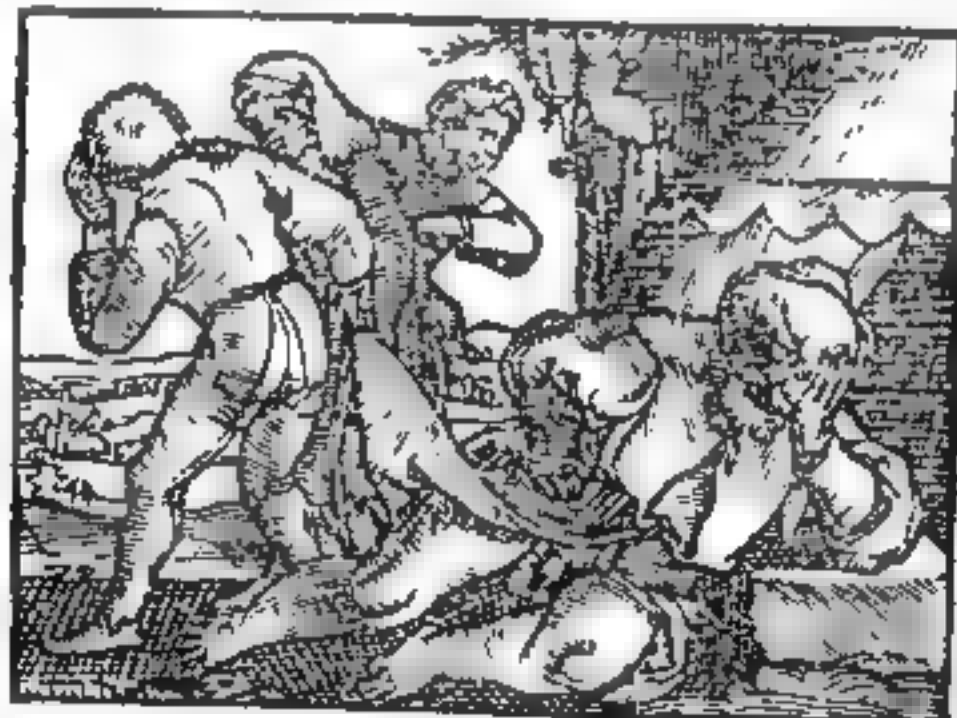
Furthermore, God sayde vnto Noe and to his sonnes wth him: Beholde, I make my coneuant with you, and with youre sede

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after you, and with every lyuynge creature that is with you, both foule, catell, and all beastes vpon the earth with you, of all that is gone out of the Arke, what so ever beast of the earth it be: And thus I make my couenante with you, that hence forth all flesh shal not be destroyed with the waters of eny floude, and from hence forth there shall come no floude to destroye the earth.

And God sayde: This is the token of my couenante which I haue made betwene me and you, and all lyuynge creatures amonge you for euermore: My bowe will I set in the cloudes, and it shal be the token of my couenante betwene me and y^e earth: so that whā I brynge cloudes vpon the earth, the bowe shal appeare in the cloudes. And then wyll I thynke vpon my couenante betwixte me and you and all lyuynge creatures in all maner of flesh: so that from hence forth there shall nomore come eny floude of water to destroye all flesh. Therfore shall my bowe be in the cloudes, that I maye loke vpon it, and remembre the euerlastynge couenante, betwixte God and all lyuynge creatures in all flesh that is vpon earth. God sayde also vnto Noe: This is the toke of the couenante, which I haue made betwene me and all flesh vpon earth.

The sonnes of Noe which wente out of the Arke, are these: Sem, Ham and Japhet. As for Ham, he is the father of Canaan. These are Noes thre sonnes, of whom all londes were overspied.



Noe beganne to take hede vnto y^e tyllinge of the grounde, & planted a vyuard. And dranke of the wyne, and was dronken, and laye vncovered in his tente. Now when hā the father of Canaan sawe his fathers priuities, he tolde his two brethren without. The toke Sem and Japhet a mantell and put it vps both their shulders, and wente backward, and covered their fathers secretes: & their faces were turned asyde, y^e they shulde not se their fathers priuities.

So whan Noe awaked from his wyne, and perceaued what his yonger sonne had done vnto him, he sayde: Cursed be Canaan, and a seruaunt of seruantes be he vnto his brethren. He sayde moouer: Praise be the LORDE God of Sem, and Canaan be his seruaunt. God increase Japhet, and let him dwell in the tentes of Sem, and Canaan be his seruaunt.

And Noe lyued after the floude thre hundred & fiftie years, so y^e his whole age was ix hundred and fiftie years, and so he dyed.

The X. Chapter.

This is the generacion of the childre of Noe, Sem, Ham, and Japhet, & they begat children after the floude.

The children of Japhet are these: Gomer, Magog, Madai, Jauan, Tubal, Mesek and Thyas. The childre of Gomer are these: Ascanas, Riphat and Togarma. The children of Jauan are these: Elisa, Tharsis, Cethim and Dodanim: Of these are demed the Isles of y^e heithen in their countrees, eue ry one after his speach, kynred and people.

The childre of Ham are these: Chus, Misraim, Phut and Canaan. The children of Chus are these: Seba, Henila Sabtha, Keyma and Sabchecha.

The children of Keyma are these: Sheba and Dedā. Chus also begat Nemrod, which beganne to be mightie in the earth, and was a mightie hunter in the sight of the LORDE. Therof cometh the puerbe: This is a mightie hunter before the LORDE like as Nemrod. And the origenall of his kynngdome was Babel, Erech, Acad & Chalne in y^e londe of Synear. Out of that lode came Assur, and buylde Ninive, and y^e stretes of y^e cite, and Calah, and Kessen betwene Ninive & Calah: This is a greete cite. Mizraim begat Ludim, Enamim, Leabim, Naphtuhim, Pathrusim & Casluthim, from whence came the Philistynes and Caphtorims. Canaan also begat Sidon his eldest sonne, & Heth, Jebusi, Emon, Girgosi, Hiti, Arti, Sini, Arna-di, Zemari & Hamati: fro whence y^e kynreds of y^e Cananites are dispersed abroad. And y^e Coastes of y^e Cananites were fro Sidon forth thorow Gerar vnto Gasa, tyll thou comest vnto Sodoma, Gomora, Adama, Zeboim, & vnto Lasa. These are the children of Ham in their kynreds, tinges, londes & people. And Sem which is y^e father of all the children of Eber, & the elder brother of Japhet, begat childre also. And these are his children: Elā, Assur, Arphachad, Lud & Aram. The childre of Aram are these: Uz, Hul, Gether & Mas.

And Arphachad begat Sala, and Sala begat Eber. Eber begat two sonnes: the name of the one was Peleg, because that in his tyme the world was deuyled, and his brothers name was Jakteran. And Jakteran begat Almodad, Saleph, Hazarmapher, Jarah, Hadoram, Usal, Ditela, Obal, Abimael, Seba, Ophir, Henila & Jobab: All these are y^e childre of Jakteran. And their dwel linge was from Mesā, tyll thou come vnto Sephara mountayne of y^e east. These are y^e children of Sem in their generacions, tinges, londes and people.

This is now y^e generacion of y^e children of Noe in their kynredes & people. Of these were y^e people vpon earth spred a brode after y^e floude. The XI. Chapter.

When all the world had one conge & language, Now as they wente toward the East, they founde a playne in y^e londe of Synear, & there they dwelt, & saide one to another: Come on, let vs make bryck & burne it. And they toke bryck for stone, & slyme for mortar. And sayde: Come, let vs buylde a cite & a tower, whose toppe maye reach vnto heauē, y^e we maye make vs a name, afore we be scattered abroad in all londes. Then came y^e LORDE downe, to se y^e cite & tower, y^e y^e childre of mē had buylde. And y^e LORDE saide: Beholde, the people is one, & haue one maner of language and ge the all, & this haue they begonne to do, & wil not leaue of from all y^e they haue purposed to do. Come on, let vs go downe, & cōfounde their conge eue there, y^e one vnderstonde not what another saith. Thus y^e LORDE scattered the frō thece in all lōdes, so y^e they left of to buylde the cite. Therfore is it called Babel, because the LORDE cōfounded there the language of all the world, and from thece scattered them abroad in to all londes.

These are y^e generacions of Sem. Sem was an hundred years olde, and begat Arphachad two years after the floude, and lyued therafter syue hundred years, and begat sonnes and daughters.

Arphachad was fine & thirtie years olde, and begat Salah, and lyued therafter foure hundred and thre years, and begat sonnes & daughters.

Salah was thirtie years olde, and begat Eber, & lyued therafter foure hundred & thre years, & begat sonnes and daughters.

Eber was foure and thirtie years olde, & begat Peleg, and lyued therafter foure hundred and thirtie years, and begat sonnes & daughters.

Peleg was thirtie years olde, and begat Regu, and lyued therafter two hundred and nyene years, and begat sonnes & daughters.

Regu was two and thirtie years olde, and begat Serug, and lyued therafter two hundred and seven years, and begat sonnes and daughters.

Serug was thirtie years olde, and begat Nahor, and lyued therafter two hundred years, and begat sonnes & daughters.

Nahor was nyene and twente years olde, and begat Terah, and lyued therafter an hundred and nyentene years, and begat sonnes and daughters.

Terah was seuentie years olde, and begat Abram, Nahor and Haran.

These are the generacions of Terah: Terah begat Abram, Nahor and Haran. And Haran begat Lot, but Haran dyed before Terah his father in y^e londe where he was borne, at Vⁱ in Chaldea.

Then Abram and Nahor toke them wyues. Abrahams wyfe was called Sarai, & Nahors wyfe Milca the daughter of Haran, which was father of Milca and Yisca. But Sarai was baren, and had no childe.

Then toke Terah Abrahams sonne, & Lot his sonne Harans sonne, & Sarai his daughter in lawe, his sonne Abrahams wyfe, & caried them with him from Vⁱ in Chaldea, to go in to the lande of Canaan. And they came to Haran, & dwelt there. And Terah was two hundred & syue years olde, and dyed in Haran.

The XII. Chapter.

When y^e LORDE sayde vnto Abram: Get thee out of thy countre, and from thy kynred, and out of thy fathers house, in to a londe which I wil shew the. And I wil make of the a mightie people, and wyll blesse the, and make the a greete name, yee thou shalt be a very blessing. I wil blesse them that blesse the, and curse them that curse the: and in the shal all the generacions of the earth be blessed.

Then wente Abram out, as the LORDE commaunded him, and Lot wente with him. Syue & seuentie years olde was Abrahā, whan he wente out of Haran. So Abram toke Sarai his wyfe, and Lot his brothers sonne, & all their goodes which they had gotten, and sonles which they begat in Harā, and departed to go in to y^e londe of Canaan. And whē they were come in to the same londe, he wente thorow, tyll he came vnto the place of Sichem, and vnto the Okenroue of More: for y^e Cananites dwelt in y^e lode at y^e same tyme.

Then the LORDE appeared vnto Abram,

Gen. 12. 2 & sayde: This lande wil I geue vnto y fide. And there he buylded an altare vnto y LORDE, which appeared vnto him. The biake he vp fro thece, vnto a mountayne y laye on y east syde of the cite of Bethel, & pitched his tent: so y he had Bethel on the west side, and Ay on y east syde: & there buylded he an altare also vnto the LORDE, & called vpon the name of the LORDE. Afterwarde departed Abram farther, & toke his iourney southwarde. But there came a derth in the lande.

Gen. 20. 1 Then wente Abram downe in to Egipte to kepe himselfe there as a straunger, for the derth was sore in the lande. And whan he was come nye for to entre in to Egipte, he sayde vnto Sarai his wife: Beholde, I knowe y thou art a fayre woman to loke vpon. Now whan the Egiptians se the, they wil saye: She is his wife, and so shal they slaye me, and saue the alyne. Therefore (I pray y) saye thou art my sister, that I maye fare the better by reason of the, and that my soule maye lyue for thy sake.

Now whan he came in to Egipte, y Egiptians saue y woman, y she was very fair: & Pharaos prynces saue her also, & prayd her before him. Then was she brought in to Pharaos house, and Abram was well intreated for his sake: and he had shepe, oxen, and he Asses, seruantes, maydes, she Asses and Camels.

24. 43. 1 But y LORDE plagued Pharaos & his house w greute plagues, because of Sarai Abraams wife. Then Pharaos called Abra vnto him, and sayde: Why hast thou dealt thus w me? Wherfore toldest thou not me at the first, y she was thy wife? Why saydest thou then, that she was y sister? Wherfore I toke her to my wife. And now lo, there is y wife, take her, and go thy waye. He gaue his officers also a charge ouer him, to conuey him out, and his wife, and all that he had.

The XIII. Chapter.

Gen. 12. 2 1 So Abram departed out of Egipte, w his wife, & with all y he had, & Lot w him also, toward y south. Abram was very rich in catell, siluer & golde. And he wente on forth from the south vnto Bethel, vnto the place where his tent was at y first, betwene Bethel and Ay: euen vnto y place where he had made the altare before, & there he called vpon the name of the LORDE. Lot also which wente with him, had shepe, greute catell & tentes: so y the lande was not able to receaue them, that they might dwell together: for the substance of their riches was so greute, that they coude not dwell to-

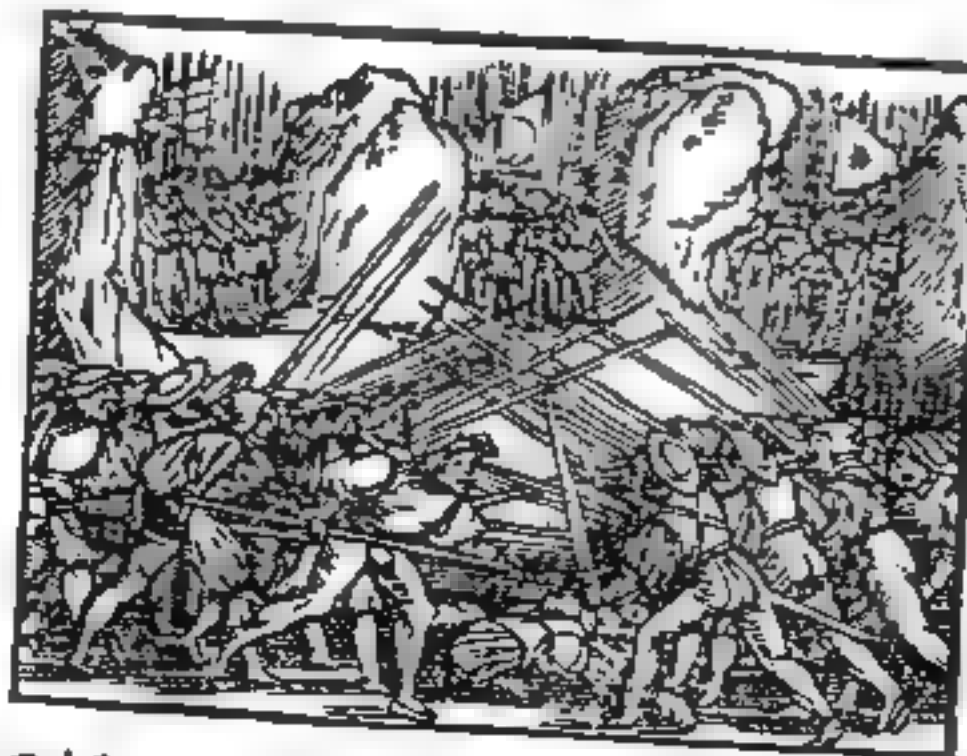
gether. And there fell a strife betwene the herdmen of Abraams catell, and the herdmen of Lots catell. The Cananites also and the Phereistes dwelt at that tyme in the lande.

Then sayde Abram vnto Lot: Let there be no strife betwene me and the, and betwene my herdmen and thine, for we are brethre. Is not all the whole lande open before the? Departte fro me, I praye the. If thou wilt go to the left hande, I wil take the right: Or if thou wilt go to the right hande, I wil take the left. Then Lot lift vp his eyes, and behelde all the countre rounde aboute Jordā, that it was a plenteous countre of water. For before the LORDE destroyed Sodoma and Gomora, it was rounde aboute Jear, euen as the pleasaunt garden of the LORDE, and as the lande of Egipte.

Then Lot chose all the coastes of Jordā, and toke his iourney toward y East. And so the one brother departed from the other. Abram dwelt in the lande of Canaan, and Lot in the cities of the same coastes, and pitched his tent toward Sodome. But y men of Sodome were wicked, and synned exceedingly agaynst the LORDE.

Now whan Lot was departed from Abram, the LORDE saide vnto Abram: Lift vp thine eyes, and loke from the place where thou dwellest, northwarde, southwarde, eastwarde, and westwarde: for all the lande that thou seist, wyll I geue vnto the and to thy side for euer, and wyll make thy side as the dust of the earth: so that yf a man can nombre the dust of the earth, he shall nombre thy sede also. Arise, and go thorow the lande, in the length and bredth, for I wyll geue it vnto the.

So Abram remoued his tent, and wente and dwelt in y Okegrone of Mamre, which is in Ebron, and buylded there an altare vnto the LORDE.



The XIII. Chapter. And it chaunced in the tyme of Amraphel the kynge of Synear, Arioch

the kynge of Ellasar, Reboilaomer the kynge of Elam, & Thydeale the kynge of y heithen, That they made warre w Vera y kynge of Sodome, and w Birsa the kynge of Gomora, & with Sineab the kynge of Adama, & with Seimeaber the kynge of Zeboim, and with the kynge of Bela, which is called Zoar. These came all together in to the brode valley, where now the salt see is: for twolue yeares were they subiectes vnto kynge Reboilaomer, & in the thirtenth yeare they fell from him. Therfore in the fourtenth yeare came Reboilaomer, and the kynges y were with him, & smote the Gaiantes in Astaroth Barnaim, & Susim at Ham, & Emim in the felde of Ariathaim, and y hoities in their owne mount Seir vnto the playne of Pharan, which bordieth vps the wilbernes. And then they turned, & came to the well of iudgment (which is Cades) & smote all the countre of the Amalechites, and also the Amorites, that dwelt in Hazazon Thamar.

Then wente out the kynges of Sodome, & the kynge of Gomora, & the kynge of Adama, and the kynge of Zeboim, and the kynge of Bela (called Zoar) & prepared themselves to fyghe in the brode valley w Reboilaomer the kynge of Elam, & with Thydeale y kynge of the heithen, & with Amraphel y kynge of Synear, & with Arioch the kynge of Ellasar: foure kynges w fyue. And y brode valley had many synne pyttes. But the kynge of Sodoma and Gomora were put to flight, & fell there, & the residue fled vnto y mountaynes. Then toke they all the goodes at Sodoma and Gomora, & all their vytalles, & wente their waye. They toke Lot also Abraams brothers sonne, & his goodes (for he dwelt at Sodome) and departed.

Then came onethat had escaped, and tolde Abram the Aleant, which dwelt in the Okegrone of Mamre the Amoryte, which was the brother of Escol & Aner: for these were confederate with Abram.

Now whan Abram herde y his brother was taken, he harnessed his bonde seruantes borne in his owne house, the hundred & eightene, & folowed after them vntill Dan, & denyded the, & fell vps them by night w his seruantes, and smote the, and chased them awaye vnto Hoba, which lieth on y left hande of the cite of Damascos, and broughte a praye all the goodes, and also his brother Lot, and his goodes, y women also and the peepie. And as he came agayne from the slaughter of Reboilaomer & of the kynges that were with him, the kynge of Sodome

wente to mete him in to the playne felde, which is called kynges dale.

But Melchisedech the kynge of Salem brought forth bred and wyne. And he beynge the priest of the most hye God, blessed him and sayde: Blessed be thou Abram vnto the most hye God possessor of heauen and earth. And praysed be God the hyest, which hath deliuered thine enemies in to thy handes. And Abram gaue him tythes of all.

Then sayde the kynge of Sodome vnto Abram: Geue me the soules, and take y goodes vnto thy self. But Abram sayde vnto the kynge of Sodome: I lift vp my hande vnto the LORDE the most hye God, possessor of heauen and earth, that I wyll not take of all that is thine, so moch as a threde or a shue lacher, lest thou shuldest saye: I haue made Abram ryche: Saue onely that which the yongemen haue spent, and the men Aner Escol and Mamre, that wente with me, let them take their parte.

The XV. Chapter.

It happened after these actes, y the woide of y LORDE came vnto Abram in a vysion, and sayde: Feare not Abram, I am thy shyld and thy excedinge greates rewarde. But Abram sayde: LORDE LORDE, what wilt thou geue me? I go childles, and the seruante of my house (this Eleasar of Damascos) hath a sonne. And Abram sayde morouer: Beholde, vnto me hast thou geuen no fede: and lo, the sonne of my house shal be myne heire. And beholde, the woide of the LORDE spake vnto him, and sai de: he shal not be thine heire, but one that shal come out of thine owne body, he shal be thine heire. And he bad him go forth, and sayde: Loke vp vnto heauen, and tell y starrs: Canst thou nombre them? And he sayde vnto him: Euen so shal thy sede be.

Abram beleued the LORDE, and y was counted vnto him for righteousnes. And he sayde vnto him: I am y LORDE, & y broughte the from y out of Chaldea, to geue y this lande to possesse it. But Abram sayde: LORDE LORDE, wherby shall I knowe, that I shall possesse it? And he sayde vnto him: Take a cow of thre yeare olde, and a she goate of thre yeare olde, and a ramme of thre yeare olde, and a turtill done, and a yonge pigeon. And he toke all these, and denyded them in the myddes, and layde the one parte ouer agaynst the other, but the soules denyded he not. And the soules fell vps the flesh, but Abram drewe them awaye.

Now whan the Sonne begonne to go

Act. 7.2
Exod. 12.6
Judic. 7.6
Gala. 3.6

Exo. 12.6

Gen. 25.6

Deut. 30.6

Gen. 24.8

1. Re. 4.6

downe, there fell an hevy slepe vps Abiam. And lo, feare and greate darcknes fell vpon him. And he sayde vnto Abiam: knowe this of a suretye, that thy seide shalbe a strainger, in a londe that is not theurs. And they shal make bonde men of them, and intreate them euell foure hundred yeares. But the people whos they shal serue, wyl I iudge. Afterwarde shall they go forth with greate substaunce: and thou shalt departe vnto thy fathers in peace, and shalt be buried in a good age. And after the fourth generacion they shall come hither agayne, for the wickednes of the Amorites is not yet full.

So whan the Sonne was downe, and it was wared darcke: Beholde, there smoked a fornaice, and a fyre biande wente betwene the partes. The same daye made the LORDE a couenaunt with Abiam, and sayde: Vnto thy seide wyl I geue this lode, from the water of Egipte, vnto the greate water Euphrates: the Kenytes, the Kenizites, the Admonites, the Hethtites, the Pherezites, the Giamrites, the Amorites, the Cananites, the Gerzites, and the Jebusites.

The XVI. Chapter.



Sarai Abiams wife bare him no childen: but she had an handmayde an Egiptian, whose name was Agar, and sayde vnto Abiam: Beholde, the LORDE hath closed me, that I can not beare. So in (I praye the) vnto my mayde: peradventure I shalbe multiplied by her, more then by myself. And Abiam hearkened vnto the voyce of Sarai. Than Sarai Abiams wife toke Agar hir mayde the Egiptian after they had dwelt ten yeare in the londe of Canaan, and gaue her vnto hir husbände Abiam, to be his wife. And he wente in vnto Agar, and she conceived. Now whan she sawe she had conceived, she despyed hir mastresse.

B Then sayde Sarai vnto Abiam: I must suffre wronge for thy sake. I layde my mayde by the: but now because she seych, that she

hath conceived, I must be despyed in his sight: the LORDE be iudge betwene me and the. And Abiam sayde vnto Sarai: Beholde, thy mayde is vnder thine auenture, do with her, as it pleasech the.

Now whan Sarai deale hardly w her, she fled from her. But the angell of the LORDE founde her besyde a well of water in the wilderness (enen by the well in the waye to Sur) and sayde vnto her: Agar Sarais maide, whence comest thou? and whither wylt thou go? She sayde: I fle from my mastresse Sarai. And the angell of the LORDE sayde vnto her: Returne to thy mastresse agayne, and submitte thyself vnder hir hande.

And the angell of the LORDE sayde vnto her: Beholde, I wil so encrease thy seide, that it shall not be nombred for multitude. And the angell of the LORDE sayde further vnto her: Beholde, thou art with childe, and shalt bringe forth a sonne, and shalt call his name Ismael, because the LORDE hath herde thy trouble. He shal be a wyldeman. His hande agaynst every man, and every mans hande agaynst him: and he shal dwell ouer agaynst all his brethren.

And she called the name of the LORDE that spake vnto her: Thou art the God that seist me. For she sayde: Of a suretye I haue sene the back partes of him that saue me. Therefore called she the well: The well of the liuinge that saue me. Which (well) is betwene Cades and Bared.

And Agar bare Abiam a sonne, and Abiam called his sonnes name which Agar bare him, Ismael. And Abiam was foure score yeare olde and sire, whan Agar bare him Ismael.

The XVII. Chapter.

Now whan Abiam was nyentye yeare olde and nyene, the LORDE appeared vnto him, and sayde vnto him: I am the allmyghtie God, walke before me, and be vncorrupte. And I wyl make my couenaunt betwene me and the, and wyl multiplye the exceedingly. Then fell Abiam vpon his face.

And God talked furthur with him, and sayde: Beholde, It is I, and haue my couenaunt with the, and thou shalt be a father of many people. Therefore shalt thou nomore be called Abiam, but thy name shal be Abraham: for I haue made the a father of many nations, and I wil multiplye the exceedingly, and wil make people of thee. Moreover I wil make my couenaunt betwene me and the,

and thy seide after the thorow out their posterities, that it maye be an everlastinge couenaunt, so that I wyl be the God of the, and of thy seide after the. And vnto the and to thy seide after the, wyl I geue the lande, wherein thou art a strainger: enen all the lande of Canaan for an everlastinge possession, and will be their God.

B And God sayde moreover vnto Abraham: Kepe my couenaunt then, thou and thy seide after the. This is my couenaunt which ye shal kepe betwene me and you, and thy seide after the thorow out their posterities. Every manchild that is amonge you, shalbe circumcyded: and ye shall circumcyde the foreskinne of yor flesh. This same shalbe a token of the couenaunt betwene me and you. Every manchild whan it is eight dayes olde, shalbe circycyded thorow out youre posterities: In like maner all household folkes borne at home, or bought, or eny other also that is a strainger and not of thy seide. Thus shall my couenaunt be in youre flesh for an everlastinge couenaunt. And yf there shalbe any manchild vncircumcided in the foreskinne of his flesh, his soule shalbe roted out from his people, because he hath broken my couenaunt.

C And God sayde vnto Abraham: Sarai thy wyfe shall nomore be called Sarai, but Sara shal be hir name: for I wyl blesse her, and geue the a sonne of her. I wyl blesse her, and people shall come of her, yee and kynnes of many people. Then fell Abraham vps his face, and laughed, and sayde in his heart: Shal a childe be borne vnto me that am an hundred yeare olde? And shall Sara be nyentye yeare olde, beare? And Abraham sayde vnto God: O that Israel might lyue in thy sight. Then sayde God: See even Sara thy wyfe shall beare the a sonne, and thou shalt call his name Isaac: for with him wil I make my everlastinge couenaunt, and with his seide after him. And as concernyng Ismael also, I haue herde thy request: Beholde, I haue blessed him, and will increase him, and multiplye him exceedingly. Twelue prynces shal be beget, and I wyl make a greates nacion of him.

D But my couenaunt wyl I make w Isaac, whom Sara shal beare vnto the, enen this tyme twelue moneth. And he left of talkyng with him, and God wente vp from Abraham. Than toke Abraham his sonne Ismael, and all the seruantes borne in his house, and all that were bought, (as many as were men children in his house,) and circumcy-

ded the foreskinne of their flesh, enen the same daye, as God had sayde vnto him. And Abraham was nyentye yeare olde and nyne, whan he cut of the foreskinne of his flesh. As for Ismael, he was thirtene yeare olde, whan the foreskinne of his flesh was circumcyded. Enen vpon one daye were they all circumcyded: Abraham, and Ismael his sonne, and all the men in his house, (whether they were borne at home, or bought, or eny other strainger:) they were all circumcyded with him.

The XVIII. Chapter.



And the LORDE appeared vnto him in the Okegrope of Mamre, as he sat in his tent doore in the heate of y daie. And as he lift vp his eyes, and looked; beholde, there stode thre men ouer agaynst him. And whan he sawe them, he ranne to meete them from his tent doore, and bowed him self downe vpon the grounde, and sayde: LORDE, yf I haue founde fauoure in thy sight, go not by y seruante. There shalbe broughte you a litle water, and ye shall wash yor feet, and rest youre selues vnder the tre. And I wyl set you a moisel of bred, to comforte youre hertes withall, and then shall ye go youre wayes, for therfore are ye come to youre seruante. They sayde: do euen so as thou hast spoken.

Abraham wente a pace in to the tent to Sara, and sayde: Make haist, and mengle thre peckes of fyne meele, kneede it, and bake cakes. And he ranne to the bestes, and fet a calf that was tender and good, and gaue it vnto a yonge man, which made it ready at once. And he toke butter and mylke and of the calf that he had prepared, and set it before the, stode him self by chem vnder the tre, and they ate. Then saide they vnto him: where is Sara thy wyfe? He answered: within in y tent. Then sayde he: aboute this tyme twelue moneth, yf I lyue, I wyl come to the agayne, and Sara thy wyfe shal haue a sonne. And

Gen. 19.2

1. Re. 23.6

Judic. 19.6

Psal. 102.6

Mat. 22.6

Luc. 12.6

Tob. 12.6

Judic. 12.6

Some

reuer:

As soon as the rule of yue. Sara herde that out of the tent dore, which was behynde his backe. And Abraham and Sara were both olde, & well stryken in age: so that it wente nomore with Sara after y manner of women: therfore laughed she with in hir self, and sayde: Now that I am olde & my lord olde also, shal I yet gene my self to lust?

Then sayde y LORDE vnto Abraham: Wherfore doth Sara laugh, and saye: Is this true in dede, that I shal beare, and yet am olde? Shulde my soch thinge be to harde for the LORDE? Aboute this tyme (yf I lyue) I wil come to the agayne, & Sara shal haue a sonne. Then Sara denyed it, and sayde: I laughed not, for she was afayed. But he sayde: It is not so, thou dydest laugh. Then the men stode vp from thence, and turned them towarde Sodome: and Abraham wente with them, to brynge them on their waye.

Then sayde the LORDE: How can I hyde f. om Abraham, y thinge that I wil do? seynge he shal be a greace and mightie people, and all y people vpo earth shal be blessed in him: for I knewe him that he wil co maunde his children and his householde after him, to kepe the waye of y LORDE, and to do after righte and conscience, that the LORDE maye bringe vpo Abraham what he hath promised him. And the LORDE sayde: There is a crye at Sodome and Gomorra, which is greace, & their synnes are exceedinge greuous: therfore wil I go downe & se, whether they haue done all together, a cordinge to that crye, which is come before me, or not, that I maye knowe. And the men turned their face, and were towarde Sodome. But Abraham stode still before y LORDE, and stepe vnto him, and sayde:

Wilt thou then destroye the righteous with the vngodly? Peradventure there maye be fiftie righteous within y cite: wilt thou destroye these, and not spare the place, for fiftie righteous sake that are therein? That be sarre fro the, y thou shuldest do this, and to slaye the righteous with the vngodly, and that the righteous shulde be as the vngodly. That be sarre from the. Shulde not the iudge of all the worlde do a cordinge to righte? And the LORDE sayde: Yf I fynde fiftie righteous at Sodome in the cite, I wil spare all the place for their sakes.

Abraham answered, and sayde: O se, I haue taken vpon me to speake vnto the LORDE, howbeit I am but dust and ashes. Peradventure there maye be fyue less then

fiftie righteous therein: Wilt thou then destroye the whole cite because of those fyue? He sayde: yf I fynde fyue and fourtie therein, I will not destroye them.

And he proceeded further to speake vnto him, and sayde: Peradventure there might be fourtie founde therein. And he sayde: I wil do no thinge vnto them for those fourtyes sake. Abraham sayde: O let not my LORDE be angrie, that I speake yet more. Peradventure there might be thirtie founde therein. And he sayde: Yf I fynde thirtie therein, I will do no thinge vnto them. And he sayde: O se, I haue taken vpon me to speake vnto my LORDE.

Peradventure there might be tene founde therein. He answered: I will not destroye them for those tentyes sake. And sayde: O let not my LORDE be angrie, that I speake yet once more. Peradventure there might be ten founde therein. He saide: I wil not destroye them for those ten sake.

And the LORDE wente his waye, when he had left talkynge with Abraham. And Abraham returned vnto his place.

The XIX. Chapter.

In the euynge came the two angels vnto Sodome. And Lot sat vnder the gate of the cite. And when he sawe them, he rose vp for to mete them, and bowed him self downe to the grounde vpon his face, & sayde: Se lordes, come in I praye you into youre seruantes house, and tarye all night: let youre fete be washsen, so maye ye ryse tomorrow by tymes, and go youre waye. Therheles they sayde: Lay, but we will hyde in the stretes all night. Then compelled he them fore: and they turned in vnto him, and came into his house. And he made them a feast, and baked swete cakes, and they ate.

But before they wente to rest, the men of the cite of Sodome came and compassed the house rounde aboute, yonge and olde, all the people from all quarters, and called Lot, and sayde vnto him: Where are the men that came vnto the to night? Bynge them out here vnto vs, that we maye knowe them.

And Lot wente out at the dore vnto the, and shut the dore after him, and sayde: O brethren, do not so wickedly. Beholde, I haue two daughters, which yet haue knowe no man: them wil I brynge out vnto you, do with them as it listeth you. Onely do no thinge vnto these men of God, fortherfore are they come vnder the shadowe of my rose. But they sayde: Come thou hither. Then

sayde they: Camest not thou onely herin as a straunger, and wilt thou now be a iudge? Wel, we will deale worse with the the with them.

And they pressed sore vpon y man Lot. And when they ranne to, and wolde haue broken vp the dore, the men put out their hondes, and pulled Lot vnto them in to the house, and shut to the dore. And the men at y dore of the house were smytte with blyndnesse both small and greace, so that they coulde not fynde the dore.

And y men saide vnto Lot: Hast thou yet here any sonne in lawe, or sonnes or daughters? Who so ever belongeth vnto the in the cite, brynge him out of this place: for we must destroye this place, because the crye of them is greace before the LORDE, which hath sent vs to destroye them. Then wente Lot forth, and spake to his sonnes in lawe, which shulde haue married his daughters, and sayde: O stonde vp, and get you out of this place, for the LORDE wil destroye this cite. Therheles they toke it but for a sporte.

Now when the morninge arose, the angels caused Lot to speke hun, and sayde: Stonde vp, take thy wife & thy two daughters which are at hande, that thou also persthe not in the synne of this cite. But why he prolonged the tyme, the men caught him and his wife, and his two daughters by the hande (because the LORDE was mercifull vnto him,) and brought him forth, & set him withont the cite.

And when they had brought him out, they sayde: Save thy soule, and loke not behynde the, nether stonde thou in all this countre: Save thy self vpon the mountayne, that thou perishe not. Then sayde Lot vnto the: Oh no my LORDE, beholde, in as moche as thy seruante hath founde grace in thy sight, now make y mercy greace, which thou hast shewed vnto me, in that thou sauest my soule alyne. I can not saue my self vpon the mountayne. There might some myffortune fall vpon me, that I shulde dye. Beholde, he is a cite by, that I maye flye vnto, and it is a litle one: let me saue myself there in. Is it not a litle one, that my soule maye lyne?

Then sayde he vnto him: Beholde, I haue loved vpon the in this poynte also, that I will not overthrowe the cite, wherof thou hast spoken. Hast the, and saue thy self there: for I can do no thinge tyll then be comethither. Therfore is the cite called Zoar. And the Sonne was vp vpon the earth,

when Lot came in to Zoar.

Then the LORDE caused brymstone and fyre to rayne downe from the LORDE out of heauen vpon Sodoma and Gomorra, and overthrew those cities, the whole region, and all that dwelt in the cities, and that that grew vpon the earth. And his wife loked behynde her, and was turned into a pillar of salt.

Abraham rose vp early in the morninge, and gat him vnto the place, where he had stonde before the LORDE, and turned his face towarde Sodoma and Gomorra, and all y londe of that countre, and loked. And beholde, there rose vp a smoke from y countre, as it had bene y smoke of a somace. For when God destroyed y cities of the region, he thought vpon Abraham, and conueyed Lot out of the cities which he overthrew, wherin Lot dwelt.

And Lot departed out of Zoar, and dwelt in the mountaynes with both his daughters (for he was afayed to tary at Zoar) and so remayned he in a cave with both his daughters.



Then sayde y elder vnto the yonger: Our father is olde, and there is not a man more vpon earth, that can come in vnto vs after the maner of all the worlde. Come therefore, let vs geue our father wyne to drynke, and lye with him, that we maye saue seide of our father. So they gaue their father wyne to drynke that same night. And the elder daughter wente in, and laye with hir father: and he perceaued it not, neither when she laye downe, ner when she rose vp.

On the morow the elder sayde vnto the yonger: Beholde, yesternight laye I with my father: let vs geue him wyne to drynke this night also: that thou mayest go in and lye with him, that we maye saue seide of our father. So they gaue their father wyne

Esa. 13. d

Iere. 50. g

Ose. 11. b

Amos 4.

Lu. 17. d

Esa. 10. b

Gen. 18.

3

Leui. 18. d

to drynke that might also: And the yonger arose like wyse, and laye with him: & he perceived it not, nether when she laye downe, nor when she rose vp.

Thus were both the daughters of Lot with childe by their father. And the elder bare a sonne, and called him Moab, of whom come y Moabytes vnto this daye. And y yonger bare a sonne also, and called him the sonne Ammi, of whom come the children of Ammon vnto this daye.

The XX. Chapter.

AS for Abraham, he departed thence, into the south countre, and dwelt betwixte Cades and Sur, and was a straunger at Gerar, and sayde of Sara his wyfe: She is my sister. Then Abimelech the kinge of Gerar sent for her, and caused her be fet awaye.

But God came to Abimelech by night in a dreame, & sayde vnto him: Beholde, thou art but a deed man, for the womans sake which thou hast taken, for she is a mans wyfe. Neuertheles Abimelech had not yet touched her, and sayde: LORDE, wilt thou sleie a righteous people? Sayde not he vnto me: she is my sister? Yee and sayde not she her self also: he is my brother? With a pure hert & with innocent handes hane I done this.

And God sayde vnto him in a dreame: I knowe that thou dydest it w a pure hert, and therefore I kepe the, that thou shuldest not synne agaynst me, nether hane I suffred the to touch her. Now therfore deliuer her to the man his wyfe ageyne, for he is a prophet: and let him pray for y, and thou shalt lyue. But and yf thou deliuer her not ageyne, be sure, that thou shalt dye the death, and all that is thine.

Then Abimelech rose vp by tymes in the mornyng, and called all his seruautes, and tolde all these thinges in their eares, and the men were sore afayed, and Abimelech called Abraham, and sayde vnto him: Wherefore hast thou done this vnto vs? And what hane I offended y, that thou shuldest brynge on me and on my kyngdome so greate a synne? Thou hast not dealt with vs, as a man shulde deale. And Abimelech saide morouer vnto Abraham: What sawest thou, y thou hast done this thinge?

Abraham sayde: I thought: Peraduenture there is no feare of God in this place, & they shall sleie me for my wifes sake, And of a trouth she is my sister, for she is my fa-

thers daughter, but not my mothers daughter, and is become my wyfe. So whan God charged me to wadie out of my fathers house, I sayde vnto her: Shew this kyndnes vpon me, that, where soeuer we come, thou saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen, seruautes and maydens, and gaue them vnto Abraham, and deliuered him Sara his wyfe agayne, and sayde: Beholde, my londe stondesth open before the, dwell where it liketh the. And vnto Sara he sayde: Beholde, I haue geuen thy brother a thousande syluer peniole, he shalbe vnto the a couerynge of the eyes, for all that are with the, and euery where, and a sure excuse.

As for Abraham, he prayed vnto God: Then God healed Abimelech, and his wyfe, and his maydens, so that they bare children. For afore the LORDE had closed all the matrices of Abimelechs house, because of Sara Abrahams wyfe.

The XXI. Chapter.

The LORDE also visited Sara, according as he had promysed: & dealt with her, even as he had sayde. And Sara was with childe, and bare Abraham a sonne in his olde age, even in the tyme appointed, like as God had spoken vnto him afore. And Abraham called his sonne which was borne vnto him (whos Sara bare him) Isaac, and circumcised him the eight daye, like as God commanded him. An hundred years olde was Abraham, whan his sonne Isaac was borne vnto him.

And Sara sayde: God hath prepared a ioye for me, for who soeuer heareth of it, wyll reioyse with me. She sayde morouer: Who wolde haue saide vnto Abraham, that Sara shulde geue children sucke, and beare him a sonne in his olde age? And the childe grew, and was weened. And Abraham made a greate feast, in y daye whan Isaac was weened.

And Sara sawe the sonne of Agar the Egipcian (whom she had borne vnto Abraham) that he was a mocker, and sayde vnto Abraham: Cast out this bonde mayden and hir sonne, for this bonde maydens sonne shall not be heyre w my sonne Isaac. This worde displeased Abraham sore, because of his sonne.

Neuertheles God sayde vnto him: let it not displease the because of the childe and the hand mayde: What soeuer Sara hath sayde vnto the, folowe it, for in Isaac shall

the seede be called vnto the. As for the bonde maydens sonne, I wyll make a people of him also, because he is of thy seede.

Then Abraham rose vp early in the mornyng, and toke bred and a botell with water, and put it vpon Agars shulders, and gaue her the childe, and sent her awaye. Then departed she, and wandred out of the waye in y wilderness beside Bersheba. Now whan the water in the botell was out, she layed the childe vnder a bush, and wente, and sat hir downe ouer on y other syde, a bowe shot of. For she sayde: I can not se the childe dye. And she sat hir downe ouer on y other syde, and lifte vp hir voyce, and wepte.

Then God herde the voyce of the childe, and the angell of God called vnto Agar out of heauen, and sayde vnto her: What ayleth the, Agar? Feare not, for God hath herde y voyce of the childe, where he lyeth. Arise and take the childe, and holde him by the hande, for I wyll make a greate people of him. And God opened hir eyes, that she sawe a well of water.

Then wente she and fylled y botell with water, and gaue y childe drynke. And God was with the childe, which grew vp, and dwelt in y wilderness, and became a conynge archer, and dwelt in y wilderness of Pharan, and his mother toke him a wyfe out of the londe of Egypite.

At the same tyme talked Abimelech and Phicol his chiefe capayne with Abraham, and sayde: God is with the in all that thou doest. Therefore sweare now vnto me by God, that thou wilt not hurt me, ner my children, ner my childers children: but that thou shalt shewe vnto me (and to the londe wher in thou art a straunger) the same kyndnesse that I haue done vnto the.

Then sayde Abraham: I wyll sweare. And Abraham rebuked Abimelech for the well of water, which Abimelechs seruautes had taken awaye by violence. Then answered Abimelech: I knewe not who dyd it, nether dydest thou tell me, and I haue not herde of it but this daye.

Then toke Abraham shepe and oxen, and gaue them vnto Abimelech, and they both made a bonde together. And Abraham see seven lambes by them selues. Then sayde Abimelech vnto Abraham: What meane those seven lambes, which thou hast set by them selues? He answered: seven lambes shalt thou take of my hande, that they maye be wytnes vnto me, that I haue dygged this well. Therefore is the place called Bersheba, becau-

se they sware there both together. And so they made the bonde at Bersheba.

Then rose Abimelech and Phicol his chiefe capayne, and departed agayne in to the londe of y philistynes. And Abraham planted trees at Bersheba, and called vpon the name of the LORDE y everlastinge God, and was a straunger in y londe of the philistynes a longe season.

The XXII. Chapter.

After these actes God tempted Abraham, and sayde vnto him: Abraham, And he answered: I am here. And he sayde: Take y sonne, this onely sonne of thine, ene Isaac whom thou lovest, and go thy waye in to the londe of Moia, & offre him there for a burnt offeringe, vpon a mountayne that I shal shewe the. Then Abraham stode vp by tymes in the mornyng, and sabled his Ass, and toke with him two yongemen, and his sonne Isaac, and cloue woodd for the burnt offeringe, gat him vp, and wente on vnto the place, wherof the LORDE had sayde vnto him.

Vpon the thirde daye Abraham lift vp his eyes, and sawe the place a farre of, and sayde vnto his yonge men: Tary ye here with the Asses for me and the childe, we wyll go yonder: and whan we haue worshipped, we wyll come to you againe. And Abraham toke the woodd to the burnt offeringe, and layed it vpon Isaac his sonne. As for him self, he toke the fyre and a knyfe in his hande, and wente on both together.

Then sayde Isaac vnto his father Abraham: My father. Abraham answered: here I am, my sonne. And he sayde: lo, here is fyre and woodd, but where is the shepe for the burnt offeringe? Abraham answered: My sonne, God shall prouyde him a shepe for the burnt offeringe. And they wente both together.



And whan they came to the place which

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God shewed him, Abraham buylded there an altare, and layed the wood vpon it, and bande his sonne Isaac, layed him on the altare, aboue vpon the wood, and stretched out his hande, and toke the knyfe, to haue slayne his sonne.

C Then the angell of the LORDE called from heauen vnto him, and sayde: Abraham Abraham. He answered: here am I. He sayde: Laye not thy handes vpon the childe, & do nothinge vnto him: for now I knowe that thou fearest God, and hast not spared thine onely sonne for my sake. Then Abraham lift vp his eyes, and sawe behynde him a ramme, holde fast by the homes in the brieres, and wente, and toke the ramme, and offered him for a bient sacrifice, in steade of his sonne. And Abraham called the place. The LORDE shall prouyde. Therfore it is a common sayenge yet this daye: Vpon the mountayne shal the LORDE prouyde.

And the angell of the LORDE cryed vnto Abraham from heauen the seconde tyme, and sayde: I haue sworn by myne owne self (sayeth the LORDE) that for so much as thou hast done this, and hast not spared thine onely sonne, I wyll prospere and multiplye thy seede as the starres of heauen, and as the sonde vpon the see shore. And thy seede shall possesse the gates of his enemies: and in thy seede shal all the nations of the earth be blessed, because thou hast hearkened vnto my voyce.

D So Abraham turned ageyne to the yonge men, and they gat vp, and wente together vnto Bersaba, and dwelt there.

After these actes it fortuned, that it was tolde Abraham: Beholde, Milca hath borne childien also vnto thy brother Lahor: namely, *hus & eldest, and *Bus his brother, and Kemnel, of whom came the Syrians: and Tesed, and Haso, and Pildas, and Jedlaph and Bethuel. And Bethuel begat Rebecca. These eight dyd Milca beare vnto Lahor: Abrahams brother. And his concubine called Rehuma, bare also: namely, Theba, Sahan, Thahas, and Maacha.

The XXIII. Chapter.

S Ara was an hundred and sent and twentye yeare olde: so longe lyued she, and dyed in the head cite which is called Hebron, in the lande of Canaan. Then wente Abraham, to mourne and wepe for her. Afterwarde he stode vp from his coarfe, and talked with the Hethites, & sayde: I am a strainger and an indweller amonge you, geue me a possessor to bury in with

you, that I maye bury my coarfe by me.

Then the Hethites answered Abraham, and sayde vnto him: O heare lord, thou art a prynce of God amonge vs: bury thy dead in the best of oure sepulchres, there shall none of vs forbyd &, that thou shouldest not bury thy deed in his sepulchre. Then Abraham stode vp, and thanked the people of & londe: namely the Hethites.

And he talked with them, and sayde: If it be youre wyll that I bury my coarfe by me, heare me the, & speake for me to Ephron the sonne of Zoar, that he maye geue me the dubble cane, which he hath in & ende of his felde. For a reasonable money let him geue it me, for a possession to burye in amonge you. For Ephron dwelt amonge the Hethites.

Then answered Ephron the Hethite vnto Abraham, that the Hethites might heare, before all that wente out and in at the gates of his cite, and sayde: To my lord, but heare me: As for the felde, and the cane also that is therein, I geue it the: and in the sight of my people I geue it the, to burye thy dead in.

Then Abraham thanked the people of the londe, and talked with Ephron, that the people of the londe might heare, and sayde: Heare me then, Because of me the money that I geue the for the felde, and so wyll I burye my deed there.

Ephron answered Abraham, and sayde vnto him: Heare me my lord: The felde is worth foure hundred Sycles of syluer: but what is that betwixte me and the? Burye thy deed. Abraham hearkened vnto Ephron, and weyed him the money which he had sayde, that the Hethites might heare: namely foure hundred syluer cycles of currant money amonge marchantes.

Thus Ephrons felde (where in the dubble cane is) which lyeth ouer before Mamre, even the felde and the cane, was made sure for Abrahams owne good, with all the trees of the felde also rounde aboute, in the sight of the Hethites, and of all that go out and in at the gates of his cite. Then Abraham buried Sara his wife in the dubble cane of the felde, that lyeth ouer before Mamre (that is, Hebron) in the londe of Canaan. So the felde and the cane therein was made sure of the Hethites vnto Abraham, for a possessor to bury in.

The XXIII. Chapter.

Abraham was olde and well stricken in age, and the LORDE had blessed

him in all thinges. And he sayde vnto his eldest seruaunt of his house, which had the rule of all his goodes: Laye thine hande vnder my thye, that I maye make the sweare by & LORDE the God of heauen and earth, that thou take no wife vnto my sonne amonge & daughters of & Cananites, (amonge whom I dwell) but that thou go in to my countrey, and to myne owne kynred, and brynge my sonne Isaac a wife.

The seruaunt sayde: What and the woman wyll not folowe me in to this countrey? shal I then cary thy sonne agayne in to yonder londe, where thou camest out of? Abraham sayde vnto him: Beware of that, that thou brynge not my sonne thither agayne. The LORDE, the God of heauen, which toke me from my fathers house and from the londe of my kynred, and that talked with me, and swore also vnto me, and sayde: Vnto & side wyll I geue this londe: Euen he shall sende his angell before the, that thou maiest brynge my sonne a wife from thence. But yf the woman wyll not folowe the, thou art discharged of this oath: onely brynge not my sonne thither agayne. Then & seruaunt layed his hande vnder his master Abrahams thye, and swore the same vnto him.

B So the seruaunt toke ten Camels of the Camels of his master and departed, and had w him of all maner of goodes of his master, and gat him vp, and departed vnto Mesopotamia, to the cite of Nahor. Then let he the Camels lye downe without before the cite besyde a well of water in the euenynge, aboue the tyme that the women used to go forth, and to drawe water. And he sayde:

O LORDE, thou God of my master Abraham, mete me to daye, and shew mercy vnto my master Abraham. Lo, I stonde here besyde the well of water, & the mens daughters of this cite wyll come forth to drawe water: Now yf there come a damsell, to whom I saye: bowe downe thy pytcher, & let me drynke, and yf she saye: drynke, and I wyll geue & Camels drynke also: That yf same be she, whom thou hast prouyded for thy seruaunt Isaac: & that I maye knowe by & same that thou hast shewed mercy vpon my master.

And or ever he had left of speakeynge, beholde, Rebecca the daughter of Bethuel (which was the sonne of Milca, that was the wyfe of Lahor: Abrahams brother) came forth, and bare a pytcher vpon hir shulder, and she was a very fayre damsell of face, and yet a virgin, and vntowene of any

man: She wente downe to the well, and fylled hir pitcher, and came vp agayne. Then ranne the seruaunt to mete her, and sayde: Let me drynke a litle water out of & pitcher. And she sayde: drynke syr.

And haistely let she downe the pitcher in hir hande, and gaue him drynke. And whan she had geuen him drynke, she sayde: I wyll drawe for thy Camels also, tyll they haue drynke ynough. And she made haist, and poured out hir pitcher in to the trough, and ranne agayne to the well to drawe, and drew for all his Camels. The man marueyled at her, and helde his tonge, tyll he knewe whether the LORDE had prospered his journey or not.

Now whan the Camels had all drynken, he toke a golde earynge of half a Syckle weight, and two braceletes for hir handes, weynge ten Syckles of golde, and sayde: Doughter, whose art thou? tell me. Is there rowme for vs in thy fathers house to lodge in? She sayde vnto him: I am the doughter of Bethuel, the sonne of Milca, whom she bare vnto Lahor. And sayde morouer vnto him: We haue plenty of litter and prouender, and rowme ynough to lodge in.

D Then the man bowed himself, and thanked the LORDE, and sayde: Praise be the LORDE the God of my master Abraham, which hath not withdrawen his mercy and his trouth from my master, for the LORDE hath brought me the waye to my masters brothers house. And the damsell ranne and tolde all this in hir mothers house. And Rebecca had a brother called Laban.

And Laban ranne to the man without by the well syde: and that came by the reason that he sawe the earynges, and the braceletes vpon his sisters handes, and herde the wordes of Rebecca his syster, that she sayde: thus spake the man vnto me.

And whan he came to the man, beholde, he stode by the Camels at the well syde. And he sayde: Come in & thou blessed of the LORDE, wherfore stondest thou without? I haue blessed the house, and made rowme for & Camels. So he brought the man in to & house, and vnbled the Camels, and gaue them litter and prouender, and water to wash his feet, and the mens that were with him, and set meate before him.

Thenethes he sayde: I wil not eate, tyll I haue fyrst tolde myne carade. They answered: Tell on. He sayde: I am Abrahams ser-

naunt, and the LORDE hath prospered my master richely, so þ he is become greace: and he hath geuen him shepe and oxen, syluer and golde, seruantes and maidens, Camels and Asses: yee and Sara my masters wife hath borne my master a sonne in hir olde age: vnto him hath he geuen all that he hath.

And my master hath taken an ooth of me and saide: Thou shalt not take a wife for my sonne amonge the daughters of the Canaanites, in whose lande I dwell, but go & waye to my fathers house and to myne owne kynred, and there take a wyfe for my sonne. But I sayde vnto my master: What and the woman wyl not folowe me: Then sayde he vnto me: The LORDE (before whom I walke) shall sende his angell with the, and prosper thy iourney, that thou mayest take a wife for my sonne of myne owne kynred, and of my fathers house. And so whan thou comest to my kynred, yf they geue her not vnto þ, thou shalt be discharged of myne ooth.

So I came this daye vnto the well of water, and sayde: O LORDE thou God of my master Abraham, If thou hast prospered my iourney that I go: Beholde, I stonde here by the well of water: Now yf there come forth a virgin to draw water, and I saye vnto her: geue me a litle water to drinke out of thy pitcher, and she saye vnto me: Drynke thou, and I wyll drawe water for thy Camels also: that the same be the womā, which the LORDE hath prouyded for my masters sonne. Now or euer I had spoken out these wordes in my hert, beholde, Rebecca cometh forth with a pitcher vpon hir shulder, and goeth downe to the well, and draweth.

Then sayde I: geue me a drynke. And immediately she toke downe the pitcher fro hir shulder, and sayde: drynke, and I wyll geue thy Camels drynke also. So I drinke, and she gaue the Camels also to drynke. And I axed her, and sayde: Doughter, whose art thou? She answered: I am þ doughter of Bethuel the sonne of Nahor, whom Milca bare vnto him. Then layed I the earringes vpon hir face, and the bracelettes vpon hir handes, and bowed myself, and thanked the LORDE, and praysed the God of my master Abraham, which had brought me þ right waye, to take my masters brothers daughters vnto his sonne.

If ye be they then that shew mercy and faithfulness vnto my master, tell me: If not, yet tell me, that I maye turne me to þ right hande or to the left.

Then answered Laban and Bethuel, and sayde: This is come of the LORDE, therefore can we saye nothinge agaynst the, neither euell ner good. There is Rebecca before the, take her, and go thy waye, that she maye be thy masters sonnes wife, as the LORDE hath sayde. When Abrahams seruante herde these wordes, he bowed himself vnto the LORDE flat vpon the earth, and toke forth Jewels of syluer and golde, and rayment, and gaue them vnto Rebecca. But vnto hir brethren and the mother, he gaue spyces. Then he ate and dronke, and the men also that were with him, and tarried there all night.

But in the mornynge he arose, and sayde: Let me departe vnto my master. Nevertheless hir brother and hir mother sayde: Let the damsell tary with vs at the leest tenn dayes, and then shall she go. Then sayde he vnto them: holde me not, for the LORDE hath prospered my iourney: let me go, that I maye departe vnto my master. Then sayde they: let vs call the damsell, and are her, what she sayeth thereto. And they called Rebecca, and sayde vnto her: Wilt thou go with this man?

And she answered: Yee I wyll go with him. So they let Rebecca their syster go with hir noyse and Abrahams seruante, and his men. And they blessed Rebecca, and sayde vnto her: Thou art oure syster, growe into many thousande tymes thousandes, and thy sede possesse the gates of his enemies.

So Rebecca gat hir vp to hir damself, and satt them vpon the Camels, and wente their waye after the man. And the seruante toke Rebecca, and departed.

As for Isaac, he was commynge from the well of þ linyng & seynge, for he dwelt in the south countre, and was gone forth to his meditations in the felde aboute the euen tyde. And he lift vp his eyes, and sawe, that there were Camels commynge. And Rebecca lift vp hir eyes, and sawe Isaac. Then lighted she of the Camell, and sayde vnto þ seruante: What man is this, that cometh agaynst vs in the felde? The seruante sayde: The same is my master.

Then toke she hir cloke, and put it aboute her. And the seruante tolde Isaac all the earande that he had done. Then Isaac brought her in to his mother Saras tent, and toke Rebecca, and she became his wife, and he loued her. So Isaac was comforted ouer his mother.

Abraham toke another wife called Retura, which bare him Sumram & Jafsan, Medan & Midian, Jesbat and Saab. Jafsan begat Seba and Dedan. The children of Dedan were Assurim, Latasim, and Lemnim. The children of Midian were Ephra, Ephra, Shanoah, Abida and Eldaa. All these are the children of Retura. And Abraham gaue all his goodes vnto Isaac: As for the children that he had of the concubynes, he gaue them giftes, and (whyle he yet lyued) he sent the awaye from his sonne Isaac, eastwarde in to the east countre.

This is the age of Abraham which he lyued: euen an hundred and syue and seuentye yere, and fell sicke and dyed in a good age, whan he was olde, & had lyued ynough and was gathered vnto his people. And his sonnes Isaac and Ismael buried him in the dubble caue in the felde of Ephron the sonne of Zoar the Hethite, which lyeth ouer before Mamre, in the felde that Abraham bought of the Hethites. There was Abraham buried with Sara his wife. And after the death of Abraham God blessed his sonne Isaac. And he dwelt by the well of the linyng and seynge.

This is the generation of Ismael Abraham some, whom Agar Saras mayde the Egipcian bare vnto him. And these are the names of Ismaels children, of whom their kynredes are named. The eldest sonne of Ismael, Nebaioth, Cedar, Abdeel, Mibsan, Misma, Dama, Misa, Zadar, Thema, Jethur, Naphis and Kedma. These are the children of Ismael with their names in their courtres and cities: twolue londeprynces. And this is the age of Ismael, euen an hundred and seven and thirtie yere, and he fell sicke and dyed, and was gathered vnto his people. He dwelt from Hevila vnto Surwardes Egypre, as men go to the Assirians. And he dyed in the presence of all his brethren.

This is the generation of Isaac the sonne of Abraham. Abraham begat Isaac. Isaac was fourety yere olde, whan he toke to wyfe Rebecca the doughter of Bethuel þ Syrian of Mesopotamia, & syster of Laban the Syrian.

Isaac besought the LORDE for his wyfe: (because she was baren) and the LORDE was intreated, and Rebecca his wyfe conceived. And the children stroue to-

gether in her wombe. Then sayde she: If it shulde go so with me, why am I then with childe? And she wente for to axe the LORDE. And the LORDE sayde vnto her: Two manner of folke are in thy wombe, and two manner of people shall be deuyled out of thy body, and the one nacion shall overcome the other, and the greater shall serue the lesse.

Now whan the tyme came that she shulde be deliuered, beholde, there were twyns in hir wombe. The first that came forth, was reed, all rough as an hybe, and they called him Esau. Anone thereafter came his brother forth, which helde the heele of Esau with his hande, and they called him Jacob. This score yere, olde was Isaac, whan they were borne. And whan the boies were growne vp, Esau became an hunter, & an husbunde man. As for Jacob, he was a symple man, and dwelt in the tentes. And Isaac loued Esau, because he ate of his venison. But Rebecca loued Jacob.

And Jacob bight a meace of meate. Then came Esau from the felde, and was weary, and sayde vnto Jacob: Let me proue of þ reed meace of meate, for I am fainte (therefore is he called Edom.) But Jacob sayde: Sell me this daye thy byrthright. Esau answered: Lo, I must dye neuerthelesse, what good then shall my byrthright do me? Jacob sayde: Then sweare vnto me euen this same daye. And he swore vnto him, and so he solde his byrthright vnto Jacob. Then Jacob gaue him bred and that meace of ryse. And he ate and dronke, and stode vp, and wente his waye. And so Esau regarded not his byrthright.

Here came a berth in the londe, passinge the other that was in Abrahams tyme. And Isaac wente to Gerar, vnto Abimelech the kynge of þ philistynes. Then the LORDE appeared vnto him, and sayde: Go not downe in to Egypre, but tary in the lande that I shall saye vnto the. Be thou a straüger in this lande, and I wil be with the and blesse the. For vnto the and thy sede wyll I geue all this londe, and wyll perfourme myne ooth that I sware to thy father Abraham. And I wyll multiplye thy sede as the starres of heauen, and vnto thy sede wyll I geue all this londe, and thow thy sede shall all nacions be blessed, because Abraham was obedient vnto my

voys, and kepte myne ordinaunces, my commandementes, my statutes, and my lawes.

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and 28. a

So Isaac dwelt at Gerar. And when the men of the same place asked him of his wife, he sayde: She is my sister. For he was afraid to saye: She is my wife, (thinkinge thus :) they might slaye me for Rebekkas sake, for she was beautifull to lōke vnto. Now when he had bene there a longe season, Abimelech the kynge of the Philistynes lōked out at a wyndow, and sawe Isaac sportinge with Rebekka his wife.

Then Abimelech called Isaac, and sayde: Beholde, she is thy wyfe, why saydest thou then: She is my sister? Isaac answered him: I thought, I might peradventure have died because of her. Abimelech saide: Why hast thou then done this vnto vs? It coude lightly haue come to passe, that some of the people might haue lēen with thy wyfe, and so haddest thou brought synne vpon vs. The Abimelech commaunded all the people, and sayde: Who so toucheth this man or his wyfe, shal dye the death.

And Isaac sowed in that lōde, and sowed the same yere an hundred bushshels, for the LORDE blessed him. And he became a greute man, wente forth, and grew, tyll he was exceedinge greute, so that he had moche good in shepe and greute catell, and a greute housholde. Therefore had the Philistynes enuye at him, and stopped all the welles, that his fathers seruantes had dygged in the tyme of Abraham his father, and fylled them with earth. In so moche that Abimelech also himself sayde vnto him: Departe from vs, for thou art farre mightier then we.

Gen. 21. c

Then departed Isaac from thence, and pitched his tent in the valley of Gerar, and dwelt there. And when he was satied, he caused to dygge vp the welles agayne, that they had dygged vp in his father Abrahams tyme, which the Philistynes had stoppe after the death of Abraham, and he called the after & same names that his father had named them withall.

Gen. 22. a

Isaacs seruantes also dygged in the valley, and there they founde a well of lyuing water. But the hyrdmen of Gerar stroue with Isaacs hyrdmen, and saide: The water is oures. Then called he the well Esēf, because they had done him wronge.

Then dygged they another well, and strove for that also: therfore called he it Sytena. So he gat him from thence, and dygged

another well, for the which they stroue not: therfore he called it Rehoboth, and sayde: Now hath the LORDE made vs rowme, and lēten vs growe in the lōde. Afterwarde he departed thence vnto Bersēba.

And the LORDE appeared vnto him the same night, and sayde: I am the God of thy father Abraham, feare thou not, for I am with the, and wyll blesse the, and multiplye thy sede for my seruant Abrahams sake. Then buyded he an altare there, and called vpon the name of the LORDE, and pitched his tent there, and there his seruantes dygged a well.

And Abimelech wente vnto him from Gerar, and Abushach his frende, and Phicol his chiefe captaene. But Isaac sayde vnto them: Wherefore come ye to me? seynge ye hate me, and haue put me awaye from you? They sayde: We se with open eyes, that the LORDE is with the, therfore we denyed that there shulde be an ooth betwixte vs and the, and that we wolde make a bonde with the, that thou do vs no harme, like as we haue not hurt the, and as we haue done nothinge vnto the, but all good, and let the departe in peace.

As for the, thou art & blessed of the LORDE. Then Isaac made them a feast, and they ate and dronke. And on the morow they arose, and swore one to the other. And Isaac let them go, and they departed from him in peace.

The same daye came Isaacs seruantes, and tolde him of the well that they had digged, and sayde vnto him: We haue founde water. And he called it Saba. Therefore is & cite called Bersēba vnto this daye.

The XXVII. Chapter.

When Esau was fourty yere olde, he toke wyues: Judith the daughter of Beri the Hethite, and Basmath the daughter of Elon the Hethite: both these were disobedient vnto the sprite of Isaac and Rebekka.

And it came to passe when Isaac was olde, his eyes waxed dymme of sight, and he called Esau his greater sonne, and sayde vnto him: My sonne. He answered him: Here am I. And he sayde: Beholde, I am olde, and knowe not when I shal dye. Now therfore take thy geer, thy quyet and thy bowe, and get the forth to the felde, and take me some venyson, and make me meate (such as I lōue) and brynge it me herein, that I maye eat, &

my soule maye blesse the, before I dye.

But Rebecca herde these wordes, that Isaac sayde vnto his sonne. And Esau wente his waye in to the felde, to hunt venyson, and to brynge it home. Then sayde Rebecca vnto Jacob hir sonne: beholde, I haue herde thy father talkinge with Esau thy brother, and sayenge: Brynge me venyson, and make me meate, that I maye eat, and blesse the before & LORDE, yer I dye. Now therfore my sonne, heare my voyce, what I commaunde the: Go thy waye to the flocke, and fetch me two good kyddes, that I maye make meate of them for thy father, such as he loneth: this shal thou brynge in vnto thy father, that he maye eat, that he maye blesse the before his death.

Nevertheless Jacob sayde vnto Rebecca his mother: Beholde, my brother Esau is rough, and I am smooth: then might my father peradventure sele me, and I shulde seme vnto him as though I begged him, and so brynge a curse vpon me and not a blessinge. Then sayde his mother vnto him: That curse be vpon me my sonne, folowethen my voyce: go thy waye and fetch it me. So he wente his waye, and fetched it, and brought it vnto his mother.

Then his mother made meate, accordinge as his father lōued, and toke Esaus hir elder sonnes costly rayment (which she had with her in & house) and put them vpon Jacob hir younger sonne. But the kyddes stynnes put she aboute his handes, and where he was smooth aboute the neck: and so she put the meate with bred (as she had made it) in hir sonne Jacobs hande.

And he brought it in vnto his father, and sayde: My father. He answered: here am I, who art thou my sonne? Jacob sayde: I am Esau thy firstborne sonne, I haue done as thou saydest vnto me: arysē, sit vp, and eat of my venyson, that thy soule maye blesse me. But Isaac sayde vnto his sonne: My sonne, how hast thou founde it so soone? He answered: The LORDE & God broughte it to my hande.

Then sayde Isaac vnto Jacob: Come neare my sonne, that I maye sele the, whether thou be my sonne Esau or not. So Jacob wente vnto Isaac his father. And when he had felt him, he sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knew him not, for his handes were rough like as & handes of his brother Esau. And he blessed him.

And he sayde vnto him: art thou my son-

ne Esau? He answered: Yee I am. Then sayde he: Brynge me here then to eat of thy venyson my sonne, that my soule maye blesse the. Then he brought it him, and he ate: and he brought him wyne also, and he drank. And Isaac his father sayde vnto him: Come nye, and kysse me my sonne. So he came nye, and he kysed him.

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Then smelled he the sauoure of his cloyces, and blessed him, and sayde: Beholde, the smell of my sonne is as & smell of the felde, which & LORDE hath blessed. God geue the of the dew of heauen, and of the fatnesse of the earth, and plenteousnes of corne and wyne. Lactions be thy seruantes, and people fall downe at & fore. Be thou lorde ouer thy bretheren, and thy mothers children fall downe at thy fore. Cursed be he, that curseth the: and blessed be he, that blesseth the.

Heb. 11. d
Eccl. 5. b

Gen. 12. a

Now when Isaac had made an ende of blessinge, and Jacob was scace gone out from his father Isaac, his brother Esau came from his huntinge, and made meate also, and brought it vnto his father, and sayde vnto him: Arysē my father, and eat of & sonnes venyson, that thy soule maye blesse me. Then answered him Isaac his father: Who art thou? He sayde: I am Esau thy firstborne sonne. Then was Isaac exceedingly amased above measure, and saide: Who? Where is then the hunter that brought me, and I haue eaten of all afore thou earnest, and haue blessed him? And he shall be blessed still.

When Esau herde these wordes of his father, he cried lōde, and was exceedinge sorry, and sayde vnto his father: O blesse me also my father. But he sayde: Thy brother came with sottise, and hath taken thy blessinge awaye. Then sayde he: He maye well be called Jacob, for he hath vndermined me now two tymes. My byrth right hath he awaye, and beholde, now taketh he awaye my blessinge also.

And he sayde: Hast thou not kepte one blessinge for me? Isaac answered, and sayde vnto him: I haue made him lorde ouer &, and all his bretheren haue I made his seruantes. With come & wyne haue I pronyded him. What shal I do vnto the now my sonne? Esau sayde vnto his father: Hast thou not one blessinge more my father? O blesse me also my father.

And he lift vp his voyce, & wepte. Then Isaac his father answered and sayde vnto him: Beholde, thou shalt haue a fat dwellinge vpon earth, & of & dew of heauen from

Heb. 12. c

Heb. 11. d

aboue: with thy swerde shalt thou get thy lynynge, and shalt serue thy brother. And it shall come to passe, & thou shalt put of his yock, and plucke it from thy neck.

And Esau bare euell wyll vnto Jacob, because of the blessinge that his father had blessed him withall, and sayde in his herte: The tyme wyll come shortly, that my father shall mourne, for I wil slaye my brother Jacob. The was it tolde Rebecca of these wordes of hir elder sonne, and she sent, and bad call for Jacob hir yonger sonne, and saide vnto him: Beholde, thy brother Esau threatenech the, that he wil slaye the. And now my sonne heare my voyce: Get the vp, and fflye vnto my brother Laban in Haran, and tary there with him a whyle, & till the furiousnes of thy brother be swaged, and till his wrath agaynst & be turned from the, and he forget what thou hast done vnto him. So wyll I then sende for the, and cause the be fetcht from thence. Why shulde I be robbed of you both in one daye?

And Rebecca sayde vnto Isaac: I am weery of my life, because of the daughters of Hech: If Jacob take a wife of the daughters of Hech, which are as the daughters of this land, what shall this life then profite me?

The XXVIII. Chapter.

Then called Isaac his sonne Jacob and blessed him, and charged him, & sayde vnto him: Take not a wife of the daughters of Canaan, but get the vp, and go in to Mesopotamia vnto the house of Bethuel thy mothers father, and take & there a wife of & daughters of Laban & mothers brother. And the Almighty God blessed the, and made the fructfull, and multiplye the, (that thou mayest be a multitude of people) and geue the the blessinge of Abraham vnto & & thy sede with the, that thou mayest possesse the lande, wherein thou art a stranger, which God gaue vnto Abraham. So Isaac let Jacob departe, that he might go in to Mesopotamia vnto Laban the sonne of Bethuel of Siria, & brother of Rebecca, his and Esaus mother.

Now when Esau sawe that Isaac had blessed Jacob, and let him departe in to Mesopotamia, that he might take a wife there: and &, as he blessed him, he charged him, & sayde: Thou shalt not take a wife of the daughters of Canaan, and that Jacob obeyed his father and his mother, and was gone vnto Mesopotamia: seynge also that Isaac his father loved not gladly vpon the

daughters of Canaan, he wente his waye vnto Ismael, and besyde the wyues that he had afore, he toke Mahaloth the daughter of Ismael (Abrahams sonne) the sister of Elabiorh, to wife.

As for Jacob, he departed from Bersaba, and wente vnto Haran and came to a place, where he taried all night: for the Sonne was downe. And he toke a stone of & place, & put it vnder his heade, and layed him downe in & same place to slepe. And he dreamed, and beholde, there stode vpon & earth, a ladder, whose toppe reached vnto the heauen. And beholde, the angels of God wente vp and downe vpon it, and the LORDE stode vpon it, and sayde:

I am the LORDE God of thy father Abraham, and the God of Isaac: The lande & thou lyest vpon, wyl I geue vnto the, and to thy sede: and thy sede shall be as & dust of & earth. And thou shalt sprede forth toward the west, east, north, and south: and thou & the and thy sede shall all the kynteds vpon earth be blessed. And beholde, I am with &, and wyll kepe the where so ever thou goest, & wyl brynge the hither agayne in to this lande: for I wil not leaue the, till I haue made good, all that I haue promysed the.

Now when Jacob awaked from his slepe, he saide: Surely the LORDE is in this place, and I knew not. And he was a fraied, and sayde: How fearfull is this place: here is no thinge els but an house of God, & a gate vnto heauē. And Jacob arose early in the morninge, and toke the stone that he had layed vnder his heade, and set it vp, and poured oyle vpon it. And he called the place Bethel, but afore the cite was called Lns. And Jacob made a vowe, and sayde: If God wyl be with me, and kepe me in this iourney, & I go & geue me bried to eate, and clothinge to put on, and brynge me peaceably home agayne vnto my father: The shall the LORDE be my God, and this stone that I haue set vp, shall be an house of God: and all that thou gapest me, I wyl geue the the tenth therof.

The XXIX. Chapter.

Then Jacob gat him vp vpon his feet, and wence in to the east countre, & looked aboute him, and beholde, there was a well in the felde, and & flockes of shepe therby, for the flockes drinke of the well. And there laye a greate stone at the welles mouth, and thither they used to brynge the flockes, and to roule the stone from & mouth of the well, and to geue the shepe drynke, &

so they put the stone agayne vpon the welles mouth in to his place.

And Jacob sayde vnto them: Brethren, wher be ye? They answered: we are of Haran. He sayde vnto them: Knowe ye Laban the sonne of Lahor? They answered: We knowe him well. He sayde: Is he in good health? They answered: he is in good health. And lo, there cometh his daughter Rachel with the shepe. He sayde: It is yet hye daye, & is not yet tyme to dryne in the carrell: geue the shepe to drynke, & go youre waye, & fede them. They answered: We can not, till all the flockes be brought together, and till we roule the stone from the welles mouth, & so geue the shepe drynke.

Whyle he yet talked with them, Rachel came with hir fathers shepe, for she kepte & shepe. When Jacob sawe Rachel & daughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he wote, & rouled the stone from the welles mouth, and gaue his mothers brother shepe to drynke, and kysed Rachel, lift vp his voyce, and wepte, and tolde her, & he was hir fathers brother, and & sonne of Rebecca. Then ranne she, and tolde her father.

Whā Laban herde of Jacob his sisters sonne, he ranne to mete him, and embraced him, and kysed him, and brought him in to his house. And so he tolde him all this matter. The sayde Laban vnto him: Wel, thou art my bone and my flesh. Abide with me a moneth longe. But after that saide he vnto Jacob: Because thou art my brother, shalt thou therfore serue me for nought? Tell me, what shall thy wages be. Laban had two daughters, the eldest was called Lea, & the yongest Rachel. And Lea was tender eyed, but Rachel was bentyfull & well fauoured of face, and Jacob loued her well, and sayde: I will serue the seven yere, for Rachel thy yongest daughter. Laban answered: It is better that I geue her the, then vnto another: tary thou with me.

So Jacob serued seven yere for Rachel, and they semed vnto him but few dayes, he loued her so well. And Jacob saide vnto Laban: geue me my wyfe, for the tyme is come that I shulde lye with her. The Laban had all the people of that place, and made a marriage. But at euē he toke his daughter Lea, and brought her in vnto him, and he layed with her. And Laban gaue Bilha his mayde vnto his daughter Lea to be hir mayde.

But on the morow, beholde, it was Lea. And he sayde vnto Laban: Why hast thou

done this vnto me? haue not I serued & for Rachel? Why hast thou then begyled me? Laban answered: It is not the maner in our countre, to mary the yongest before the eldest. Holde out this weke, & I will geue the this also, for the seruyce & thou shalt do me yet seven yeres more. Jacob dyd so, & helde out & weke. Then gaue he him Rachel his daughter to wyfe. And Laban gaue Bilha his mayden vnto Rachel his daughter to be hir mayden. So he laye with Rachel also, & loued Rachel more the Lea, and serued him yet seven yeres more.

But when the LORDE sawe, that Lea was nothinge regarded, he made her fructfull, and Rachel baren. And Lea conceaued, and bare a sonne, whom she called Ruben, and sayde: The LORDE hath looked vpon my aduersite. Now wyll my husband loue me. And she conceaued agayne, and bare a sonne, and sayde: The LORDE hath herde that I am despysed, and hath geue me this also, and she called him Symeon. She conceaued yet agayne, and bare a sonne, and sayde: Now wyll my husband kepe me company agayne, for I haue borne him thre sonnes, therefore called she his name Leui. She conceaued & fourth tyme, and bare a sonne, and sayde: Now wyll I geue thanks vnto the LORDE, therefore called she him Iuda, and left bearynge.

The XXX. Chapter.

Then Rachel sawe that she bare no children vnto Jacob, she had enuye at hir sister, & saide vnto Jacob: Geue me childre also, or els I am but deed. But Jacob was very wroth at Rachel, & sayde: Am I then in Gods steade, which kepeth & fruct of & wombe from &? Nevertheless she sayde: Beholde, there is Bilha my mayden, lye with her, & she maye beare vpon my lappe, & that I maye be increased by her. And so she gaue him Bilha hir mayden to wyfe.



And Jacob laye with her. So Bilha conceived, and bare Jacob a sonne. Then say-

de Rachel: God hath geuen sentence on my syde, and herde my voyce, and geue me a son ne, therefore called she him Dan. Bilha Rachels mayde conceaued agayne, and bare another sonne vnto Jacob. Then sayde Rachel: God hath turned it with me, and my sister, and I haue gotten the vpperhande. And she called him Nephtali.

Now when Lea sawe that she had lest bearynge, she toke Silpa hir mayde, and gaue her vnto Jacob to wyfe. So Silpa Leas mayde bare Jacob a sonne. Then saide Lea: This is good lucke, & she called him Gad. After this Silpa Leas mayde bare Jacob another sonne. Then sayde Lea: Well is me, for the doughters will call me blessed, and she called him Affer.

Ruben wente out in the tyme of y wheate harvest, and founde Mandragoras in the felde, and brought them home vnto his mother Lea. Then sayde Rachel vnto Lea: Geue me some of y sonnes Mandragoras. She answered: Hast thou not ynough that thou hast taken awaye my husbände, but wilt take awaye my sonnes Mandragoras also? Rachel saide: Wel, let him lye with the this night for thy sonnes Mandragoras. Now when Jacob came home at even from the felde, Lea wente forth to meete him, and sayde: Thou shalt lye w me, for I haue boughte the for my sonnes Mandragoras.

And he slepte with her that night. And God herde Lea, and she conceaued, and bare Jacob the fifth sonne, & sayde: God hath rewarded me, because I gaue my mayden vnto my husbände, and she called him Issachar. Lea conceaued yet agayne, and bare Jacob the sixte sonne, and sayde: God hath endewed me with a good dowry. Now wyll my husbände dwell with me agayne, for I haue borne him sixe sonnes, & she called him Zabulon. After that she bare a doughter, whom she called Dina.

Nevertheless God thought vpon Rachel, and herde her, and made her frutefull. Then she conceaued, and bare a sonne, and sayde: God hath taken awaye my rebuke, and she called him Joseph, and sayde: God geue me yet another sonne.

Now when Rachel had borne Joseph, Jacob sayde vnto Laban: Let me go, & departe in to my place and vnto myne owne lande: geue me my wyues and my children, (for the which I haue serued the) & I maye go: for thou knowest, what seruyce I haue done the. Laban sayde vnto him: Can I not fynde sauoure in thy sight? I perceaue, that

God hath blessed me for thy sake. Appoynte thou the rewarde, & I shal geue the. But he saide vnto him: Thou knowest how I haue serued the, and what manner of catell thou hast vnder me. Thou haddest but litle afore I came hither, but now is it growne into a multitude, and the LORDE hath blessed y for my sake. And now when shall I loke to myne owne house also? he saide: What shal I then geue the?

Jacob sayde: Thou shalt geue me nothinge at all, but yf thou wilt do this for me & I saye, then wyll I fede and kepe thy shepe agayne. I wyll go thorow all thy flockes to daye, and separate thou from amonge them all the shepe that be spotted and partye coloured, and all blacke shepe amonge the lambes. Now loke what shal be partie coloured and spotted amonge the kyddes, the same shal be my rewarde: so shal my righteousness testify with me to daye or to morow, when it cometh vnto my rewarde before the, so that, what so ever is not spotted and partye coloured amonge the kyddes, and blacke amonge the lambes, let that be theift with me.

Then sayde Laban: Beholde, let it be so as thou hast sayde. And that same daye he sundered out the speckled and partye coloured goates, and all the spotted and partye coloured kyddes (where there was eny whyte vpon them) and all that was blacke amonge the lambes, and put them vnder the hande of his children, and made rowme of thre dayes iourney wyde betwixte him and Jacob. So Jacob kepte the residue of Labans flocke.

But Jacob toke stanes of grene wyllies, hasell and of chesnottreas, and pyllid whyte streakes in them, and layed the stanes that he had pyllid, in the dryntinge trounges before the flocke, which came there to drynke, that they shulde conceaue, when they came to drynke. So the flockes conceaued ouer y stanes, and brought forth speckelde, spotted and partye coloured.

Then Jacob parted y lambes, and put them to the flocke vnto the spotted: and all that was blacke in Labans flocke, that put he vnto the spotted. And he made him a flocke of his owne, which he put not vnto Labans flocke. Nevertheless in the first buckyng tyme of the flockes, he layed the stanes in the dryntinge trounges before the eyes of the flockes, that they shulde conceaue ouer the stanes. But in the latter buckyng tyme he layed them not in. So the later were Labans, but the firstlinges were Jacobs.

Thus the man became exceedinge riche, so that he had many shepe, maydens & seruantes, Camels and Asses.

The XXXI. Chapter.

¶ Herde also of y wordes of Labans children, that they sayde: Jacob hath brought all y fathers good vnto him self, & of oure fathers good hath he gotten these riches. And Jacob behelde Labans countenance, & beholde, it was not toward him as yesterdays and yesterdays.

And the LORDE sayde vnto him: Departe agayne to thy fatherlande, and to thy kynred, I wyll be with the. Then sent Jacob and bad call Rachel and Lea in to the felde to his flockes, and sayde vnto them: I se youre fathers countenance, that it is not toward me like as yesterdays and yesterdays: but the God of my father hath bene with me. And ye knowe, that I haue serued youre father with all my power.

And he hath disceaued me, and chaunged my wages now ten tymes. But God hath not suffred him, to do me harme. As he sayde: The partye coloured shal be thy rewarde, then the whole flocke bare partye coloured. As he sayde: The speckelde shal be thy rewarde, then the whole flocke bare speckelde. Thus hath God with drawen youre fathers goodes from him, and geuen them vnto me. For when the buckyng tyme came, I life vpon myne eyes and sawe in a dreame, and beholde, the rammes leaped vpon the flocke that was speckelde, spotted, & partye coloured.

And the angel of God sayde vnto me in a dreame: Jacob. And I answered: here am I. He sayde: lift vp thine eyes, and beholde, the rammes leape vpon the speckelde, spotted, and partye coloured flocke: for I haue se ne all y Laban doth vnto the. I am y God at Bethel, where thou dydest anoynthe the stone, & maydest a vowethere vnto me. Get the vp now, & departe out of this lande, & go agayne in to the lande of thy kynred.

¶ Then answered Rachel and Lea, and sayde vnto him: As for vs, we haue no porcioner inheritance more in oure fathers house, & he hath cousted vs as straungers, for he hath solde vs, & spent vp of wages. Therefore hath God with drawen y fathers riches from him vnto vs & oure children. What so ever now God hath sayde vnto the, that do.

So Jacob gat vp, and set his children and wyues vpon Camels, and caried awaye all his catell and all his substance, that he had gotten at Mesopotamia, y he might

come vnto Isaac his father in the lande of Canaan. Laban was gone to chyppe his flocke, and Rachel stole hir fathers ymages. Thus dyd Jacob steale awaye y hert of Laban & Syuan, in y he tolde him not that he fled. So he fled, & all that was his, gat vp, and passed ouer the water, & wente straight toward the mount Gilead.

¶ Upon the thirde daye it was tolde Laban, that Jacob fled. And he toke his brethre vnto him, and folowed after him seven dayes iourney, and ouertoke him vpon the mount Gilead. But God came vnto Laban the Syrian in a dreame by night, & sayde vnto him: Bewarre, that thou speake no thinge to Jacob but good. And Laban drewe vnto Jacob. As for Jacob, he had pitched his tente vpon the mount. And Laban with his brethre pyched his tent also vpon the same mount Gilead.

¶ Then sayde Laban vnto Jacob: What hast thou done, that thou hast stolen awaye my hert, and caried awaye my doughters, as though they had bene taken captiue & y siverde? Wherefore kepest thou that secreete, that thou woldest flye, and hast stolen awaye from me, and toldest me not, that I might haue brought the on the waye with myrth, with synginge, with tabrettes and harpes: and hast not suffred me to kysse my children and doughters? Thou hast done foolishly, and so moch might I haue made, that I coude haue done you euell: but youre fathers God saide yesterdays vnto me: Bewarre, that thou speake no thinge vnto Jacob but good. And for so moch then as thou woldest nedes departe, and longedest sore after y fathers house, why hast thou stolen awaye my goddes?

¶ Jacob answered and sayde vnto Laban: I was a frayed, that thou shuldest haue taken awaye thy doughters from me: but loke by whom thou syndest thy goddes, let the same lye here before oure brethren. Sete that thine is by me, and take it awaye. (But he knew not, that Rachel had stolen them.) Then wente Laban in to Jacobs tent and in to Leas tent, and in to both the maydens tentes, and founde nothinge: and out of Leas tent he wente in to Rachels tent. Then toke Rachel the ymages, and layed them vnder the Camels strawe, and sat downe vpon them. But Laban searched the whole tent, and founde nothinge. Then sayde she vnto hir father: Be not angrie my lord, that I can not ryse vp vnto the: for it goeth w me after the maner of women. So he sought,

Gen. 28.
2. Re. 12.
Gen. 31.

Gen. 34.2

1. Par. 3.2

2. Re. 11.3

Gen. 31.2

Gen. 31.2

and founde not the ymages.

And Jacob was wroth, and chode with Laban, answered & sayde vnto him: What haue I trespassed or offended, & thou art so whoore vpon me? Thou hast searched all my houtholde stuff, & what hast thou founde of thy houtholde stuff? Laye it here before my brethren & thyne, & they maye iudge betwene vs both. Twentye yere haue I bene w the thy shepe & goates haue not bene vnfructfull, the rammes of thy flocke haue I not eaten: Loke what was to me of beastes, I brought it not vnto y, I was fayne to paie it my self: thou requyrest it of my hande, whether it were stolen fro me by daye or by night. On the daye yme the heate consumed me, and the frost on the night, and my slepe departed fro myne eyes.

Thus haue I serued twentye yere in thy house, fourtene yeres for thy daughters, & sixe for thy flocke, and ten tymes hast thou chaunged my rewarde: & yf the God of my father the God of Abraham, and the feare of Isaac had not bene on my syde, thou haddest latten me go awaye emptye. But God hath looked vpon myne aduersite and labour, and rebuted the yester daye.

Laban answered and sayde: The daughters are my daughters, & the children are my children, and the flockes are my flockes, & all that thou seist is myne. What can I do this daye vnto these my daughters, or to their children whom they haue borne? Nowther fore come on, let vs make a conenant (I & thou) which maye be a wytnesse betwene me and the. Then toke Jacob a stone, & set it vp (for a piler or markstone) and sayde vnto his brethren: Gather stones. And they toke the stones, and made an heape, & ate vpon the same heape. And Laban called it Jegar Sahuatha, but Jacob called it Gilead: (either of them after the properties of his language.)

Then sayde Laban: This heape be wytnesse betwene me and the this daye (therefore is it called Gilead) and a testimony, for he sayde: The LORDE loke betwene me and y, whan we are departed y one from y other: yf thou were my daughters, or take ocher wyues vnto them. There is no mā with vs, but lo, God is the wytnesse betwene me and the. And Laban sayde morouer vnto Jacob: Beholde, this is the heape, and this is the markstone that I haue set vp betwixte me and the: the same heape be wytnesse, and the same markstone also be wytnesse, yf I passe ouer vnto the, or yf thou passe ouer this heape & markstone vnto me, to do any har-

me. The God of Abraham, and the God of Mahor, and the God of their fathers, be iudge betwene vs.

And Jacob sware vnto him by the feare of his father Isaac. And Jacob offred an offeringe vpon the mount, and called his brethre to eate bled. And whan they had eaten, they taried vpon the mount all night. But vpon the morow Laban rose vp early, kysed his children & daughters, & blessed the, & departed, and came agayne vnto his place. As for Jacob, he wente on his iourney, & the angels of God met him. And whan he sawe them, he sayde: It is Gods hoost, & called the same place Mahanaim.

The XXXII. Chapter.

Jacob sent messangers before him to his brother Esau into the lande of Seir, of the felde of Edom, & commaunded the, & sayde: Saye thus vnto my lord Esau: Thy seruant Jacob standeth y this worde: I haue bene out w Laban, & haue bene hither to amonge straungers, & haue oren & Asses, shepe, seruantes & maydes, & haue sent forth to stywe it the my lord, & I might synde sauoure in thy sight.

The messangers came agayne vnto Jacob, and sayde: We came vnto thy brother Esau, & he commaundeth forth also agaynst the with foure hundred men. Then was Jacob sore a frayd, and wylt not what waye to turne himself, & denyded the people that was with him, and the shepe, and the oren, & the Camels in to two dioues, & sayde: If Esau come vpon the one dioue, and smyte it, the other shal escape.

Jacob sayde morouer: O God of my father Abraham, God of my father Isaac, LORDE thou that saydest vnto me: Departe agayne to thine owne londe and to thy kynred, and I wyl do the good: I am to litle for all the mercies and all the tructh that thou hast shewed vnto thy seruant (for I had no more but this staff whan I wente ouer this Jordan, and now am I becmetwo dioues) deliuer me from y hande of my brother, fro the hade of Esau, for I am a frayd of him, lest he come and smyte me the mother with the children. Thou saydest: I wyl do the good, and wyl make thy sede as the sonde of y see, which can not be nombred for multitude.

And there he taried that night, and toke of such as came to hande, a present vnto his brother Esau, two hundred she goates, twentye rammes and thutic mylke camels w their

foales, fourtye kyne, ten bullockes, twentye she Asses with ten foales, and put them in the handes of his seruantes, every flock by them selues, & sayde vnto them: Go ye forth before me, & put a space betwixte one flocke after the other, and commaunded the first and sayde:

When my brother Esau meteth the, and aareth the: Whose art thou? & whyther goest thou? and whose are these that thou dyrest before the? Thou shalt saye: They be thy seruant Jacobs, which sendeth a present vnto his lord Esau, and commaundeth behynde vs him self.

Thus commaunded he the seconde also, and the thirde, and all them that folowed the flockes, and sayde: Like as I haue tolde you, so speake ye vnto Esau, whan ye mete him, and saye vnto him also: Beholde, y seruante Jacob is behynde vs. For he thought: I wyl reconyle him with the present that goeth before me, after warde wyl I se him my self, peradventure he shal receaue me to grace.

So the present wente before him, but he eard in the vnto the same night, and rose vp in y night, and toke his two wyues and the two maydens and his eleuen sonnes, and wente vnto the soorde of Jacob, toke them and caried them ouer the water, so that all that he had came ouer, and taried him self alone on this syde.

Then wrestled there a man with him vntill the breake of y daye. And whan he sawe y he might not overcome him, he touched the fenowe of his thye, and y fenowe of his thye shrank in wrestling with him. And he sayde: Let me go, for y daye breaketh on. But he answered: I will not let y go, except thou blesse me. He sayde: What is thy name? He answered: Jacob. He sayde: Thou shalt nomore be called Jacob, but Israel, for thou hast stryuen with God and with men, and hast preyayled. And Jacob apled him, & sayde: Tell me, what is y name? But he sayde: Why apest thou what my name is? And he blessed him there. And Jacob called the place Peniel, for I haue sene God face to face, & my soule is recovered. And as he came ouer fro peniel, y Some rose vpo him, & he halted vpon his thye. Therefore eate the children of Israel no vane vpon the fenow of y thye vnto this daye, because y vane vpon the fenow of Jacobs thye was touched.

The XXXIII. Chapter.

Jacob lift vp his eyes, & sawe his brother Esau comynge with foure hun-

drith men, and he denyded his children vnto Lea vnto Rachel, and to both the maydes, and set the maydens with their children before, and Lea with hir child after, and Rachel with Joseph hynder most. And he wente before them, and bowed him self to the grounde seven tymes, tyll he came to his brother. But Esau ranne to mete him, and embraced him, and fell aboute his neck, & kysed him, and wepte, and lift vp his eyes, and sawe the wyues with the children, and sayde: What are these with the? He answered: They are the children, which God hath geuen vnto thy seruant. And the maydens came forth with their children, and dyd their obeyssaunce vnto him.

Lea came forth also with hir child, and kneeled vnto him. Afterwarde came Joseph and Rachel forth, and kneeled vnto him like wyfe. And he sayde: What meanest thou w all the dioue that I met? He answered: That I might synde grace in the sight of my lord. Esau sayde: I haue ynough my brother, kepe that thou hast. Jacob answered: Whay, but yf I haue founde grace in y sight, receaue my present of my hande (for I sawe thy face, as though I had sene the face of God) and be at one with me. Take this present in good worth, that I haue brought y, for God hath geuen it me, & I haue ynough of all thinges. So he compelled him to take it.

And he sayde: Let vs go on and take our iourney, I wyl go in thy company. But he sayde vnto him: My lord, thou knowest that I haue tender children by me, and small and greete catell also, which are yet but yong: yf they shulde be dryue ouer in one daye, the whole flocke wolde dye. Let my lord go on before his seruant, I wyl dryue after sayre and softly, (there after as the catell & the children can go,) tyll I come to my lord in Seir. Esau sayde: Yet wil I leave some of my people with the. He answered: What neede is it? Let me but onely synde grace in the sight of my lord.

So Esau departed agayne the same daye toward Seir, and Jacob toke his iourney toward Sucoth, and buylded him an house, and made tetes for his catell. Therfore is the place called Sucoth.

Afterwarde came Jacob peaceably vnto the cite of Sichem, which lyeth in y lande of Canaan, after that he was come agayne out of Mesopotamia, and pitched before the cite, and bought a pece of londe of the children of Hamor y father of Sichem for

* Ge. 27. 5

2 Re. 19. 6
Heb. 11. 5

Gen. 28. 6

Iosu. 24. 1

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an hundred pens. There pitched he his tent, and there he set up an altare, and called upon the name of the mightie God of Israel.

The XXXIII. Chapter.

Ana y daughter of Lea, which she bare vnto Jacob, wente out to beholde the daughters of the londe. Whan Sichem the sonne of Hemor the Hemyte (which was lord of the lode) sawe her, he toke her, and laye with her, and forced her, and his hert hanged vpon her, and he loued y damsell, and talked louyngly with her, and spake to his father Hemor: Get me this mayden to wife.

And Jacob vnderstode, that Dina his daughter was defyled, and his sonnes were with the catell in the felde, and Jacob helde his tonge tyll they came. Then Hemor the father of Sichem wente forth vnto Jacob to comen with him. In the meane season came Jacobs sonnes from y felde. And whan they herde it, it grieved them, and they were very wroth, that he had wrought folly in Israel, and lye with Jacobs daughter: for so was not the vse to do.

B Then comened Hemor with the, and sayde: My sonne Sichem here longeth for your daughter, O geue hir him to wife: make frendshipe with vs, geue vs your daughters, and take ye oure daughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue your possessions therein. And Sichem sayde vnto his father and brethren: Let me fynde grace with you: I like what ye appoynte me, I will geue it: requyre the dowrye and gift of me hereby, I will geue it accordinge as ye will saye, onely geue me the damsell to wife.

Then Jacobs sonnes answered Sichem and Hemor his father (and spake disceatfully, because their sister Dina was defyled) and sayde vnto them: That can we not do, to geue oure sister to an vncircumcised man: for that were a shame vnto vs.

C Nevertheless we will consente vnto you, yf ye will be like vnto vs, and be circumcised as many as are males amonge you: then will we geue you oure daughters, and take your daughters vnto vs, and dwell with you and be one people. But yf ye will not herten vnto vs, to be circumcised, then will we take oure daughter, and go oure waye.

These wordes pleased Hemor and his sonne wel, and the yongeman desai de not to do the same, for he had lust to Jacobs doughter:

and he was holden in honoure above all in his fathers house. Then came Hemor and Sichem his sonne vnder y gate of cite, and comened with the citisens of the cite, and saide: These men are peaceable with vs, and will dwell in the lande and occupye: now is the londe brode of both the sydes, we will take their daughters vnto vs, and geue them oure daughters.

D But then will they consent vnto vs, to dwell by vs, and to be one people with vs, yf we circumcise all the men children amonge vs, like as they are circumcised: their catell and goodes, and all that they haue, shall be ours, yf we consent vnto them, that they maye dwell with vs.

And they herten vnto Hemor and Sichem his sonne, as many as wente out and in at y gate of his cite, and circumcised all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was painefull to them) the two sonnes of Jacob Symeon and Levi Dinas brethren, toke every man his swerde, and wente boldly in to the cite, and slew all the males, and slew Hemor also and Sichem his sonne with the edge of the swerde, and toke their sister Dina out of Sichems house, and wente their waye.

E Then came Jacobs sonnes euer the slayne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asse, and what so euer was in the cite and in the londe, and all maner of goodes: All their children and wyues toke they captiue, and spoyled all y was in the house.

And Jacob sayde vnto Symeon and Levi: Ye haue brought it so to passe, y I stynte before the inhabitants of this lande, y Canaanites and Pherecians, y I am but a small nombre: If they gather them selues now together against me, they shall slaye me, so shall I be destroyed with my house. But they answered: Shalde they the deale with oure sister as with an whoore?

The XXXV. Chapter.

And God sayde vnto Jacob: Get thee vp, and go vnto Bethel, y dwell there, and make there an altare vnto the God, that appared vnto the, whan thou fleddest from thy brother Esau. Then sayde Jacob vnto his household and to all y were with him: Put awaye from you y strange goddes, that are amonge you, and cleanse your selues, and chaunge your clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God,

A which herde me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

B Then gaue they him all the straunge goddes that were vnder their handes, and their earynges, and he buried them vnder an Oke that stode besyde Sichem, y departed. And there came a feare of God vpon the cities that laye rounde aboute, so that they folowed not after y sonnes of Jacob. So came Jacob vnto Lus in y lande of Canaan (which is called Bethel) and all the people that were with him, and there he buylded an altare, and called y place Bethel, because the LORDE appeared vnto him there, whan he fled from his brother. Then dyed Deborah Rebekas nurse, and was buried beneth Bethel vnder the Oke, and it was called the Oke of lamentacion.

C And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, and blessed him, y saide vnto him: Thou art called Jacob, neuertheles thou shalt no more be called Jacob, but Israel shall be y name. And so was he called Israel.

D And God sayde vnto him: I am the All mightie God, be fructifull and multiplye: people and a multitude of people shall come of the, and thynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, will I geue vnto the, y I will geue it vnto thy seds after the. So God departed from him, from y place where he talked with him. And Jacob set up a piler of stone, in the place where he talked with him, y poured drynt of thynges thereon, and poured oyle vpon it. And Jacob called y place where God talked with him, Bethel.

E And he departed from Bethel: and whan he was yet a filde brode from Ephrath, Rachel traueyled, y the byrth came harde vpon hir. But whan she had soch payne in traueylinge, y myd wife sayde vnto her: feare not, for thou shalt haue this sonne also. But as hir soule was departynge, y she must bye, he called hir Ben Oni: neuertheles his father called hi Ben Jamin. So Rachel died, y was buried in the waye towarde Ephrath, which now is called Bethlehe. And Jacob set up a piler vpon hir graue, there is Rachels grauestone vnto this daye. And Israel departed, and pitched his tent beyonde the tower of Eder.

F And it chaunced, that whan Israel dwelt in that londe, Ruben wente and laye with Bilha his fathers concubine, and that came to Israels eares.

And Jacob had twolue sonnes. The sonnes of Lea were these: Ruben Jacobs first borne sonne, Simeon, Levi, Juda, Isachar, y Zabulon. The sonnes of Rachel were Joseph and Ben Jamin. The sonnes of Bilha Rachels mayde: Dan, and Neptali. The sonnes of Silpa Leas mayde: Gad and Aser. These are y sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head cite which is called Hebron, where in Abraham y Isaac were strangers. And Isaac was an hundred y foure score yere olde, y fell sicke, and dyed, y was gathered vnto his people, whan he was olde, y had lyued ynough: and his sonnes Esau y Jacob buried him.

The XXXVI. Chapter.

A This is the generacion of Esau, which is called Edom. Esau toke wyues of the daughters of Canaan. Ada the daughter of Esau the Hethite: y Ahalibama the daughter of Ana, the childe childe of Zibeon the Hemyte: And Basmath y Ismaels daughter, the sister of Nebaioth. And Ada bare Eliphaz vnto Esau. Basmath bare Reguel, Ahalibama bare Jera, Jaclan, y Boiah. These are the chyldre of Esau, y were borne vnto him in the lande of Canaan.

And Esau toke his wyues sonnes y daughters, and all the soules of his house, his substance, and all the catell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye fro his brother Jacob: for their substance was so greute, that they coude not dwell together: and the londe wherein they were strangers, mighte not holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

B This is y generacion of Esau, of whos are come y Edomites vpon y mount Seir. And these are y names of the chyldre of Esau: Eliphaz y sonne of Ada Esaus wife: Reguel y sonne of Basmath Esaus wife: The sonnes of Eliphaz were these: Theman, Omar, Zepho, Gaetham y Renas. And y Thimna was a concubine of Eliphaz y sonne of Esau, and bare him Amalec. These are y chyldre of Ada Esaus wyfe.

The chyldre of Reguel are these: Naath Eserah, Samma, Nisa. These are the chyldre of Basmath Esaus wife.

The chyldre of Ahalibama Esaus wife, the daughter of Ana, that was the childe childe of Zibeon (which she bare vnto Esau) are these: Jera, Jaclan and Boiah.

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an hundred pens. There pitched he his tent, and there he set up an altare, and called upon the name of the mighty God of Israel.

The XXXIII. Chapter.

And y^e daughter of Lea, which she bare vnto Jacob, wente out to ke- holde the daughters of the londe. Whan Sichem the sonne of Hemor the He- mite (which was lord of the lode) sawe her, he toke her, and laye with her, and forced her, and his hert hanged vpon her, and he loved y^e damsell, and talked louyngly with her, and spake to his father Hemor. Get me this mayden to wife.

And Jacob vnderstode, that Dina his daughter was defyled, and his sonnes were with the carrell in the felde, and Jacob helde his tonge tyll they came. Then Hemor the father of Sichem wente forth vnto Jacob to comen with him. In the meane season came Jacobs sonnes from y^e felde. And when they herde it, it greued the men, and they were very wroth, that he had wrought folly in Israel, and Iken with Jacobs daughter: for so was not the vse to do.

B Then comened Hemor with th^e, and sayde: My sonne Sichems hert longeth for y^ere donghter, O geue hir him to wife: make frendshipe with vs, geue vs youre donghters, and take ye oure donghters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possi- sions therin. And Sichem sayde vnto his fa- ther and brethren: Let me synde grace with you: loke what ye appoynte me, I will ge- me it: requyre the dowrye and gift of me har- dely, I will geue it accordinge as ye will are, onely geue me the damsell to wife.

Then Jacobs sonnes answered Sichem and Hemor his father (and spake disceatful- ly, because their sister Dina was defyled) & sayde vnto them: That can we not do, to ge- ue oure sister to an vncircumcised man: for that were a shame vnto vs.

C Nevertheless we will consente vnto you, yf ye wylte like vnto vs, and be circumci- ded as many as are males amonge you: then will we geue you oure donghters, and take youre donghters vnto vs, and dwell with you, and be one people. But yf ye wylt not herken vnto vs, to be circumcised, then wyl we take oure donghter, and go oure waye.

These wordes pleased Hemor and his son- ne wel, and the yongeman deside not to do the same, for he had lust to Jacobs dought-

ter: and he was holden in honoure aboue all in his fathers house. Then came Hemor and Sichem his sonne vnder y^e gate of cite, and comened with the citifens of the cite, and saide: These men are peaceable with vs, and will dwell in the lande and occupye: now is the londe brode of both the sydes, we wyl take their donghters vnto vs, and geue them oure donghters.

D But then wylt they consent vnto vs, to dwell by vs, and to be one people with vs, yf we circumcise all the men children amonge vs, like as they are circumcised: their car- tell and goodes, and all that they haue, shal be ours, yf we consent vnto them, that they maye dwell with vs.

And they herkened vnto Hemor and Si- chem his sonne, as many as wente out and in at y^e gate of his cite, and circumcised all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was pa- nefull to them) the two sonnes of Jacob Si- meon and Levi Dinas brethren, toke every man his swerde, and wente boldly in to the cite, and slew all the males, and slew He- mor also and Sichem his sonne with the edge of the swerde, and toke their sister Di- na out of Sichems house, and wente their waye.

Then came Jacobs sonnes ouer the slay- ne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asses, and what so ener was in the ci- te and in the londe, and all maner of goodes: All their children and wyues toke they cap- tyue, and spoyled all y^e was in the houses.

And Jacob sayde vnto Symeon and Le- ui: Ye haue brought it so to passe, y^e I stynt before the inhabitants of this lande, y^e Ca- nanites and Pherefices, y^e I am but a small nombre: If they gather them selues now to- gether against me, they shal slaye me, so shal I be destroyed with my house. But they an- swered: Shalbe they the deale with oure sis- ter as with an whoore?

The XXXV. Chapter.

And God sayde vnto Jacob: Get the- up, and go vnto Bethel, y^e dwell the- re, and make there an altare vnto the God, that appared vnto the, whan thou fleddest from thy brother Esau. Then sayde Jacob vnto his household and to all y^e we- re with him: Put awaye from you y^e stran- ge goddes, that are amonge you, and cleanse youre selues, and chaunge youre clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God,

which herde me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

B Then gaue they him all the strange god- des that were vnder their handes, and their earynges, and he buried them vnder an Oke that stode besyde Sichem, y^e departed. And there came a feare of God vpon the cities that laye rounde aboute, so that they folowed not after y^e sonnes of Jacob. So came Ja- cob vnto Lus in y^e lande of Canaan (which is called Bethel) and all the people that we- re with him, and there he buylded an altare, and called y^e place Bethel, because the LOR- DE appared vnto him there, whan he fled from his brother. Then dyed Debra Re- beccas nurse, and was buried beneath Bethel vnder the Oke, and it was called the Oke of lamentacion.

C And God appeared agayne vnto Jacob, after that he was come out of Mesopota- mia, and blessed him, y^e saide vnto him: Thou art called Jacob, neuertheles thou shalt no more be called Jacob, but Israel shal be y^e name. And so was he called Israel.

D And God sayde vnto him: I am the AL- mighty God, be frute full and multiplye: peo- ple and a multitude of people shal come of the, and kynnes shal come out of thy loy- nes: and the lande that I gaue vnto Abra- ham and Isaac, wylt I geue vnto the, y^e wylt geue it vnto thy seide after the. So God de- parted from him, from y^e place where he tal- ked wth him. And Jacob set vp a pillar of sto- ne, in the place where he talked with him, y^e poured drynt offerynges thereon, and poured oyle vpon it. And Jacob called y^e place whe- re God talked with him, Bethel.

D And he departed from Bethel: and whan he was yet a felde brode from Ephrath, Ra- chel traueyled, y^e the byrth came harde vpon hir. But whan she had soch payne in traue- lynge, y^e myd wife sayde vnto her: feare not, for thou shalt haue this sonne also. But as hir soule was departynge, y^e she must dye, she called him Ben Oni: neuertheles his fa- ther called hi Ben Jamin. So Rachel died, y^e was buried in the waye towarde Ephrath, which now is called Bethlehe. And Jacob set vp a pillar vpon hir grane, there is Ra- chels grauestone vnto this daye. And Israel departed, and pitched his tent beyonde the tower of Eder.

E And it chaunced, that when Israel dwelt in that londe, Ruben wente and laye with Bilha his fathers concubine, and that ca- me to Israels eares.

And Jacob had twolue sonnes. The son- nes of Lea were these: Ruben Jacobs first borne sonne, Simeon, Levi, Juda, Isachar, y^e Zabulo. The sonnes of Rachel, were Joseph and Ben Jamin. The sonnes of Bilha Ra- ches mayde: Dan, and Nephtali. The sonnes of Silpa Leas mayde: Gad and Aser. The- se are y^e sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head cite which is called Hebron, wherein Abra- ha y^e Isaac were strangers. And Isaac was an hundred y^e foure score yere olde, y^e fell sicke, and dyed, y^e was gathered vnto his peo- ple, whan he was olde, y^e had luyed ynough: and his sonnes Esau y^e Jacob buried him.

The XXXVI. Chapter.

This is the generacio of Esau, which is called Edom. Esau toke wyues of the daughters of Canaan. Ada the daughter of Elis the Hethite: y^e Ahalibama the daughter of Ana, the childe childe of Zi- beon the Hentye: And Basmath y^e Ismaels daughter, the sister of Nebaioth. And Ada bare Eliphaz vnto Esau. Basmath bare Reguel, Ahalibama bare Jons, Jaclam, y^e Korah. These are the childe of Esau, y^e we re borne vnto him in the lande of Canaan.

And Esau toke his wyues sonnes y^e dought- ters, and all the soules of his house, his sub- stance, and all the carrell with all the goo- des that he had gotten in the lande of Ca- naan, and wente in to a countre awaye fro his brother Jacob: for their substance was so greate, that they coude not dwell toge- ther: and the londe wherein they were stran- gers, might not holde them because of thes goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

This is y^e generacio of Esau, of wh^{ch} are come y^e Edomites vpon y^e mount Seir. And thes are y^e names of the childe of Esau: El- liphaz y^e sonne of Ada Esaus wife: Reguel y^e sonne of Basmath Esaus wife: The son- nes of Eliphaz were these: Theman, Omar, Zepho, Gaerham y^e Kenas. And Thimna was a concubine of Eliphaz y^e sonne of Es- au, and bare him Amaleck. These are y^e chil- dren of Ada Esaus wyfe.

The children of Reguel are these: Na- hath Serah, Samma, Misa. These are the children of Basmath Esaus wife.

The children of Ahalibama Esaus wife, the daughter of Ana, that was the childe childe of Zibeon (which she bare vnto Esau) are these: Jons, Jaclam and Korah.

E These are the prynces amonge the childre of Esau. The children of Eliphas the first sonne of Esau, were these: The pryncce Theman, & pryncce Omar, the pryncce Zepho, the pryncce Aenas, the pryncce Korah, the pryncce Gathian, the pryncce Amaleck. These are the prynces of Eliphas in the lade of Edom, and are the children of Adā.

And these are the children of Roguel Esaus sonne: & pryncce Nahath, & pryncce Serah, & pryncce Sama, & pryncce Misa. These are & prynces of Roguel in & londe of Edomites, & they are & children of Basmath Esaus wife. These are the children of Abalibama Esaus wife: The pryncce Jusa, & pryncce Jaclam, the pryncce Korah. These are the prynces of Abalibama, & daughter of Ana Esaus wife. These are & childre of Esau and their prynces. He is Edom. The children of Seir & Horite & dwelt in the londe, are these: Lothan, Sobal, Zibeon, Ana, Disan, Ezer & Disan. These are the prynces of the Horites, all children of Seir in the londe of Idumea. But & childre of Lothan were these: Hori, & Hemā, & Lothās sister was called Thimna.

The children of Sobal were these: Alua, Manahat, Ebal, Sepho & Onā. The childre of Zibeon were: Lia & Ana. This is the same Ana & sode Mules in & wyldernes, whā he kepte his fathers Zibeons Asses. The childre of Ana were: Disan, & Abalibama, & is & daughter of Ana. The childre of Disan were: Hemdan, Esban, Jethā & Charan. The children of Ezer were: Bilhan, Seana, & Acan. The children of Disan were: Oz & Aran.

These are & pñces of & Horites: The pryncce Lothan, & pryncce Sobal, & pryncce Zibeon, & pryncce Ana, & pryncce Disan, & pryncce Ezer, & pryncce Disan. These are the prynces of the Horites, which ruled in & londe of Seir.

The kynge that reigned in the londe of Idumea (before the childre of Israel had any kynge) are these: Bela & sonne of Beor was kynge in Idumea, & & name of his cite was Dinhaba. And whā Bela died, Jobab & sonne of Serah of Bosra was kynge in his steade. When Jobab dyed, Husam out of & lode of the Themanites was kynge in his steade. Whan Husam dyed, Hadad & sonne of Bedad (which slew & Madianites in & Moabites felde) was kynge in his steade, & the name of his cite was Auith. Whan Hadad dyed, Samla of Masra was kynge in his steade. Whā Samla died, Saul of Rehoboth by & water syde, was kynge in his steade. Whan Saul dyed, Baal Hanā the sonne of Achbor was kynge in his steade. Whā Baal Hanā

the sonne of Achbor dyed, Hadad was kynge in his steade, & the name of his cite was Pagu, & his wifes name was Mehet Abael, the daughter of Maad, the daughter of Mesa hab. Thus are the pñces of Esau called in their kynreds, places & names: The pryncce Thymna, & pryncce Alua, & pryncce Jecheth, the pryncce Abalibama, the pryncce Ela, the pryncce Pynon, the pryncce Aenas, & pryncce Theman, & pryncce Mibzar, the pryncce Magdiel, & pryncce Ira. These are the prynces in Idumea, like as they dwelt in & lade of their possessions. And Esau is & father of & Edomites.

The XXXVII. Chapter.

Jacob dwelt in & lande, wherin his father was a stranger, namely in the lade of Canaā. And these are & generacions of Jacob. Joseph was sentene years olde, whā he became a keeper of the cattell & his brethren, & the lad was w the children of Bilha & Silpa his fathers wyues, and tolde their father of & euell reporte & was of the. Israel loued Joseph more the all his childre because he had begottē him in his olde age, and he made him a cote of many coloures.

Now whā his brethre sawe, & his father loued him more the all his brethre, they had euell wyll at him, & coude not speake a frendly worde vnto hi. Joseph also had once a dreame, and tolde his brethre therof. The hate they him & more, for he sayde: Heare I praye you what I dreamed. We thought we were byndinge sheeces vpon & felde, & my shefe arose, and stode vp, and your sheeces rounde aboute made obeysaunce vnto my shefe.

Then sayde his brethre vnto him: Shalt thou be & kynge, and haue domyniō ouer vs? And they hated him yet & more, because of his dreame, & his wordes. And he had yet another dreame, which he tolde his brethre, & saide: Beholde, I had yet another dreame: We thought & Sonne & & Moone & eleuen starrs made obeysaunce to me. And whā this was tolde his father and his brethre, his father reprovēd him, & sayde vnto him: What manner of dreame is this, & thou hast dreamed: Shall I & thy mother, & thy brethren come & fall before & vpon the grounde? And his brethre had enuie at him. But his father marked this sayenge.

Now whā his brethren were gone south to kepe their fathers cattell in Sichē, Israel sayde vnto Joseph: Do not & brethren kepe the cattell in Sichem: Come, I wil sende the vnto the. He answered: Here am I. And he sayde: Go thy waye, and loke whether it be well w thy brethren and with & cattell, and

byngeme worde agayne how it is. And he sent him out of the valley of Hebron, to go vnto Sichem.

Then a certayne man founde him, wanginge out of his waye in the felde, which ased him, and sayde: Whom sekest thou? He answered: I see my brethren: tell me I pray the where they kepe. The man sayde: They are gone from hence, for I herde them saye: let vs go vnto Dothan. Then folowed Joseph after his brethren, and founde them at Dothan.

Now whan they sawe him a fatte of, asore he came at the, they deuysed to sleve him, and sayde one to another: Lo, there cometh the dreamer, & come on, and let vs sleve him, & cast him in a pytt, and saye: a wicked beast hath deuoured him: the shal it besent, what his dreames are.

When Ruben herde that, he wolde haue deuynerd him out of their handes, & sayde: Let vs not sleve a soule. Ruben sayde moreover vnto him: Shed no bloude, but cast him into this pytt & is in the wyldernes, & laye ye no hādes vpon him. (He wolde haue deuyned him out of their hādes, & he might haue broughte him agayne vnto his father.)

Whan Joseph now came to his brethre, they stryped him out of his cote, that partye coloured cote which he had vpon him, & toke him and cast him in to a pytt. But the same pytt was emptye, and no water in it, & they sat them downe to eate. In the meane season they lifte vp their eyes, and sawe a company of Ismaelites comynge from Gilead, with their camels, which bare spices, balm, and myrr, and were goinge downe into Egypte.

Then saide Juda vnto his brethre: what helpe it vs, that we sleve oure brother, and hyde his bloude? Come, let vs sell him vnto the Ismaelites, that oure handes be not defyled vpon him, for he is oure brother, oure flesch and bloude. And they hearkened vnto him.



And as the Madianites marchant men wente by, they drew Joseph out of the pytt, and solde him vnto the Ismaelites (for twetye syluer pens) which broughte him in to Egypte.

Now whan Ruben came agayne vnto the pytt, & founde not Joseph therein, he rent his clothes, and came agayne to his brethre and sayde: The lad is not yonder, whycher shal I go? Then toke they Josephs cote & slewe a goate, and dypped the cote in & bloude, and sent awaye that partye coloured cote, and caused it be brought vnto their father and sayde: This haue we founde, loke, whether it be thy sonnes coate, or no.

But he knewe it, and sayde: It is my sonnes coate, & a wicked beast hath deuoured him, a raryshinge beast hath raryshed Joseph. And Jacob rent his clothes, and put a sackcloth aboute his loynes, & mourned for his sonne a longe season. And all his sonnes & daughters came vnto him to comforte him. But he wolde not be comforted, & saide: With sorowe wil I go downe in to the grave vnto my sonne. And his father wepte for him. But the Madianites solde him in Egypte vnto Potiphar Pharaos chiefe Marshall.

The XXXVIII. Chapter.

Joseph turned at the same time, & Juda wente downe fro his brethren, & gat him to a man called Hyra at Odolam. And there Juda sawe a mā of Canaā daughter called Sua, and toke her. And whā he had lye with her, she conceived and bare a sonne, whom she called Er.

And she conceived agayne, & bare a sonne, whā she called Onā. She proceeded yet further, & bare a sonne, whā she called Sela. And whā she had borne him, she left of bearinge.

And Juda gaue his first sonne Er a wiffe, whose name was Thamar. But he was wicked before the LORD, therefore the LORD slew him. Then sayde Juda vnto his sonne Onan: So lie with thy brothers wiffe, and multiplye thyself with her, that thou mayest raise vp sede vnto thy brother. But when Onan knewe that the sede shulde not be his owne, whan he laye with his brothers wiffe, he let it fall vpon the earth and destroyed it, & he shulde not geue sede vnto his brother. This thinge that he dyd displeased the LORD sore, and he slewe him also.

Then sayde Judas vnto Thamar his sonnes wiffe. Remayne a wyddow in thy fathers house, tyll my sonne Sela be growne: for he thought: peradventure he might byc also like as his brethren. So Thamar wente

hir waye, and remained in hir fathers house. Now whā many dayes were past, & doughter of Sūa Judas wife dyed. And whan Judas had lest mourninge, he wente vp vnto Thymnath to clyppe his shepe with his shepherde hyra of Odollam.

E Then was it tolde Thamar: beholde, thy father in lawe goeth vp vnto Thymnath, to clyppe his shepe. Then put she of 3 wyddowes garmentes that she had vpon her, covered and dysgyfied hir self, & sat hir downe without the porte by the waye syde towards Thymnath. For she sawe that Sela was growne, and she was not geuen vnto him to wife.

Now whan Judas sawe her, he thought it had bene an whoore, for she had covered hir face: and he gat him to her in the waye, and saide: I praye the let me lye with the, for he knewe not that it was his doughter in lawe. She answered: What wilt thou geue me, that thou mayest lye with me? he sayde: I wil sende the a kydd from the flocke. She answered: Geue me a pledge then, tyll thou sende it me. he sayde: What pledge wilt thou that I geue the?

D She answered: Thy signet, and thy bracelet, and thy staff that thou hast in thy hand. Then he gaue it her, and laye with her, and she was with childe of him. And she gat hir vp, and wente hir waye, and layed of hir cloke, and put on hir wyddowes garmentes agayne.

Judas sent the kydd by his shepherde of Odolla, to fetch the pledge agayne from the woman, and he founde her not. Then axed he the men of the same place, & sayde: Where is the whoore that was without in the waye? They answered: There hath no whoore bene here. And he came agayne vnto Judas, and saide: I haue not founde her, morouer 3 men of the same place saide: that there hath no whoore bene there. Judas sayde: Let her take it vnto her, lest we happily be shamed, for I haue sent the kydd, and thou hast not founde her.

E After thre monethes it was tolde Judas: Thamar thy doughter in lawe hath plaied the whoore: and beholde, by whoideme is she gotten with childe. Judas sayde: brynge her forth, that she maye be brent. And whan she was brought forth, she sent vnto hir father in lawe, and sayde: By the man that I haue these, am I with childe. And she sayde: Knowest thou whose is this signet, this bracelet & this staff? Judas knewe the, & sayde: She is more righteous than I, for I gaue hir not my

sonne Sela: But he laye nomore with her. Whan the tyme came that she shoulde be deliuered, there were two twyns founde in hir wombe. And as she was now in translynge, the one put out his hande. Then the midwife toke and boude a reed threde aboute it, and saide: This shal come out first. But whan he plucked in his hande agayne, his brother came forth. And she sayde: Wherefore is there a rent mayde for thy sake? And he was called Phares. Afterwarde came his brother forth, which had 3 reed threde aboute his hande, and he was called Zarah.

The XXXIX. Chapter.

Joseph was brought downe in to Egypte, & Potiphar an Egipcian Pharaos chiefe marshall bought him of 3 Inmaelites, & brought him downe. And the LORD was with Joseph, in so much that he became a lufte man, & was in his master Egipcians house. And his master sawe that the LORD was with him: for what so ever he dyd, the LORD made it to prosper in his hande: so that he founde fauour in his masters sight, & was his seruant. He made him ruler of his house, and put all that he had, vnder his hande. And from the tyme forth that he had made him ruler of his house and all his goodes, the LORD blessed the Egipcians house for Josephs sake: and there was nothyng but the very blessing of the LORD in all that he had in his house & in the felde, therefore left he all that he had, in Josephs hande. And medled with nothyng himself, save onely the bred that he ate. And Joseph was fayre of bewtye, and well fauoured of face.

And it fortuneth after these actes, that his masters wife cast hir eyes vpon Joseph, and sayde: Slepe with me. But he denyed, and saide vnto her: Beholde, my master knoweth not what is in my house, and all that he hath, that hath he put vnder my hande. And there is no man so greute in the house as I, and he hath kepte nothyng from me, excepte thee: for thou art his wife. How shoulde I then do so greute euell, and synne agaynst God? But she spake such wordes vnto Joseph daylie. Nevertheless he hertened not vnto her, to slepe by her, or to be in her company.

It fortuneth vpon a tyme, that Joseph wente in to the house to do his busynesse, and there was none of 3 folkes of the house the rebby. And she caught him by his garment, & sayde: Slepe with me. But he left the garment in hir hande, and fled, and gat him out of the house.

Now whā she sawe that he had lest his garment in hir hande, and fled out, she called the folkes in the house, and sayde vnto the: Lo, he hath brought vs in the hebrue, to do vs shame. He came in here vnto me, to slepe by me: but I cried with loude voyce. And whan he herde that I made a noyse & cried, he lest his garment here by me, and fled, and ranne out.

And she layed vp his garment by her, tyll his master came home, and tolde him even the same wordes, and sayde: The hebrue seruant whom thou broughtest here vnto vs, came in here to me, for to do me shame. But whan I made a noyse and cried, he lest his garment here by me, and fled out. Whan his master herde the wordes of his wyfe which she tolde him, and sayde: Thus hath the hebrue seruant done vnto me, he was very wroth.

E Then his master toke him, and put him in the prison, wherein the kinges prisoners laie. And there he laye in prison. But the LORD was with him, and had mercy vpon him, & caused him to fynde fauour in the sight of the officer of the prison, so that he committed all the prisoners of the prison vnto his handes: that what so ever were done, might be done by him. For the officer of the prison sawe, that the LORD was with him in all that he was vnder his handes, and that what so ever he dyd, the LORD made it to come prosperously to passe.

The XL. Chapter.

It was fortuneth after this, that 3 kynge of Egypes chiefe butlar and 3 chiefe baker offended their loide the kynge of Egypes. And pharao was angrie with them, & caused them be put in prison in the chiefe marshalls house, where Joseph laye prisoner. And the chiefe marshall put Joseph vnto them, that he might serue them. And so they were in prison for a season.

And they dreamed, both the butlar & the baker in one night, every mā his owne dreame, and every dreame had his interpretaciō. Now in the morninge whan Joseph came in vnto them, and sawe that they looked sadly, he axed them and sayde: Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Joseph sayde: Interpretinge belongeth vnto God, but tell it me yet.

B Then the chiefe butlar tolde Joseph his dreame, and saide vnto him: I dreamed that there was a vyne before me, which had thre braunches, and it lubbeth, grewe and bare

blossoms, and the grapes therof were ripe. And I had pharaos cuppe in my hande, & toke the grapes and wronge the in to 3 cuppe, and gaue pharao the cuppe in his hande.

Joseph sayde: This is the interpretaciō: The thre braunches are thre dayes, and ouer thre dayes shall pharao take the, and putt the in thine office agayne, that thou mayest geue him the cuppe in his hande after the olde maner, whā thou wast his butlar. But whan thou art in thy prosperite, thynke vpon me, and shewe me thyndnesse, that thou mayest certifie pharao of me, that he maie bringe me out of this house: for I was pruely carried out of the lands of the hebrues, and here also haue I done nothyng, that they shulde haue put me in this dongeon.

Whan the chiefe baker sawe, that the interpretaciō was good, he sayde vnto Joseph: I dreamed, that I bare thre wyker baskets vpon my heade, and in 3 vppermost basket all maner of bake meates vnto pharao, and the foules are out of the basket vpon my heade.

Joseph answered, and sayde: This is the interpretaciō: The thre baskets are thre dayes, and after thre dayes shall pharao take the, and hange the vpon the galowe, and the foules shal eat thy flesh from of 3.

And vpon the thirde daye it came to passe, that pharao helde his byrth daye, and made a feast vnto all his seruantes, and toke the chiefe butlar and the chiefe baker before all his seruantes, and restored the chiefe butlar to his butlarshipe agayne, so that he reached the cuppe in to pharaos hande. Also for the chiefe baker, he caused him be hanged like as Joseph had interpreted vnto him. Nevertheless the chiefe butlar thoughte not on Joseph, but forgat him.

The XLI. Chapter.

It was after two yeaeres pharao had a dreame, how that he stode by a water syde: and beholde, out of the water there came seuen goodly kyne, and fatfleshed, and wente feedinge in the medowe. After these he sawe other seuen kyne come out of the water, which were euell fauoured and leane fleshed, and wente by the kyne vpon 3 water syde: and the euell fauoured kyne ate vp the seuen goodly and fat kyne. Then pharao awaked.

And he slepte agayne, and dreamed the seconde tyme. And he sawe that seuen eares of corne grewe vpon one stalk, full and good. Afterwarde he sawe seuen thynne and

blasted eares come up, and the seven thynne eares deuoured the seven greate and full eares. Then Pharaos awaked, and sawe that it was a dreame. And whan it was daye, his spiere was troubled, and he sente out, & caused to call all the soothsayers in Egypte & all the wyse men, and tolde them his dreame. But there was none, that coude tell pharaos the interpretation of it.

B Then spake the chiefe butlar vnto pharaos, and saide: This daye do I remembre my sawe. Whan Pharaos was angrie with his seruantes, and put me in prison with the chiefe baker in the chiefe marshalls house, we dreamed both in one night euery mā his dreame, hauinge his owne interpretation. Then was there with vs a yonge man an hebreue, the chiefe marshalls seruant, vnto whom we tolde it, and he declared our dreames vnto vs, vnto euery mā accordinge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then Pharaos sent and called for Joseph and they let him out of the doungeon. And he let himself be shauen, and chaunged his clothes, and came in vnto Pharaos. Then said Pharaos vnto him: I haue dreamed a dreame, and there is no man that can interpret it: but I haue herde tell of the, that whā thou hearest a dreame, thou declarest it. Joseph answered Pharaos, and sayde: God shall geue Pharaos a prosperous answer, yee well without me.

C Pharaos sayde vnto Joseph: I dreamed that I stode by a water syde, and beholde, out of the water there came seven kyne, fat-fleshed and goodly, and wente feeding in the meadowe. And after them I sawe ocher seven kyne come out, thynne, euell fauoured, and leenfleshed. So euell fauoured sawe I neuer in all the lande of Egypte. And the seven leene and euell fauoured kyne, ate vp the seven first fat kyne. And whan they had eate them vp, a man coude not perceaue that they had eaten them, & were as euell fauoured as they were afore. Then I awaked.

And I sawe agayne in my dreame seven eares of come, growinge vps one stalk, full and good. Afterwarde there spronge vp seven withered eares, thynne and blasted, and the seven thynne eares deuoured the seven good eares. And I haue shewed it vnto my soothsayers, but they can tell me nothinge therof.

D Joseph answered Pharaos: Both Pharaos dreames are one. God sheweth pharaos what he wil do. The seven good kyne are seven yeares, and the seven good eares are seven yeares also. It is one dreame. The seven leene and euell fauoured kyne, that came up after them, are seven yeares. And the seven thynne and blasted eares, shalbe seven yeares of dert. This is now the thinge which I tolde Pharaos, that God sheweth Pharaos, what he wyll do.

Beholde, there shal come seven yeares & greate plenteousnes in the whole lande of Egypte, and after the same there shal come seven yeares of dert, so that all this plenteousnes shalbe forgotten in the lande of Egypte: and the dert shal consume the lande, so that the plenteousnes shal not be perceaued in the lande, because of the dert that cometh thereafter, for it shal be very greate. Where as Pharaos dreamed the seconde kyne, it signifyeth that this thinge is surely prepared of God, and that God wil shortly bringe the same to passe.

Let Pharaos now prouyde for a man of understandinge & wysdome, whom he maye set ouer the lande of Egypte, and se that he ordene officers in the lande, and take the fift (parte) of the lande of Egypte in the seven plenteous yeares, and gather all the foode that shal come of the plenteous yeares, that they maye laye vp come vnder Pharaos power for sustenance in the cities, and kepe it, & there maye be foode founde prepared for the lande in the seven deare yeares, & which shal come vpon the lande of Egypte, that the lande be not destroyed of hunger. The sayenge pleased Pharaos well and all his seruantes. And Pharaos sayde vnto his seruantes: How might we fynde such a man, in whom is the spiere of God? And sayde vnto Joseph: For so moch as God hath shewed & all this, there is none of such understandinge & wysdome as thou.

Thou shalt be ouer my house, and accordinge vnto thy worde shal all my people obeye: onely in the kynges seate wyll I be more then thou. And he sayde: Beholde, I haue set the ouer the whole lande of Egypte. And he toke of his ringe from his hande, and gaue it Joseph in his hande, and clothed him with whyte sylke, and honged a chayne of golde aboute his neck, and made him ryde vps the seconde charet: and caused it be proclaimed before him, that men shulde bowe their knes vnto him, as to him whos Pharaos had set ouer the whole lande of Egypte.

And Pharaos sayde vnto Joseph: I am Pharaos without thy wyll shal no man mo

re his hande or his fore in all the lande of Egypte. And he called him: Zaphnath Paena, & gaue him a wife, euen Asnath the daughter of Potiphar the prest of On. So Joseph wente out, for to visyte the lande of Egypte. (And he was thirtie yeare olde, whan he stode before Pharaos.) And he departed from Pharaos, and wente thorow all the lande of Egypte.

And the londe byd so those seven plenteous yeares, and they gathered all the foode of the seven yeares that were in the lande of Egypte, & layed it in the cities. Like what foode grewe in the selde rounde aboute euery cite, they put it therein. So Joseph layed vp the come in store, and that moch above measure, as the sende of the see: in so moch he leste of nombryng of it, for it coude not be nombred.

G And vnto Joseph there were borne two somes (before the dert came) whom Asnath the daughter of Potiphar prest of On bare vnto him. And the first called he Manasses: for God (sayde he) hath caused me to forget all my laboure, and all my fathers house. The seconde called he Ephraim: for God (sayde he) hath caused me to growe in the lande of my trouble.

Now whan the seven plenteous yeares were ended in Egypte, then beganne the seven deare yeares to come, wherof Joseph had sayde. And there was dert in all landes, but in all the lande of Egypte there was foode. Now whan the lande of Egypte beganne to suffre hunger also, the people cryed vnto Pharaos for bread. But Pharaos sayde vnto all the Egyptians: Go vnto Joseph, what he sayeth vnto you, & doo. So whan there was dert in all the lande, Joseph opened all the was by him, & sold vnto the Egyptians. Thus the dert was mayled in the lande, & all countrees came to Egypte to bye at Joseph: for the dert was mightie in all landes.

The XLII. Chapter.

B Whan Jacob sawe that there was moch come in Egypte, he sayde vnto his sonnes: Why gape ye? Beholde, I heare that there is moch come in Egypte, go downe & bye vs come, & we maie lyue, & not dye. So Josephs ten brethren wente downe to bye come in Egypte. As for Beniamyn Josephs brother, Jacob wolde not let him go to his brethren, for he sayde: Some mysfortune might happen vnto him. So the child of Israel came to bye come, amonge ether he came to them: for there was dert also in the lande of Canaan. But Joseph was

gouernoure in the lande, and solde come vnto all the people in the lande.

Now whā his brethren came to him, they fell downe to the grounde before him vpon their faces. And he sawe them, & knewe the, and helde him self straunge toward them, and talked roughly with them, and saide vnto them: Whence come ye? They sayde: Out of the lande of Canaan to bye vytayle. He knewe the, though he knewe them, yet knewe they not him. And Joseph thought vpon the dreames that he had dreamed of them, and sayde vnto them: Ye are spyes, and are come to se wher the lande is open.

They answered him: To my lord, thy seruantes are come to bye vytayle: we are all one mans sonnes, we are vsfayned, and thy seruantes were neuer spyes. He sayde vnto the: No, but ye are come to se where the lande is open. They answered him: We thy seruantes are twelue brethren, the sonnes of one man in the lande of Canaan, and the yongest is with our father: as for one, he is awaye.

Joseph sayde vnto them: This is it that I sayde vnto you: spyes are ye. Here by wyll I proue you: By the life of Pharaos ye shall not get hence, excepte youre yongest brether come hither. Sende awaye one of you to fetch youre brother, but ye shalbe in prison. Thus wyll I trye out your wordes, whether ye go aboute to truthe or not: for els, by the life of Pharaos ye are spyes. And he put the together in ward the dayes longe.

Vpon the thirde daye he sayde vnto the: If ye wil lyue, the dert shal, for I feare Gods. If ye be vsfayned, let one of youre brethren lye bounde in you: & present: but go ye youre waye, and cary home the necessary foode, & bringe me youre yongest brother, so wyll I beleue youre wordes, that ye shall not dye. And so they dyd.

And they sayde one to another: This haue we deserued against our brother, in that we sawe the anguysh of his soule, whan he besought vs, and we wolde not heare him: therefore cometh now this trouble vpon vs. Ruben answered them, and saide: Tolde not I you & same, whan I sayde: O synne not agaynst your lad, but ye wolde not heare. Now is his bloude requyred. But they knewe not that Joseph understode it, for he spake vnto the by an interpreter. And he turned him from them, and wepte. Now whan he had turned him to them agayne, and talked to them, he toke Symon from amonge them, & bound him before their eyes, and commaund

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ded to sell their sackes to come, and to put every mans money in his sack, and to geue every one his expenses by the waye. And so was it done vnto them.

D And they laded their come vpon their Asses, and departed thence. But when one opened his sack to geue his Asses prouender in the Iune, he spied his money in his sack mouth, and sayde vnto his brethren: My money is restored me agayne: lo, it is in my sack. Then their hertes fayled them, and they were afrayed amonge them selues, and sayde: Wherfore hath God done this vnto vs?

Now when they came home to Jacob their father in the lande of Canaan, they tolde him all that had happened vnto them, and sayde: The man that is lord of the lande, spake roughly to vs, and toke vs for spies of the countrie. And when we answered: we are vnfayned, and were neuer spies, but are twelue brethren the sonnes of oure father: one is awaye, and the yongest is yet this daye with oure father in the lande of Canaan, he sayde: hereby wyl I marke, that ye are vnfayned: Leave one of youre brethren with me, and take foode necessary for youre houses, and go youre waye, and brynge youre yongest brother vnto me: so shal I knowe that ye are no spies, but vnfayned: the shal I deliuer you youre brother also, and ye maye occupie in the lande.

E And when they opened their sackes, every man founde his boundell of money in his sacke. And when they and their father sawe, that it was the bundels of their money, they were afrayed.

Then sayde Jacob their father: Ye haue robbed me of my children. Joseph is awaye, Simeon is awaye, and ye will take Ben Jamin awaye: It goeth all ouer me. Ruben answered his father and sayde: If I brynge him not to the agayne, then slaye my two sonnes: deliuer him but in to my hande, I wyl brynge him agayne vnto the. He sayde: my sonne shal not go downe with you: for his brother is deed, and he is left alone. If any myffortune shulde happen vnto him by the waye & ye go, ye shulde brynge my graye haye with you downe vnto the graue.

The XLIII. Chapter.

A Ve the deth oppressed of lande. And when all the vytales that they had brought out of Egipte were spent, Jacob their father sayde vnto them: Go agayne, and bye vs a litle foode.

The Iuda answered him, and sayde: The man swaie vnto vs, and sayde: ye shal not se

my face, excepte youre brother be with you. If so be now that thou wilt sende oure brother with vs, we wil go downe, and bye the foode. But if thou wilt not sende him, we wyl not go downe. For the man sayde vnto vs: Ye shal not se my face, excepte youre brother be with you.

Israel sayde: Wherfore haue ye done this euill vnto me, to tell & man, that ye had yet a brother? They answered: The man enquired so strately of vs and of oure kynrede, and sayde: Is youre father yet a lyue? haue ye yet a brother? Then tolde we him, as he axed vs. How coulde we knowe, that he wolde saye: brynge youre brother downe with you? Then sayde Iuda vnto Israel his father: Let the lad go with me, that we maye get vs up and take oure iourney, and lyue, and not dye, both we and thou, and oure childre. I wyl be suertye for him, of my hande: shalt thou requyre him. If I brynge him not vnto the agayne, and set him before thine eyes, I wil beare & blame my life longe. For if we had not made this tarienge, we had now bene come agayne twyse.

Then sayde Israel their father vnto the: If it must nedes be so, then do this: take of the best frutes of the lande in youre sackes, and brynge the man a present: a curteij balm, and hony, and spyes, and myrr, and dates, and almondes. Take other money with you also, and the money that was brought agayne in youre sacke mouthes, cary it agayne with you: peradventure it was an oversight. And take youre brother, get you up, and go agayne vnto the man. The Allmightie God geue you mercy in the sight of & man, that he maye let you haue youre other brother, and Ben Jamin. As for me, I must be as one, that is robbed of his children.

Then they toke the present, and other money with them, and Ben Jamin, gat the up, and wente in to Egipte, and stode before Joseph. Then Joseph behelde them with Ben Jamin, and sayde vnto the ruler of his house: Brynge these men in, and sle, and make ready, for they shal dyne with me at noone. And the man dyd as Joseph had him, and brought the men in to Josephs house.

When they were brought in to Josephs house, they were afrayed, and sayde: We are brought hither because of the money, that came agayne in oure sackes at the first, to paye a quarell with vs, and to laye somet hynge to oure charge, and to take vs for bonde seruantes with oure Asses.

Therefore came they to & man, that was

ruler of Josephs house, and talked with him at the doore, and sayde: Syr, we came downe at the first to bye foode, and when we came in the Iune, and opened oure sackes, beholde, every mans money was in his sack mouth with full weight: therfore haue we brought it with vs agayne, and haue brought other money with vs also, to bye foode: but we can not tell, who put oure money in oure sackes.

He sayde: Be content, feare you not, youre God euen & God of youre fathers hath geue you & treasure in youre sackes, I had your money. And he brought forth Simeon vnto them, and led them in to Josephs house, and gaue them water to wash their fere, and gaue their Asses prouender.

E And they made readye & present, agaynst Joseph came at noone: for they herde, & they shulde dyne there. Now when Joseph wente in to the house, they brought him home & present that they had, and fell downe to the ground before him. But he welcomed them courteously, and sayde: Is youre father, (that olde man which ye tolde me of) in good health? Is he yet a lyue? They answered: Thy seruant oure father is in good health, and is yet a lyue. And they bowed them selues, and fell downe before him.

And he lift up his eyes, and sawe his brother Ben Jamin his mothers sonne, and said: Is this youre yongest brother, that ye tolde me of? And he sayde morouer: God be mercifull vnto the my sonne. And Joseph made haist for the grounde of his birt was kyndled toward his brother, and sought how he might wepe, and wente in to his chamber, and wepte there.

S And when he had washed his face, he wente out, and refrayned him self, and sayde: set bried (on the table.) And they brought vnto him by him self, and vnto them by the selues, and to the Egiptians also that ate with them, by them selues. (For the Egiptians darre not eate bried with the Ebines, that is an abhominacion vnto them.) And they were set ouer agaynst him, the first borne accordinge to his first byrth, and the yongest after his youth. They marueled at it amonge them selues, and there were brought them sundrye meates from his table. But Ben Jamins parte was fyue tymes more then the other. And they dronke, and were merry with him.

The XLIII. Chapter.

A Vnto Joseph commaunded the ruler of his house, and sayde: Syll the mens

sackes with foode, as much as they maye carye, and put every mans money in his sacke mouth, and put my syluer cuppe in the sack mouth of the yongest with the money for & vytales. He dyd as Joseph had sayde. And on the morow when it was daye, they let & men go with their Asses.

But when they were out of the cite, and not come farre, Joseph sayde to the ruler of his house: Up, and folowe after the me, and when thou ouertakest them, saie vnto them: Wherfore haue ye rewarded euell for good? Is not that it, that my lord dynterch out of, and that he prophecieth withall? It is euell done of you, that ye haue done.

B And when he had ouertaken them, he sayde the same wordes vnto them. They answered him: Wherfore saierth my lord soch wordes? God forbid, that thy seruantes shulde do any soch thinge: Beholde, the money that we founde in oure sackes mouthes, that brought we vnto the agayne, out of the lande of Canaan: how shulde we then haue stolen either syluer or golde out of thy lordes house? Loke by whom it shall be founde amonge thy seruantes, let him dye: yet and we also wyl be my lordes bondmen. He sayde: let it so be, as ye haue spoken. Loke by whom it shall be founde, let him be my seruant, but ye shalbe harmlesse.

And they made haist, and toke downe every man his sack to the grounde, and every man opened his sack: And he searched & beganne at the greatest vnto the yongest, and the cuppe was founde in Ben Jamins sacke. Then rente they their clothes, and every man lade the burchen vpon his Ass, and wente agayne vnto the cite. And Iuda wente with his brethren vnto Josephs house (for he was there yet) and they fell before him on the grounde. Joseph sayde vnto them: What manner of dede is this, that ye haue done? A newe ye not, that soch a man as I am, can prophecy?

C Iuda sayde: What shall we saye vnto my lord: or how shal we speake? and what excuse shal we make? God hath founde out & wickednesse of thy seruantes. Beholde, we and he, by whom the cuppe is founde, are my lordes seruantes. But he sayde: God forbid that I shulde do so. The man by whom the cuppe is founde, shall by my seruant, but go ye up in peace vnto youre father.

Then stepte Iuda vnto him, and sayde: My lord, let thy seruant speake one worde in thine eares my lord, be not displeased at

¶ seruaunt also, for thou art ent as pharao. My lord axed his seruauntes, and sayde: Have ye yet a father or brother? Then answered we: We have a father, which is olde, and a yonge lad begotten in his age, and his brother is deed, & he is left alone of his mother, and his father loveth him.

D Then saydest thou: Brynge him downe unto me, and I will se him. But we answered my lord: The lad can not come from his father, yf he shulde come from him, he were but a deed man. Then saydest thou unto thy seruauntes: If youre yongest brother come not hither with you, ye shall se my face no more. Then wente we vp unto thy seruaunt my father, and tolde him my lordes wordes. Then sayde our father: Go youre waye agayne, and bye vs a litle foode. But we sayde: We can not go downe, excepte our yongest brother be with vs, then wyll we go downe: for we darre not lode the man in the face, yf our yongest brother be not with vs. Then sayde thy seruaunt my father unto us: Ye knowe that my wife bare me two formes, one wente out from me, and I sayde: he is come in peces. If ye take this from me also, and my myffortune happē him, then shall ye brynge my gray heer with sorowe downe unto the graue.

E If I now come home unto my father, & the lad be not with me (seyng his soule hangeth by the soule of this) then shall it come to passe, that yf he se not the lad there, he shal dye. So shal we thy seruauntes brynge the gray heer of thy seruaunt our father with sorowe downe to the graue. For I thy seruaunt became suertye for the lad unto my father, and sayde: yf I brynge him not agayne, I will beare the blame all my lyfe longe. Therfore let thy seruaunt byde here in steade of þe lad, to be my lordes bonde man, and let the lad go vp with his brethien. For how can I go vp unto my father, yf the lad be not with me? Then shulde I se the mysery that shulde happen unto my father.

The XLV. Chapter.

A Then coude not Joseph refrayne him self before all them that stode aboute him: and he commaunded every man to go out from him, and there stode no man by him, whan Joseph vttered him self unto his brethien. And he wepte loud, so that þe Egyptians and pharao householdes herde it. And he sayde unto his brethien: I am Joseph, is my father yet alyue? And his brethien coulde not answer him, they were so abulshed before his face. But he sayde: Co-

me nye unto me. And they came nye. And he sayde: I am Joseph youre brother: whom ye solde in to Egypte. And now were not you re selues, & thinke not þe there is eny wrath, because ye solde me hither: For God sent me hither before you, for y^e lyues sake. For these are now two yeaeres, that I derth hath bene in the lande, and there are yet fyue yeaeres behynde, wherein there shalbe no plowinge ne harvest.

But God sent me hither before you, þe might let you ramayne vpon earth, and to save youre lyues by a greate deluyraunce. And now, it was not yet then that sent me hither, but God which hath made me a father unto pharao, & lorde ouer all his house, and a prync in the whole lande of Egypte. Haist you therfore, and go vp unto my father, and saye unto him: Thy sonne Joseph sendeth the this worde: God hath made me lorde in all Egypte, come downe unto me, to ryte not, thou shalt dwel in the lande of Gosen, and be with me, thou and thy children, and thy childers childre, thy small and greate catell, and all that thou hast. There wyll I make prouision for the (for there are yet fyue yeaeres of derth) that thou perishe not in thine house, and all that is thine. Beholde, youre eyes and the eyes of my brother Ben Jamin se, that I myne owne self speake vnto you by mouth. Shewe my father all my worship in Egypte, and all that ye haue seene: haist you, and come downe hither with my father.

And he fell aboute his brother Ben Jamins neck, and wepte, and Ben Jamin wepte vpon his neck also. And he kyssed all his brethien, and wepte vpon them. And afterwarde talked his brethien wth him. And this tidinges came in to pharao house: Josephs brethien are come, which pleased pharao well, and all his seruauntes.

And pharao spake vnto Joseph: Saye vnto thy brethien: Do thus, lade youre bestes, go youre waye, and whan ye come in to the lande of Canaan, take youre father and youre householdes, and come vnto me, I wyll geue you of the goodes in the lande of Egypte, so that ye shall eate the farr in the lande. And he commaunded them, Do thus, Take you charrettes out of y^e lande of Egypte for youre children and wyues, and brynge youre father, and come, and regarde not youre household stuff: for the goodes of all the lande of Egypte shalbe yours.

The children of Israel dyd so, and Joseph gaue the charrettes accordyng to pha-

raos commaundement, and expenses by the waye, and gaue them all, vnto every one a chaunge of rayment: but vnto Ben Jamin he gaue the hundred syluer pens, and fyue chaunge of rayment. As for his father, he sent him ten Asses laden with goodes out of Egypte, and ten Asses with come and bried, and vytayles for his father by þe waye. So he sent awaye his brethien, and sayde vnto them: Stryue not by the waye.

E Thus they departed out of Egypte, and came to the lande of Canaan vnto Jacob their father, and tolde him, and sayde: Thy sonne Joseph is yet alyue, and is a lorde in all the lande of Egypte. But his hert waued, for he belued them not. The tolde they him all the wordes of Joseph, which he had sayde vnto them. And whan he sawe y^e charrettes that Joseph had sent to fetch him, his sperte reuyned, & he sayde: I haue ynough, that my sonne Joseph is yet a liue I wil go, and se him, before I dye.

The XLVI. Chapter.

Israc toke his iourney with all that he had. And whan he came to Bersaba, he offred offerynges vnto y^e God of his father Isaac. And God spake vnto him in a vision by night: Jacob Jacob. He sayde: here am I. And he saide: I am y^e mightie God of thy father, be not afrayed to go in to Egypte, for there wyl I make a greate people of the. I wyl go downe with the, & wil brynge the vp also. And Joseph shal laye his hande vpon thine eyes.

Then Jacob gat him vp from Bersaba, and y^e children of Israel caried Jacob their father with their children and wyues vpon the charrettes that pharao had sent to cary him. And they toke their catell & substance which they had gotten in the lande of Canaan, and so came in to Egypte: Jacob & all his fede with him, his children & his childers children with him, his daughters, and the daughters of his children, & all his fede.

B These are y^e names of the children of Israd, which came in to Egypte, Jacob & his sonnes. The first borne sonne of Jacob: Ruben. The children of Ruben: Hanoch, Pallu, Hezon and Charni. The children of Simeon: Jemuel, Jamin, Ohad, Jothim, Zohar and Saul the sonne of the Cananitish woman. The childre of Levi: Gerson, Cahath & Merari. The childre of Juda: Er, Onan, Sela, phares & Serah. But Er and Onan dyed in the lande of Canaan. The childre of phares: Hestron and Hamul. The children of Isachar: Thola, Phua, Job & Semron. The

children of Zabulon: Sered, Elon and Jaheel. These are the childre of Lea, which she bare vnto Jacob in Mesopotamia with his daughter Dina. These all together with sonnes & daughters make the thirtie soules.

The childre of Gad: Ziphion, Haggi, Suni, Ebon, Eri, Arodi and Archi. The childre of Asser: Jemina, Jesua, Jesui, Dina & Sera their sister. The children of Dina: Heber and Malchiel. These are the children of Silpa, whom Laban gaue vnto Lea his daughter, and she bare vnto Jacob these sixtene soules.

The childre of Rachel Jacobs wife: Joseph and Ben Jamin. And vnto Joseph in y^e lande of Egypte were borne Manasses and Ephraim, whom Asnath the daughter of Potiphar priest of On bare vnto him. The children of Ben Jamin: Bela, Becher, Asher, Gera, Naama, Ehi, Ros, Nupim, Hupim and Ard. These are the children of Rachel, which were borne vnto Jacob, fourtene soules altogether.

The children of Dan: Husim. The childre of Naphtali: Jahzeel, Guni, Jazer, Sillem. These are the children of Bilha, whom Laban gaue vnto his daughter Rachel, & she bare Jacob these seven soules. All the soules y^e came wth Jacob in to Egypte, which proceeded out of his loynes (besyde the wyues of his childre) are altogether sixe & thirtie soules. And Josephs childre which were borne vnto him in Egypte, were two soules: so that all the soules of the house of Jacob which came in to Egypte, were seuentye.

And he sent Juda before him vnto Joseph, to shew him the waye to Gosen, & they came in to the lande of Gosen. Then Joseph bended his charrett fast, and wente vp to meete Israel his father vnto Gosen. And whan he sawe him, he fell aboute his neck, & wepte sore vpon his neck. Then sayde Israel vnto Joseph: Now am I content to dye, for so much as I haue seene thy face, that thou art yet alyue.

Joseph sayde vnto his brethien, & to his fathers house: I will go vp, & tell pharao, & saye vnto him: My brethien and my fathers house are come vnto me out of the lande of Canaan, and are keepers of catell (for they are men that deale with catell) their small & greate catell, and all that they haue, haue they brought with them. Now yf pharao call you, and saye: what is youre occupacō? then ye shal saye: Thy seruauntes are men y^e haue dealt wth catell from oure youth vp hyther to, both we & oure fathers, that ye maye

dwell in the lande of Gosen: for the Egip-
cians abhorre all keepers of catell.

The XLVII. Chapter.



When came Joseph, and tolde pharao: My father and my brethren, their small and greates catell, and all that they have, are come out of the lande of Canaan: and beholde, they are in the lande of Gosen. And he toke syue of his brethren, and presented them vnto pharao. Then sayde pharao vnto his brethren: What is youre occupation? They answered: Thy seruantes are keepers of catell, we and oure fathers also. And they sayde moier vnto pharao: We are come to dwell with you in the lande, for our seruantes haue no pasture for their catell, so fore both the dertth oppresse the lande of Canaan. Now therfore let our seruantes dwell in the lande of Gosen.

Pharao sayde vnto Joseph: Thy father and thy brethren are come vnto the: the lande of Egypte is open before the, let them dwell in the best place of the lande, and se that they dwell even in the lande of Gosen. And yf thou knowest that there be men of a citty to amoge the, make the rulers of my catell.

Joseph brought in Jacob his father also, and set him before pharao. And Jacob thanked pharao. But pharao ased Jacob: How olde art thou? Jacob sayde: The tyme of my pylgremage is an hūdieth and thirtie yeares: litle and euell is the tyme of my pylgremage, and attaymeth not vnto the tyme of my fathers in their pylgremages. And Jacob thanked pharao, and wete out from him.

So Joseph prepared dwellinges for his father and his brethren, and gaue them a possession in the lande of Egypte, euen in the best place of the lande, namely, in the lande of Raemes, as pharao commaunded. And he made prouysion for his father and his brethren, and all his fathers house with bried, euen as yonge children.

There was no bried in all the lande, for the dertth was very sore: so that the lande of Egypte and the lande of Canaan were famished by reason of the dertth. And Joseph brought together all the money that was founde in Egypte and Canaan, for that cometh that they bought. And he layed up all the money in pharao house.

Now when money fayled in the lande of Egypte and Canaan, all the Egipcians came vnto Joseph, and sayde: Gene vs bried. Why suffrest thou vs to dye before thee, because we are without money? Joseph sayde: Brynge hit ther youre catell, so wil I geue you for youre catell, seynge ye are without money. Then brought they their catell vnto Joseph. And he gaue them bried for their horses, shepe, oxen and asses. So he fed them with bried a yere, for all their catell.

When a yere was ended, they came vnto him the next yere, and sayde vnto him: We wil not hyde it from thy lord, for not onely the money, but all the catell also is spent vnto thy lord: and there is no thinge left more for thy lord, but onely our body and our lande. Wherefore suffrest thou both vs to dye, and our lande? Take vs and our lande for bried, that we and our lande maye be bonde vnto pharao: geue vs seide, that we maye lyue and not dye, and that the lande become not a wilderness.

So Joseph toke all the lande of Egypte in for pharao: for the Egipcians sold every man his lande, because the dertth was so mighty vpon them: and so the lande became pharao, with the people that went out and in at his cities, from one syde of Egypte vnto the other, excepte the prestes lande, that toke he not in: for it was ordened of pharao for the prestes, that they shulde eate that which was appoynted them, which he gaue them, therfore they neded not to sell their lande.

Then sayde Joseph vnto the people: Beholde, I haue taken possession of you and youre lande this daye for pharao. Beholde, there haue ye seide, for the lande, and of the come ye shall geue the fift part vnto pharao: foure partes shalbe youre, to some the lande for youre sustentance, and for youre houses and children.

They sayde: Let vs but lyue, and fynde grace before the oure lord, we wil gladly be pharaoes seruantes: So Joseph made the a lawe vnto this daye ouer the Egipcians lande, to geue pharao the fift part, excepte the prestes lande, which was not bonde vnto pharao.

So Israel dwelt in Egypte in the lande of Gosen, and had it in possession, and grew and multiplied exceedingly. And Jacob lyued seuentene yere in the lande of Egypte, so that his whole age was an hūdieth and seuen and foure yeares.

Now when the tyme came that Israel shulde dye, he called Joseph his sonne, and sayde vnto him: If I haue founde grace in thy sight, then laye thine honde vnder my cheye, and thou shalt shewe mercy and faithfulness vpon me, and not burye me in Egypte, but I will lye by my fathers, and thou shalt carrye me out of Egypte, and burye me in their buryall. He sayde: I wil do as thou hast sayde. But he sayde: Then sweare vnto me. And he swore vnto him. Then Israel bowed himself toward the bed heade.

The XLVIII. Chapter.

Behold this it was tolde Joseph: Behold, my father is sicke. And he toke with him his two sonnes Manasses and Ephraim. Then was it tolde Jacob: behold, my sonne Joseph cometh vnto me. And Israel toke a courage vnto him, and sat vp vpon his bed, and sayde vnto Joseph: The Almightye God appeared vnto me at Las in the lande of Canaan, and blessed me, and sayde vnto me: Beholde, I wil cause thee to growe and increase, and I wil make a multitude of people of thee, and I wil geue this lande vnto thee for a possession after thee, for an everlasting possession. Therfore shal now thy two sonnes Manasses and Ephraim (which were borne vnto the in Egypte, before I came hither vnto thee) be myne, like as Ruben and Simeon. As for those that thou begettest after the, they shal be thine owne. But these shal be named with the names of their brethren in their inheritance.

And when I came out of Mesopotamia, Rachel dyed by me in the lande of Canaan, by the waye, when there was yet but a felde bried vnto Ephraim: and I buryed her in the waye toward Ephraim, which now is called Bethleem.

And Israel looked vpon Josephs sonnes, and sayde: What are these? Joseph answered: They are my sonnes, which God hath geuen me here. He sayde: Brynge the hither to me, that I maye blesse the. (For Israels eyes were heuy for age, and he coude not well se.) And he brought the vnto him. So he kysed them, and embraced the, and sayde vnto Joseph: Beholde, I haue seene my face, which I thought not: for God hath caused me to se yf seide also. And Joseph toke them from his lappe, and they fell downe to the grounde vpon their face.

Then Joseph toke them both, Ephraim in his right hande toward Israels left hande, and Manasses in his left hande toward Israels right hande, and brought the vnto him. But Israel stretched out his right hande, and layed it vpon the heade of Ephraim, and yogest, and his left hande vpon Manasses heade, and did so wytingly to his handes, for Manasses was the first borne. And he blessed Joseph, and sayde: The God before whome my fathers Abrahā and Isaac haue walked: the God that hath fed me my lyfe longe vnto this daye: the angell which hath deliuered me fro all euell, blesse these laddes, that they maye be called after my name, and after the name of my fathers Abrahā and Isaac, that they maye growe and multiplie vpon earth. But when Joseph sawe that his father layed his right hande vpon Ephraims heade, it displeased him, and he lifte vp his fathers hande, to remoue it fro Ephraims heade vnto the heade of Manasses, and sayde vnto him: Not so my father, this is the first borne, laye thy right hande vpon his heade. Neuertheles his father wolde not, and sayde: I knowe it well my sonne, I knowe it well, this shall be a people also, and shal be greater: but his yonger brother shal be greater than he, and his sede shal be full of people. So he blessed them the same daye, and sayde: In the daye that I shal be sayde: God set the as Ephraim and Manasses. And so he set Ephraim aboue Manasses.

And Israel sayde vnto Joseph: Beholde, I dye, and God shall be with you, and brynge you agayne in to the lande of youre fathers. I haue geuen the a peece of lande, without brethren, which I gat with my swerde, and my bowe out of the hande of the Amorites.

The XLIX. Chapter.

Ald Jacob called his sonnes, and sayde: Gather you, that I maye tell you, what shal happen vnto you in the last tyme. Come together, and heare ye childre of Jacob: then vnto Israel youre father.

Rabbi my first sonne, thou art my power, and the begynnyng of my strength, these in gouernance, and these in amercies. Thou passest forth swiftly as a water. Thou shalt not be the cheifest. For thou hast clymmed vp vpon thy fathers bed, euen than defyledest thou my couch with goynge vp.

Symeon and Levi brethren, their deedly weapons are perious instruments. In to their secretes come not my soules, and my worship be not ioyned with their congregation: for in their wrath they slew a man, and in their selfwyll they honghen an oxe. Cursed be their wrath, because

it is so fierce: and their indignacion, because it is so rigorous. I wil deuoyde them in Jacob, and scatter them in Israel.

B *Juda, thou art he. Thy brethren shall prayse thee: for thy hande shall be in thine enemies neck: thy fathers children shall stoupe vnto thee. *Juda is a yonge lyon, thou art come vp hye my sonne, fro the spoyle. *He kneled downe and conched himself as a lyon, as a lionesse: who wil rayse him vp? The cepter shall not be remoued fro Juda, ner a matter fro his fete, tyll the Worthye come, and vnto him shall the people fall. He shall bynde his foale vnto the vyne, and his Asses colte to a noble braunch. He shall wash his garment in wyne, and his mantell in the bloude of grapes: his eyes are rounder then wyne, and his teeth whyter then mylk.

C Zabulon shall dwell in the haueyn of the see, and in the porte of shippes, and shall border vpon Sydon.

Isachar shall be a stronge Ass, & laye him downe betwixte y borders. And he saw rest, that it was good, and the lande, that it was pleasant. And bowed downe his shulder to beare, and became a seruante vnto trybute.

D Dan shall be iudge in his people, as well as a trybe in Israel. Dan shall be a serpent in the waye, and an edder in the path, and bite the horse in the heles, that his ryder maye fall backward. **ORDE** I loke for thy saluacion.

As for Gad, a wapened hoost of men shall fall violently vpon him, but he shall hurte them in the hele.

Of Asser cometh his fat bier, and he shall geue delicacies vnto kynge.

Nephtali is a swift hynde, and getteth goodly wordes.

D The frutefull sonne Joseph, that flourisheth sonne to lye vpon, the daughters go vpo the wall. And though the shoters angered him, strone with him, and hated him, yet his bowe bode fast, and the armes of his hande were made stryde by the handes of a myghtie in Jacob. Of him are come heremen & stonies in Israel. Of y fathers God art thou helpe, & of the Almyghtie art thou blessed, w blessinges of heauen from aboue, with blessinges of a depe y lych vnder, with blessinges of brestes & wombes. The blessinges promised vnto thy father and my fore elders go mightely, after the desyre of the best in the worlde: these shall light on Josephs heade, and on the toppes of his heade, that was separate from his brethren.

Ben Jamin, a ranyshinge wolfe. In the

mourninge shall he deuoure the praye, but in the enenyng he shall deuoyde the spoyle.

All these are the twelue trybes of Israel: and this is it that their father spake vnto them, whan he blessed them, every one with a sundrye blessinge.

And he commaunded them, and sayde vnto them: I shall be gathered vnto my people, & burye me with my fathers in y caue which is in the felde of Ephron the Hethite, in the dubble caue that lyeth ouer against Mamre in y lande of Canaan, which Abrahā bought with the felde, of Ephron the Hethite for a possession to burye in. There buried they Abrahā & Sara his wife, there buried they Isaac also & Rebecca his wife: & their buried I Lea, in the good of the felde & of the caue therein, which was bought of the Hethites.

And whan Jacob had ended this commaundement vnto his children, he plucked his fete together vpon the bed, and died, and was gathered vnto his people. The fell Joseph vpon his fathers face, and wepte, and kysed him.

The l. Chapter.

AND Joseph commaunded his seruantes & phisicians, to embawme his father. And the phisicians embawmed Israel, tyll fourtye dayes were ended (for so longe endured the dayes of embawminge, & the Egipcians bewayled him seuentye dayes.

Now whan the mourninge dayes were ended, Joseph spake vnto Pharaos householde, & sayde: If I haue founde fauor in youre sight, the speake vnto Pharao and saie: My father hath taken an ooch of me, & sayde: Beholde, I dye, burye me in myne owne graue, which I dygged for myself in the lade of Canaan. Therefore wyl I now go vp, and burye my father, and come agayne. Pharao saide: Go thy waye vp, and burye thy father, accordinge as thou hast sworne vnto him.

So Joseph wete vp, to burye his father. And there wete w him all Pharaos seruantes & were the elders of his courte, and all y elders of the lande of Egypte, & all Josephs householde, and his brethren, and his fathers householde. Onely their children, shepe & oxen left they in y lade of Gosen, & toke their iourney vp with him, vpo charettes and horses, and the company was exceedinge greete.

Now whan these came to the playne of Atrad y lych beyonde Jordane, they made there a very greete and bytter lamentacion, & he mourned for his father seue dayes. And whā the people in the lande (the Cananites) sawe the mourninge in the playne of Atrad,

they sayde: The Egipcians make there greete lamentacion. Therefore is the place called: The lamentacion of the Egipcians, which lyeth beyonde Jordane.

And his children dyd as he had commaunded them, and caried him to y lande of Canaan, and buried him in y dubble caue, that Abrahā bought with the felde for a possession to burye in, of Ephron y Hethite ouer agaynst Mamre. So Joseph toke his iourney agayne in to Egypte with his brethren, and with all chost that wente vp with him to burye his father, whan they had buried him.

C But Josephs brethren were a frayd, whā their father was dead, and sayde: Joseph mighte happily haue indignacion at vs, and recompense vs all the euill that we dyd vnto him, therefore let they saye vnto him: Thy father commaunded before his death, and sayde: Thus shall ye saye vnto Joseph: O for geue thy brethren the offence and their synne, that they dyd so euill vnto the. O for geue now this trespass of vs the seruantes of thy fathers God. But Joseph wepte, whan they spake so vnto him.

And his brethren wente, and fell downe before him, and sayde: Beholde, here are we thy seruantes. Joseph sayde vnto the: Feare ye not, for I am vnder God. I thought euill ouer me, but God hath turned it vnto

good, to do as it is come to passe this daye, for the sauynge of much people. Therefore be not ye now a frayd, I wyl care for you and youre children. And he comforted them, and spake louyngly vnto them.

Thus dwelt Joseph in Egypte with his fathers house, and lyued an hundred and ten yere, and Iawe Ephraims children, vnto y thirde generacion: In like maner the children of Machir the sonne of Manasses, begat children also vpon Josephs lappe.

And Joseph sayde vnto his brethren: I dye, and God wyl vyset you, and brynge you out of this lande, to the lande that he swore vnto Abrahā, Isaac and Jacob. Therefore take ye an ooch of the childre of Israel, and sayde: Whan God shall

vyset you, the cary my bones fro hence. So Joseph dyed, whā he was an hundred and ten yere olde, and they embawmed him, & layed him in a chest in Egypte.

The ende of the first booke of Moses, called Genesis.

Tob. 14. 8
Iob 41. c
Psal. 127. a

Hebr. 11. d

Exo. 11. d
Iob. 24. f

The seconde booke of Moyses, called, Exodus.

What this booke conteyneth.

- Chap. I.** The childre of Israel increase in Egypte. The kynge commaundeth to slayeth, and to browne them.
- Chap. II.** The byrth of Moyses, which is layed vpon the water. Pharaos daughter taketh him, and bringeth him vp. He slayeth one of the Egyptians, and flyeth his waye in to Madian, where he marryeth. The childre of Israel crye vnto the LORD.
- Chap. III.** God appeareth vnto Moyses in the bush, and sendeth him vnto the kynge and the people.
- Chap. IIII.** Moyses is loth to go, & excuseth himself. But the LORD enfourmeth him, maketh him stronge, and comforteth him. Moyses taketh leue of his father in lawe, to go vnto his people.
- Chap. V.** Moyses and Aaron go vnto the kynge, which oppresseth the people the more.
- Chap. VI.** God geueth Moyses more instruccions and sendeth him vnto the people. The trybes are nombred.
- Chap. VII.** Moyses and Aaron go vnto the kynge, and shewe tokens before him: but the kynge wareth hard harted.
- Chap. VIII.** After many tokens pharaos graun-
teth to let the people go: but as soon as the plague ceaseth, he is as vngodly as afore.
- Chap. IX.** There cometh a death amonge all the cattell: the commeth the sores, blaynes, and the hayle.
- Chap. X.** The greschoppers and darcknes in Egypte pharaos forbyddeth Moyses to come any more in his sight.
- Chap. XI.** The LORD promyseth to bringe yet another plague vpon Egypte, and commaundeth the Israelites to borrowe Jewels of syluer and golde of the Egyptians.
- Chap. XII.** The vse of the Easterlambe. God slayeth all the firstborne pharaos dyneth all the people out of the lande.
- Chap. XIII.** God commaundeth to sanctifie all the firstborne vnto him, and carieth them to warde the lande of promyse, not the nerr waye but thorow the wyldernes, by a cloude in the daye tyme, and a pyler of fyre in the night.
- Chap. XIII.** Pharaos foloweth vpon the people of God, which deliuereth his owne, carieth them thorow the reed see, & downeth the enemies therein.

- Chap. XV.** Moyses and the people synge a songe of thankesguyng vnto the LORD, and come to Marath, where the bytter water is made sweete.
- Chap. XVI.** The LORD sendeth quayles vnto the Manne to the vnpatient people.
- Chap. XVII.** Water cometh out of the stoupe rocke. They fight agaynst Amalek.
- Chap. XVIII.** Jethro bringeth Moyses his wife and children, and geueth him a good counsell.
- Chap. XIX.** The LORD appeareth vnto Moyses vpon mount Sinai. Moyses sheweth the people.
- Chap. XX.** The LORD geueth Moyses the two tables of the commaundementes vnto the people.
- Chap. XXI.** Lawes and statutes concerninge bodily thynges. Of murder, theste and other mo.
- Chap. XXII.** Of theste. Of hurte that is done with wyll or vnawares. Of thynges geue to kepe. Of borrowyng and pledges.
- Chap. XXIII.** Many dyverse lawes & statutes.
- Chap. XXIII.** Of the booke and bloude of the covenant.
- Chap. XXV. XXVI.** The LORD commaundeth Moyses to make the Sanctuary, and the thynges belonginge thereto.
- Chap. XXVII.** Of the altare and the apparell thereof. Of the court of the habitacis. Of the oyle and lampes.
- Chap. XXVIII.** How the priestes were arrayed and consecrated.
- Chap. XXIX.** The consecrations of Aaron, of his sonnes, and of the altare.
- Chap. XXX.** Of the altare of incense, and the basen laver, the anoyntinge oyle and incense.
- Chap. XXXI.** The workmen are called. The keepinge of the Sabbath. The two tables of wysses are geuen Moyses.
- Chap. XXXII.** They make the golden calf. Moyses in his displeasure breaketh the tables, and punisheth the transgressours.
- Chap. XXXIII.** The people mourne. Moyses prayeth the tabernacle, and the LORD talketh with him.
- Chap. XXXIII.** Moyses receaueh other tables of the LORD with certayne lawes. The people are afrayed at the brightnes of his face.
- Chap. XXXV.** Certaine statutes concerninge the Tabernacle. The workmen are appoynted.
- Chap. XXXVI.** What the thynges be that they made.
- Chap. XXXVII.** The tabernacle of witnesse with the stanes, Cherubins, the table, candelsticke.
- Chap. XXXVIII.** The altare of byrofferinges with the thynges belonginge thereto.
- Chap. XXXIX.** Of the priestes garments.
- Chap. XL.** The LORD commaundeth Moyses to set vp the tabernacle, & to order the apparell therof.

The ii. booke of Moyses.

The first Chapter.



These are 3 names of the childre of Israel, that came with Jacob in to Egypte: eue-
ry one came in to his house, Ruben, Simeon, Levi, Juda, Issachar, Zabulon, Ben Jamin, Dan, Nephthali, Gad and Aser. And of all the soules that came out of the loynes of Jacob, there were seuentie.

As for Joseph, he was in Egypte all ready. Now whan Joseph was deed, and all his biethren, and all they that lyued at that tyme, the childre of Israel grewe, and increased, and multiplied, and became exceedinge mightie, so the lande was full of them.

Then came there a new kynge ouer Egypte, which knewe nothyng of Joseph, and sayde vnto his people: Beholde, the people of the childre of Israel are many, & mightier then we: Vp, let vs deale wysely with them, & there be not so many of them. For yf there shulde ryse vp eny warre agaynst vs, they might ioyne them selues also vnto our enemies, and ouercome vs, & so get them out of the lande.

And he set workes masters ouer them, to kepe them vnder with burthens. (For they buylded the cities Phiton and Raensises, for treasures vnto Pharaos.) But the more they vexed them, the more they multiplied and grew.

Then had they indignacion at the childre of Israel, and the Egyptians compelled the childre of Israel without mercede to do seruyce, and made their lyues bytter vnto them with greuous laboure in claye and bricke, and with all manner of bondage in the felde, and with all manner of laboure, which they layed vpon them without mercy.

And the kynge of Egypte sayde vnto the mydwynes of the Hebrewewomen. (Of the which one was called Siphia, and the other Pua:) Whan ye helpe the women of the Hebrewes, and se vpon the stole, that it is a sonne, then slay him: but yf it be a daughter, let her lyue. Nevertheless the mydwynes feared God, & dyd not as the kynge of Egypte commaunded them, but let the childre lyue.

Then the kynge of Egypte called the mydwynes, and sayde vnto them: Wherfore do ye this, that ye let the childre lyue? The mydwynes answered pharaos: The women

The ii. Chap. Ho. xxiiij.

of the Hebrewes are not as the women of Egypte, for they are sturdy women: or euer the mydwynes come at them, they are deliuered.

Therefore God deale well with the mydwynes. And the people multiplied, and became exceedinge mightie. And for so much as the mydwynes feared God, he made them houses. Then pharaos commaunded all his people and sayde: All the sonnes that are borne, cast in to the water, but let all the daughters lyue.

The II. Chapter.

And there wente forth a man of the house of Levi, and toke a daughter of Levi. And the wife conceaued and bare a sonne. And whan she sawe that it was a proper childe, she hyd him thre monethes. And whan she coude hyde him no longer, she toke an Arke of reedes, and dawbed it ouer with sylme and pitch, and layed the childe therein, and set it amonge the reedes by the waters brynke. But his sister stode a farre of, to wete what wolde come of him.

And pharaos daughter came downe, to wash herself in the water: And hir maydens walked by the water syde: and whan she sawe the Arke amonge the reedes, she sent one of hir maydens, and caused it to be fette. And whan she opened it, she sawe a childe: and beholde the babe wepte. Then had she pytie vpon it, and sayde: It is one of the Hebrewes childre.

Then sayde his sister vnto pharaos daughter: Eshal I go, and call the a nurse of the Hebrewes women, to nurse the childe? pharaos daughter sayde vnto her: Go thy waye. The mayde wente, and called the childe's mother. Then sayde pharaos daughter vnto her: Take this childe, and nurse it for me, I wyll geue thee thy rewarde. The woman toke the childe, and nursed it.

And whan the childe was growne, she brought it vnto pharaos daughter, and it became hir sonne, and she called him Moyses. For she sayde: I toke him out of the water. Vpon a tyme whan Moyses was greete, he wente forth vnto his biethren, and looked vpon their burthens, and sawe, that an Egyptian smote one of his biethren a Hebrew. And he loved rounde aboute him: and whan he sawe that there was no man, he slew the Egyptian, and buried him in the sonde.

The next daye he wente forth also, and sawe two men of the Hebrewes stry-

Ge. 19. b
Mk. 11. c
Act. 7. c

ynge together, and sayde to the vngodly: Wherfore synest thou thy neighbour? But he sayde: Who made the a ruler or iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egipcian? The was Moses a frayd, and sayde: How is this knowne? And Pharaos herde of it, and sought for Moses, to slaye him. But Moses fled from Pharaos, and kept him in the lande of Madian, and sat him downe by a wells syde.

The priest Madian had seven daughters, which came to drawe water, and fylled the troughes, to geue their fathers shepe to drinke. Then came the shepherdes, and droue the awaye. But Moses gat him vp, and helped them, and gave their shepe to drinke. And whan they came to Reguel their father, he saide: How came ye so soone to daie? They sayde: A man of Egipce deliuered vs from shepherdes, and drew vnto vs, and gave the shepe to drinke. He sayde vnto his daughters: Where is he? Wherfore let ye the man go, that ye called him not to eate with vs?

And Moses was content to dwell with the man. And he gave Moses his daughter Zippora, which bare him a sonne, and he called him Gerson, for he sayde: I am become a stranger in a strange lande. And she bare him yet a sonne, whom he called Eliezer, and sayde: The God of my father is my helper, and hath deliuered me from Pharaos hande.

But after this in processe of tyme, the kynge of Egipce dyed. And the childre of Israel sighd ouer their laboure, and cried. And their crye ouer their laboure, came before God. And God herde their cōplaynte, and remēbred his couenant with Abraham Isaac and Jacob. And God looked vpon the childre of Israel, and God knew it.

Judic. 3. c
Gen. 11. c

The iii. Chapter.

Moses kept the shepe of Jethro his father in lawe priest of Madian, and droue the shepe on the backsyde of the wyldernes, and came to the mountayne of God, Horeb. And the angell of the LORD appeared vnto him in a flame of fyre out of the bush. And he sawe that the bush brennt with fyre, and yet was not consumed, and saide: I wil go hence, and se this greates sight, why the bush is not brennt.

4. El. 14. b
Act. 7. d

Ios. 5. d

Whan the LORD sawe, that he wente his waye to se, God called vnto him out of the bush, and sayde: Moses, Moses. He answered: Here am I. He sayde: Come not hither, put thy shues of thy fete, for the place where vpon thou standest, is an hely groun

de. And he sayde moouer: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses covered his face, for he was afrayed to look vpon God.

And the LORD sayde: I have sene the trouble of my people in Egipce: and I have heard their crye ouer those that oppresse them. I knowe their sorrowe, and am come downe to deliuer them from the power of the Egipcians, and to carye them out of that lande, in to a good and wyde lande, even in to a lande that floweth with mylke and hony: namely, vnto the place of the Cananites, the Hittites, Amourites, Pherecites, Heneues, Jebusites, for so much now as the cōplaynte of the childre of Israel is come before me, I have sene their oppression wherewith the Egipcians oppresse them: So now I waye therfore, I wil sende the vnto Pharaos, that thou mayest brynge my people the childre of Israel out of Egipce. Moses sayde vnto God: Who am I, that I shulde go vnto Pharaos, and brynge the childre of Israel out of Egipce?

He sayde: I will be with the: and this shall be the token, that I haue sene the. Whan thou hast brought my people out of Egipce, ye shal serue God vpon this mountayne. Moses sayde vnto God: Beholde, whan I come to the childre of Israel, and saye vnto them: The God of youre fathers hath sene me vnto you, and they saye vnto me: What is his name? what shal I saye vnto them? God saide vnto Moses: I will be what I will be. And he sayde: Thus shalt thou saye vnto the childre of Israel: I wil be hath sent me vnto you. And God sayde moouer vnto Moses: Thus shalt thou saye vnto the childre of Israel: The LORD God of youre fathers, the God of Abraham, the God of Isaac, the God of Jacob hath sent me vnto you, this is my name for euer, and my memoriall from childe to childe. Go thy waye therfore, and gather the elders of Israel together, and saye vnto them: The LORD God of youre fathers, the God of Abraham, the God of Isaac, the God of Jacob hath appeared vnto me, and sayde: I haue visited you, and sene what is done vnto you in Egipce, and haue sayde: I wil brynge you out of the trouble of Egipce, in to a lande of Cananites, Hittites, Amourites, Pherecites, Heneues, Jebusites: in to a lode that floweth with mylke and hony. And if they heare thy voyce, then shalt thou and the elders of Israel go in to the kynge of Egipce, and saye

vnto him: The LORD God of the Hebrewes hath called vs: Let vs go now therfore the dayes iourney in the wyldernes, that we maye do sacrifice vnto the LORD our God.

But I knowe, that the kynge of Egipce wil not let you go, but thou shalt a mightie haue. For I wil stretch out myne hande, and synce Egipce with all maner of wonders which I wil do thern: after that shal he let you go. And I wil geue this people fanoure in the sight of the Egipcians: so that whan ye go forth, ye shal not go forth empty: but every wife shall borrowe of hir neighbour, and of her that sojourneth in hir house, Jewels of siluer and golde and rayment: those shal ye put vpon youre sonnes and daughters, and spoyle the Egipcians.

The iii. Chapter.

Moses answered, and sayde: Beholde, they shall not beleue me, nor heare my voyce, but shal saye: The LORD hath not appeared vnto the. The LORD sayde vnto him: What is that, that thou hast in thine hande? He saide a staffe. He sayde: Cast it from the vpon the grounde. And he cast it fro him: then was it turned to a serpent. And Moses fled fro it. But the LORD saide vnto him: Stretch forth thine hande, and take it by the tayle. Then stretched he forth his hande, and took it, and it became a staffe agayne in his hande. Therfore shal they beleue that the LORD God of their fathers, the God of Abraham, the God of Isaac, the God of Jacob hath appeared vnto the.

And the LORD sayde furthermore vnto him: Thurst thine hande in to y bosome. And he thrust it in to his bosome, and took it out: behold, the was it leper like snowe. And he saide: Put it in to y bosome agayne. And he put it agayne in to his bosome, and took it out: behold, the was it turned agayne as his flesh. If they wil not beleue the, nor heare thy voyce of the first token, yet shal they beleue the voyce of the seconde token. But if they wil not beleue these two tokens, nor heare thy voyce, then take of the water of the ryuer, and poure it vpon the drye lande: so shall the same water that thou hast take out of y ryuer, be turned vnto bloude vnto y drye lande.

But Moses sayde vnto the LORD: Oh my LORD, I am a man that is not eloquer, from yesterdaye to yesterdaye, and sence the tyme that thou hast spok vnto thy seruants: for I haue a slowe speach, and a slowe tounge. The LORD sayde vnto him: Who hath made the mouth of man? Or who hath made the deeme, or the deaf, or the seynge, or the

blinde? haue not I the LORD done it? So now thy waye therfore, I wil be with thy mouth, and teach the what thou shalt saye.

But Moses sayde: My LORD, sende whom thou wilt sende. Then was the LORD very angrie at Moses, and saide: Do not I knowe then, that thy brother Aaron the Leuite is well speken? And beholde, he shal go forth to meete thee: and whan he seyth the, he shal reioyse from his hert. Thou shalt speake vnto him, and put the wordes in his mouth: and I wil be with thy mouth, and teach you what ye shall doo: and he shal speake vnto the people for the. He shal be thy mouth, and thou shalt be his God. And take in thine hande this staffe, wherewith thou shalt do tokens.

Exod. 4. e

Moses wote, and came agayne vnto Jethro his father in lawe, and sayde vnto him: Let me go (I praye the) that I maye turne agayne vnto my brethren, which are in Egipce, and se whether they be yet alyue. Jethro sayde vnto him: Go thy waye in peace. The LORD sayde also vnto him in Madian: Go thy waye, turne agayne in to Egipce, for I me are dead, that sought after thy life. So Moses took his wife, and his sonnes, and caried them vpon an Ass, and wente agayne in to the lande of Egipce, and took the staffe of God in his hande. And the LORD saide vnto Moses: When thou comest agayne in to Egipce, se thou to all the wonders (before Pharaos) which I haue put in y hande. But I wil harden his hert, that he shall not let the people go. And thou shalt saie vnto Pharaos: Thus sayeth the LORD: Israel is my firstborne sonne, and I saye vnto the: Let my sonne go, that he maye serue me: If thou wilt not let him go, then wil I slaye thy firstborne sonne.

Exod. 7. a

Exod. 11. e

2. Ios. 2. a

And as he was by the waye in the Iune, the LORD met him, and wolde haue slayne him. Then took Zippora a stone, and circumcyded the foreskynne of hir sonne, and touched his fete, and sayde: A bloody brydegrome art thou vnto me. The let he him go. But she sayde: A bloody brydegrome, because of the circumcision.

And the LORD sayde vnto Aaron: Go meete Moses in the wyldernes. And he wote, and met him on the mount of God, and kysed him. And Moses tolde Aaron all the wordes of the LORD, which had sent him: and all the tokens that he had charged him withall. And they wote, and gathered all the elders of the childre of Israel. And Aaron tolde all the wordes, that the LORD had spok vnto Moses: and dyd the tokens before the people, and the people beleued. And whan they herde that the

LORDE visited the children of Israel, and looked upon their trouble, they bowed themselves, and worshipped.

The V. Chapter.

Afterward wente Moses & Aaron, & spake vnto Pharaos: Thus sayeth the LORDE the God of Israel: let my people go, & they maye kepe holy daye vnto me in the wilderness. Pharaos answered: What felowe is the LORDE, that I must heare his voyce, and let Israel go? I knowe not the LORDE, nether wil I let Israel go.

They sayde: The God of the Hebrewes hath called vs. Let vs go nowtherfore three dayes iourney in the wilderness, & do sacrifice vnto the LORDE God, & there happen not vnto vs pestilence or swerde. The sayte & kynge of Egypte vnto the: Why make ye & people (thou Moses & Aaron) to leaue their worke? Get you hence to y^r labour. Pharaos said moreover: Beholde, & people are to many in & lande, and yet wil ye byd them cease from their labour.

B The same daye therfore dyd Pharaos commaunde the workmasters of the people, and their officers, and sayde: Ye shal not gather and geue the people eny more strawe, to turne bryck, as yesterdays and yesterydays. Let them go, and gather them strawe them selues. And the nombre of the brycke which they made yesterdays & yesterydays, shall ye laye vpon them neuertheles, and mynyshe nothinge therof: for they are yble. Therfore crye they and saye: We wil go, and do sacrifice vnto oure God. Let the men be keppe doone wth labour, & they maye haue to do, & not to turne them selues to false wordes.

Then wente the workmasters of the people & their officers out, & spake vnto the people: Thus sayeth Pharaos: There shall no strawe be geuen you, go youre waye youre selues, and get you strawe, where ye can fynde it. But of youre labo^r there shall nothinge be mynyshe. Then were the people scattered in all & lande of Egypte, to gather stubble, that they mighte haue strawe.

C And the workmasters haistied them forward, & sayde: Fulfill y^r daye worke, like as whan ye had strawe. And the officers of & children of Israel, whom Pharaos workmasters had set ouer them, were beaten, & it was saide vnto them: Wherfore haue ye not fulfilled y^r appoynted daye worke to daye and yesterdays, like as in tymes past?

Then wente the officers of the children of Israel, & cōplayned vnto Pharaos: Wherfore wilt thou deale thus wth thy seruantes?

Thy seruantes haue no strawe geuen the, & yet must we make the brycke that are appoynted vs. And beholde, thy seruantes are beaten, & thy people are euell intreated. Pharaos sayde: Ye are yble, yble are ye, therfore saye ye: we wil go, and do sacrifice vnto the LORDE. Go now y^r waye therfore, & worke: there shall no strawe be geuen you, but the nombre of brycke shal ye deliuer.

Then sawe the officers of the children of Israel, & it was not amended, for it was sayde: ye shal mynyshe nothinge of the daye worke of the brycke. And whan Moses & Aaron wente from Pharaos, they came forth to meete them, & sayde vnto them: The LORDE loke vpon you, & iudge it, for ye haue made the seruour of vs to stynte before Pharaos and his seruantes, and haue geuen them a swerde in their handes, to slaye vs.

But Moses came agayne vnto the LORDE, and sayde: LORDE, wherfore dealest thou so euell wth this people? Wherfore hast thou sent me? For sence the tyme that I wente in vnto Pharaos, to speake vnto him in thy name, he hath dealt euell wth this people, and thou hast not deliuered & people. The LORDE sayde vnto Moses: Now shalt thou se, what I will do vnto Pharaos, for thou & a mightie hande must he let them go, thou & a mightie hande must he dryue them from him out of his lande.

The VI. Chapter.

And God spake vnto Moses, & sayde: I vnto him: I am & LORDE, & I appeared vnto Abraham, Isaac & Jacob, an Allmightie God: but my name, LORDE, haue I not shewed vnto them: My couenaunt also haue I made wth them, that I wil geue them the lande of Canaan, the lande of their pilgrimage, wherin they haue bene strangers. Moreover I haue herde the cōplaynte of the children of Israel, whom & Egyptians oppresse wth labour, and haue remembered my couenaunt.

Therfore saye vnto the childre of Israel: I am the LORDE, & wil brynge you out from y^r burthens in Egypte, & wil rydd you from youre labour, and wil deliuer you thowow stretched out arme & greete iudgements, and will receaue you for my people, & will be y^r God: so that ye shal knowe, that I the LORDE am y^r God, which brynge you out from the burthen of Egypte, and wil brynge you into the lande, ouer the which I haue lift vp my hande, to geue it vnto Abraham, Isaac and Jacob, & same wil I geue vnto you for a possession. I the LORDE.

B Moses tolde this vnto the childre of Israel. But they hearkened not vnto him, for very angurish of sperte, & for sore labour. The spake the LORDE vnto Moses, & sayde: Go thy waye, & speake vnto Pharaos the kynge of Egypte, & he let the childre of Israel go out of his lande. But Moses spake before & LORDE, & sayde: Beholde, & childre of Israel hearken not vnto me, how shulde Pharaos the heare me? And I am also of vncircumcised lippes.

So the LORDE spake vnto Moses & Aaron, & gaue the a commaundement vnto the childre of Israel, & vnto Pharaos the kynge of Egypte, & they shulde brynge the childre of Israel out of Egypte.

These are & heades of the house of their fathers. The children of Ruben the first sonne of Israel, are these: Hanoch, Pallu, Hesron, Charmi: These are the generations of Ruben.

The children of Simeon are these: Jemuel, Jamin, Obad, Jachin, Zophar, and Saul the sonne of the Cananitishe woman: These are the generations of Symeon.

These are the names of the childre of Leui in their generacions: Gerson, Kahath and Merari: Leui was an hundred and seven & thirtie yeare olde. The children of Gerson are these: Libni and Semei in their generacions. The childre of Kahath are these: Amram, Jexar, Hebion, Osiel. Kahath was an hundred & thie & thirtie yeare olde. The childre of Merari are these: Mabeli and Musi. These are & generacions of Leui in their tymes.

And Amram toke his vncles daughter Jochebed to wife, which bare him Aaron & Moses. Amram was an C & viij. & thirtie yeare olde. The childre of Jexar are these: Korah, Nepheg, Sichri. The childre of Osiel are these: Misael, Elaphan, Sichui.

Aaron toke Elizabeth & daughter of Ami nadab Labassons sisters to wife, which bare him Nadab, Abihu, Eleasar, Ichamar.

The childre of Korah are these: Assir, Elkana, & Abiassaph. These are & generacions of & Korahites. Eleasar Aarons sonne toke one of the daughters of Putiel to wife, which bare him Phineas. These are the heades amonge the fathers of the generations of the Leuites.

This is & Aaron & Moses, vnto whom & LORDE sayde: Bynge & childre of Israel out of the lande of Egypte wth their armies. It is they (namely Moses & Aaron) & spake vnto Pharaos the kynge of Egypte, & they

might brynge the childre of Israel out of Egypte. The same daie spake & LORDE vnto Moses in & lande of Egypte, & sayde: I am & LORDE, speake thou vnto Pharaos & kynge of Egypte, all & I saye vnto &. And he answered before & LORDE: Beholde, I am of vncircumcised lippes, how shall Pharaos the heare me? The VII. Chapter.

And the LORDE sayde vnto Moses: Beholde, I haue made the a God ouer Pharaos, & Aarons & brother shal be & piophet. Thou shalt speake all & I comaunde &: but Aaron & brother shal speake vnto Pharaos, & he maye let the childre of Israel go out of his lande. Neuertheles I wil harden Pharaos hert, & I maye multiplye my tokens & wonders in the lande of Egypte. And Pharaos shal not heare you, & I maye shewe my hande in Egypte, & brynge myne armyes, euen my people the childre of Israel out of & lande of Egypte, by greete iudgements. And & Egyptians shal knowe, & I am the LORDE, whan I shal stretch out my hande vpon Egypte, and brynge the childre of Israel out from amonge them.

Moses and Aaron dyd as the LORDE commaunded them. And Moses was fourescore yeare olde, & Aaron the & foure score yeare olde, whan they spake vnto Pharaos. And & LORDE sayde vnto Moses & Aaron: Whan Pharaos saye: vnto you: Shew youre wonders, then shalt thou saye vnto Aaron: Take thy staff, and cast it before Pharaos, & it shal turne to a serpent.

Then were Moses & Aaron in vnto Pharaos, & dyd as the LORDE commaunded them. And Aaron cast his staff before Pharaos & before his seruantes, & it turned to a serpēt. Then Pharaos called for & wyse men & Sorcerers. And the Sorcerers of Egypte also dyd like wyse wth their Sorceries, and euery one cast his staff before him, & they turned vnto serpentes. But Aarons staff deuoured their stauces. So Pharaos hert was hardened, and he hearkened not vnto them, euen as the LORDE had sayde.

And the LORDE sayde vnto Moses: The hart of Pharaos is hardened, he refuseth to let & people go. Get & vnto Pharaos in the momynge, beholde, he shal come vnto & water, mete theu him vpo the waters brynke, & take & staff which turned to a serpēt, in thine hande, & saye vnto him: The LORDE God of the Hebrewes hath sent me vnto the, & sendeth & wordes: Let my people go, that they maye serue me in the wilderness: but hither to thou woldest not heare.

Therefore thus ſayeth the LORD: whereby ſhalt thou knowe, & I am I LORD. Behold, & the ſtaff & I haue in my hande, wil I ſmyte the water which is in the ryuer, & it ſhall be turned in to bloude: ſo that the fiſhes in the ryuer ſhall dye, & the ryuer ſhall ſtynke: & it ſhall greue the Egipcians to drynke of the water of the ryuer.

D And I LORD ſpake vnto Moſes: Saye vnto Aaron: Take the ſtaff, & ſtretch out thine hande ouer the waters of Egypte, ouer their ryuers & brookes & pondeſ, & ouer all water poles, & they maye be turned to bloude, & that there maye be bloude in all the lande of Egypte, both in veſſels of woodd and ſtone.

Pal. 77. 3 Moſes & Aaron dyd as I LORD commaunded them, & liſt up the ſtaff, & ſmote the water & was in the ryuer, beſore Pharaos & his ſeruauntes, & all the water in the ryuer was turned in to bloude, & the fiſh in the ryuer dyed, & the ryuer ſtante, ſo that the Egipcians coulde not drynke of the water of the ryuer, & there was bloude in all the lande of Egypte. And the Sorcerers alſo of Egypte, dyd likewiſe with their Sorceries. But Pharaos hert was hardened, & he hertened not vnto the LORD, like as the LORD had ſayde. And Pharaos turned himſelf, & wente home, & ſet nor his hert there on. All the Egipcians dygged roude aboute the ryuer, for water to drynke: for they coulde not drynke of the water out of the ryuer. And this endured ſeven dayes longe, that the LORD ſmote the ryuer.

The viij. Chapter.

A The LORD ſayde vnto Moſes: Go the waye to Pharaos, & ſpeake vnto him: Thus ſaith the LORD: Let my people go, & they maye ſerue me: If thou wilt not let the go, beholde, I wil ſmyte all the borders of the ſelde with frogges, ſo that the ryuer ſhall ſtraule with frogges: theſe ſhall clymme vp, & come in to thine houſe, in to the chamber, where thou ſleepeſt, vpon thy bed, and in to the houſes of thy ſeruauntes, amonge thy people, in to thine ouens, and vpon thy dowe: and the frogges ſhall come vp vpon the, and vpon thy people, and vpon all thy ſeruauntes.

B And the LORD ſpake vnto Moſes: Saye vnto Aaron: Stretch forth thine hande with thy ſtaff ouer the ſtreames, & ryuers, & pondeſ, and let frogges come vpon the lande of Egypte. And Aaron ſtretched his hande ouer the waters in Egypte, & there came vp frogges, ſo that the lande of Egypte was covered.

The Sorcerers alſo dyd likewiſe, with their Sorceries, & cauſed frogges to come vpon the lande of Egypte. The called Pharaos for Mo-

ſes & Aaron, & ſayde: Praye the LORD for me, & he maye take awaye the frogges from me & from my people, & I wil let the people go, & they maye do ſacrifice vnto the LORD.

Moſes ſayde: Haue thou the hono^r before me, & appoynte me, what I ſhal praye for the, for thy ſeruauntes and for thy people: & the frogges maye be dryuen awaye from the & from thy houſe, & remayne onely in the ryuer. He ſayde: Tomorrow. He ſayde: Even as thou haſt ſayde, & thou mayeſt knowe, & there is none like vnto the LORD & God: And the frogges ſhall be taken from the, & from thy houſe, from thy ſeruauntes, & from thy people, & remayne onely in the ryuer.

So Moſes & Aaron wente from Pharaos, & Moſes cried vnto the LORD for the appoyntment ouer the frogges, which he had promyſed vnto Pharaos. And I LORD dyd as Moſes ſayde. And the frogges dyed in the houſes, in the courtes, & vpon the felde: & they gathered the together, here an heape, & there an heape, & the lande ſtante of them. But when Pharaos ſawe that he had gotten bieth, his hert was hardened, and he hertened not vnto the LORD, euen as the LORD had ſayde.

And the LORD ſpake vnto Moſes: Saye vnto Aaron: Stretch out thy ſtaff, & ſmyte the duſt vpon the earth: & there maye be liſe in the whole lode of Egypte. They dyd ſo. And Aaron ſtretched out his hande with his ſtaff, & ſmote the duſt vpon the earth, & there were liſe vpon men and vpon catell: All the duſt of the lande was turned vnto liſe in all the lande of Egypte.

The Sorcerers alſo aſſayde likewiſe with their Sorceries, & they might bringe forth liſe, but they coulde not. And the liſe were vpon men & catell. Then ſayde I Sorcerers vnto Pharaos: It is the finger of God. But Pharaos hert was hardened, & he hertened not vnto the LORD, euen as the LORD had ſayde.

And I LORD ſaide vnto Moſes: Get vp tomorrow by tymes, & ſtonde beſore Pharaos: beholde, he wil go vnto the water, & ſpeake thou vnto him: Thus ſaith I LORD: Let my people go, & they maye ſerue me: yf not, beholde, I wil cauſe cruell wormes (or flies) to come vpon the, thy ſeruauntes, & people, & thy houſe, ſo that all the Egipcians houſes, & the felde, and what thereon is ſhall be full of cruell wormes: & the ſame daye wil I ſeparate the lande of Geſen, wherein my people are, ſo that no cruell worme ſhalbe there, that thou mayeſt knowe, that I am I LORD in the myddelt of the earth. And I wil ſet a diſcrepance betwene my people and thyne.

Tomorrow ſhal this token come to paſſe.

And the LORD dyd ſo. And there came perious cruell wormes in to Pharaos houſe, in to his ſeruauntes houſes, & vpon all the lande of Egypte: and the lande was marred with noyſome wormes.

S The called Pharaos for Moſes & Aaron, & ſayde: Go the waye, & do ſacrifice vnto the God in the lande. Moſes ſayde: It is not meete, & we ſhulde ſo do, ſo ſhulde we offer & abomination of the Egipcians vnto the LORD & God. Beholde, yf we ſhulde offer the abomination of the Egipcians beſore their eyes, ſhulde they not ſtone vs: Thie dayes journeye wil we go in the wyldernes, and do ſacrifice vnto the LORD oure God: like as he hath ſayde vnto vs.

Pharaos ſayde: I wil let you go, & ye maie do ſacrifice vnto the LORD & God in the wyldernes (onely & ye go no farther) & praye for me. Moſes ſayde: Beholde, when I am come forth from the, I wil praye vnto the LORD, & the cruell wormes maye be taken from Pharaos, & from his ſeruauntes, & from his people, euen tomorrow: onely diſceane me nomore, that thou woldeſt not let the people go to do ſacrifice vnto the LORD.

And Moſes wente out from Pharaos, and prayed vnto the LORD. And the LORD dyd as Moſes ſayde, & took awaye the cruell wormes from Pharaos, from his ſeruauntes, and from his people, ſo that there remayned not one. But Pharaos hardened his hert euen then alſo, and let not the people go.

The ix. Chapter.

A The LORD ſayde vnto Moſes: Go in to Pharaos, and ſpeake vnto him: Thus ſaith the LORD God of the Hebrewes: let my people go, & they maye ſerue me. If thou wilt not, but holde them longer, beholde, the hande of the LORD ſhal be vpon thy catell in the felde, vpon horſes, vpon Aſſes, vpon Camels, vpon oxen, vpon ſhepe with a very ſore peſtilence. And I LORD ſhal make a diuſion betwene the catell of the Iſraelites & the Egipcians, ſo that there ſhal nothinge dye of all that the children of Iſrael haue. And I LORD appoynted a tyme, and ſayde: Tomorrow ſhal the LORD do this vpon earth.

B And the LORD dyd the ſame on the morrow. And there dyed of all maner of catell of the Egipcians: but of the catell of the children of Iſrael there dyed not one. And Pharaos ſent thither, & beholde, there was not one of the catell of Iſrael deed. But Pharaos hert was hardened, ſo that he let not the people

go. Then ſayde I LORD vnto Moſes & Aaron: Take youre handes full of aſſhes out of the ſomace, & let Moſes ſpientle it toward heauen beſore Pharaos, that it maye be duſt in all the lande of Egypte, & that there maye be ſores & blaynes vpon men & vpon catell in all the lande of Egypte.

And they toke aſſhes out of the ſomace, & ſtode beſore Pharaos, & Moſes ſpientled it toward heauen. Then were there ſores and blaynes vpon men & vpon catell, ſo that the Sorcerers might not ſtode beſore Moſes by reaſon of the ſores. For there were ſores vpon the Sorcerers as well as vpon all the Egipcians. But the LORD hardened Pharaos hert, ſo that he hertened not vnto them, euen as the LORD had ſayde vnto Moſes.

Then ſayde the LORD vnto Moſes: Get the vp tomorrow by tymes, & ſtonde beſore Pharaos, & ſpeake vnto him: Thus ſaith I LORD God of the Hebrewes: let my people go, & they maye ſerue me, els wyll I at this tyme ſende all my plagues in to thine hert, & vpon thy ſeruauntes & vpon thy people: that thou mayeſt knowe, & there is none like me in all landes. For I wil now ſtretch out my hande, & ſmyte the & thy people with peſtilence, ſo that thou ſhalt be rored out from the earth. Yet haue I ſtored & vp for this cauſe, euen to ſhew my power vpon the, and that my name might be declared in all landes.

Thou holdeſt my people yet, & wilt not let them go, beholde, tomorrow aboute this tyme wyll I cauſe a mightie greate hayle to rayne, ſuch as hath not bene in the lande of Egypte, ſence the tyme that it was grounded, hither to. And now ſende thou, & ſaue thy catell, & all that thou haſt in the felde: for all men & catell that ſhalbe founde in the felde, & not brought in to the houſes, yf the hayle fall vpon them, they ſhall dye. Now who ſo feared the worde of the LORD amonge Pharaos ſeruauntes, cauſed his ſeruauntes & catell to flye in to the houſes: but loke whoſe hertes regarded not the worde of the LORD, left their ſeruauntes and catell in the felde.

Then ſayde the LORD vnto Moſes: Stretch out thy hande toward heauen, that it maye hayle vpon all the lande of Egypte, vpon men, vpon catell, & vpon all herbes of the felde in the lande of Egypte. So Moſes ſtretched out his ſtaff toward heauen, and the LORD cauſed it to thunder & hayle, ſo that the ſyeranne alonge vpon the earth. Thus the LORD hayled & rayned vpon the lande of Egypte, ſo that the hayle & ſyer wente ſo horribly together, as neuer was in all the la-

Some
reade:
I haue
holden
the vp.

Pal. 77. 3
or 104. d

be of Egypte, sene the tyme that there were people therein. And the hayle smote the whole lande of Egypte, all that was vpon y^e felde, both men & catell, & smote all the herbes vpon the felde, & brake all the trees vpon y^e felde, save onely in the lande of Gosen, where the childre of Israel were, there it hayled not. Then sent pharao & called for Moses & Aaron, & sayde vnto them: Now haue I synned, & the LORD is righteous, but I & my people are vngodly. Let praye ye vnto the LORD, that the thonder & hayle of God maye cease, then wyl I let you go, that ye shal carry here no longer. Moses sayde vnto him: Whan I am come out of the cite, I wyl stretch out myne handes vnto the LORD, so shal the thonder cease, & there shal be no more hayle: that thou mayest knowe, that the earth is the LORDS. But I knowe, & both thou & thy seruantes feare not yet the LORD God. Thus the flay and the barlye were smytten: for the barlye was shot vp, & y^e flay was bonlled: but the wheate and y^e rye were not smytten, for they were late sowne.

So Moses wente from pharao out of y^e cite, & stretched out his handes vnto y^e LORD. And y^e thonder & the hayle ceased, & the rayne dropped not vpon the earth. But whan pharao sawe y^e the rayne & thonder & hayle ceased, he synned agayne, and hardened his hert, he & his seruantes. So pharao here was hardened, & he let not the childre of Israel go, eue as the LORD had sayde by Moses.

The X. Chapter.

¶ And the LORD sayde vnto Moses: Go in vnto pharao, for I haue hardened his hert & the hertes of his seruantes, & I might do these my tokens amonge the, & that thou mightest shewe it in the eares of thy childre & of thy childers childre, what I haue done in Egypte, and how I haue shewed my tokens amonge the, that ye maye knowe, how that I am the LORD.

So Moses & Aaron wente in vnto pharao, & spake vnto him: Thus sayeth y^e LORD God of the hebrewes: How longe refuset thou to submyt thy self vnto me, to let my people go, & they maye serue me? If thou wilt not let my people go, beholde, tomorrow wil I cause greschoppers to come vpon all places, & they maye cover the lande, so y^e the lande can not be sene, & they shal eat vp y^e is left yon & was deliuered fro the hayle: & shal eat vp all y^e grene trees vpon the felde, & shal fylle thy house, all y^e seruantes houses, & all the Egyptians houses: soch as y^e fathers & y^e fathers fathers haue not sene, sene

the tyme & they were vpon earth vnto this daye. And he turned him, & wente out from pharao. Then sayde pharaoos seruantes vnto him: How longe shall we be snared after this maner? Let the men go, that they maye serue y^e LORD their God. Knowest thou not yet, & Egypte is destroyed? Moses & Aaron were brought agayne to pharao, which sayde vnto them: Go y^e waye, & serue y^e LORD y^e God. But who are they & shal go? Moses sayde: We wil go wth yonger & olde, wth sonnes and doughters, with shepe and oxen: for we haue a feast of the LORD. He sayde vnto the: Let it be so, the LORD be with you: Shulde I let you go & y^e childre also? loke that ye haue not some myschefe in hande. Not so, but go ye that are men, and serue the LORD, for that was youre desyre. And they thrust them out from pharao.

¶ The sayde y^e LORD vnto Moses: Stretch out thine hande ouer y^e lande of Egypte, for the greschoppers, & they maye come vpon y^e lande of Egypte, & eat vp all the herbes in the lande, w^{ch} all y^e escaped the hayle. Moses stretched out his staffe ouer y^e lande of Egypte, & the LORD broughte an east wynde in to the lande all y^e daye & all y^e night, & in the mornynge, the east wynde broughte the greschoppers. And they came ouer the whole lande of Egypte, and lighted in all places of Egypte, so exceeding many, that before tyme there were neuer soch, nether shal be here after: for they couered the lande, and made it darcke. And they ate vp all the herbes in y^e lande, & all the frutes vpon the trees which remayned from y^e hayle, & left no grene thinge behinde in the trees & herbes vpon the felde in all the lande of Egypte.

¶ Then pharao called for Moses & Aaron in all y^e haist, & sayde: I haue synned agaynst the LORD y^e God, & agaynst you: forgeue me my synne this once also, & praye the LORD y^e God, & he maye take awaye fro me this death onely. And he wote out from pharao, & prayed vnto the LORD. The LORD turned a marvelous stroge west wynde, and toke vp the greschoppers, & cast them in to the reed see, so that there was not one left in all the quarters of Egypte. But the LORD hardened pharaoos hert, that he let not the childre of Israel go. The LORD sayde vnto Moses: Stretch out thine hande toward heauen, that it be so darcke in the lande of Egypte, & it maye be felt. And Moses stretched out his hande toward heauen, the was there a thicke darcknesse in all the lande of Egypte thre dayes, so y^e in thre dayes no man

sawe another, nor rose vp from y^e place where he was. But wth the childre of Israel there was light in their dwellinges. Then pharao called for Moses, & sayde: Go y^e waye & serue the LORD: onely leaue y^e shepe & y^e oxen here: let y^e childre go wth you also. Moses sayde: Thou must geue vs offringes and biento offeringes, that we maye do sacrifice vnto the LORD y^e God. Our catell shal go wth vs, and there shal not one hooffe be left behynde: for we must take therof for the seruaice of the LORD y^e God. Moreover we knowe not wherewithall we shal serue y^e LORD, tyll we come thither. But the LORD hardened pharaoos hert, & he wolde not let them go. And pharao sayde vnto him: Get the hence from me, & beware, that thou come no more in my sight: for loke what daie so euer thou comest in my sight, thou shalt dye. Moses answered: Eue as thou hast sayde, I wil come no more in thy sight. The XL Chapter.

¶ And the LORD sayde vnto Moses: I wil yet bringe a plage vpon pharao and Egypte: after y^e shal he let you go from hence, & shal not onely let all go, but also dryne you hence. Therfore saye now vnto the people, & everyman borrowe of his neyghboare, & every woman of his neyghbourresse, Jewels of syluer & golde: for the LORD shal geue the people saub in the sight of y^e Egyptians. And Moses was a very greute man in the lande of Egypte, in y^e sight of pharaoos seruantes, & in the sight of the people.

¶ And Moses sayde: Thus sayeth the LORD: At mydnight wil I go out in the lande of Egypte, & all y^e first borne in the lande of Egypte shal dye: from pharaoos first sonne (y^e stretch vpon his seate) vnto the first sonne of the mayde seruante which is behynde y^e myll: & all the first borne amonge the catell: & there shal be a greute crie in all the lande of Egypte, soch as neuer was, ner shal be. But amonge all the childre of Israel there shall not a dogge quatch wth his tonge, fre men vnto catell, y^e ye maye knowe, how y^e the LORD hath put a differēce betwixte Egypte & Israel. The shal all these thy seruantes come downe vnto me, & salat my sore, & saye: Get the out, thou & all the people that are vnder the. After that wyl I departe. And he wote fro pharao wth a wroth full displeasure. The LORD sayde vnto Moses: Pharaoos hert neth not vnto you, y^e many wordes maye be done in y^e lande of Egypte. And Moses & Aaron dyd all these wordes before pharao: but y^e LORD hardened his hert, & he wolde not let y^e childre of Israel go out of his lande.

The XII. Chapter.

¶ The LORD sayde vnto Moses & Aaron in the lande of Egypte: This moneth shal be with you y^e first moneth, & at it ye shal be gyne the monethes of the year. Speake ye vnto all the congregacion of Israel, & saye: Vpon y^e tenth daye of this moneth let every one take a labe (or a lymb) where a household is, to every house a labe. But yf the household be to few for a lambe, the let him & his neyghboare & is next vnto his house, take it accordinge to the nombre of y^e soules, and counte to the lambe, what every man maye eat. But it shal be a lambe without blemish, a male, & of a yeare olde. From amonge the lambes & goates shal ye take it.

And ye shal kepe it vnto y^e fourtene dayes of the moneth. And every man of the congregacion of Israel shal slaye it aboute the eueninge. And they shal take of his bloude, and stryke it on both the syde postes of the doore, and on the vpperdore post of the house, that they eate it in. And so shal they eate flesch y^e same night, roasted at the fyre, & vniuened bled, and shal eate it with sowe sawse. Ye shal not eate it rawe, ner sodden with water, but onely roasted at the fyre, his heade wth his feete and pertenance. And ye shal leaue no chynge of it ouer vntyll the mornynge: but yf eny thinge be left ouer vntyll the mornynge, ye shal burne it with fyre.



Of this maner shal ye eate it: Ye shal be gvyded aboute youre loymes, and haue youre shues vpon youre feete, and stanes in y^e handes, and ye shal eate it with haist: for it is y^e LORDS passeouer. For in the same night wil I go thorow the lande of Egypte, & smyte all the first borne in the lande of Egypte, from men vnto catell, & vpon all the goddes of Egypte wyl I do execution. Euen I the LORD. And the bloude shal be youre token, vpon the houses wherin ye are: & whan I se the bloude, I maye passe ouer, and that the plage happen not vnto you, to destroye you, whan I smyte the lande of Egypte.

E And this daye shall ye haue for a remembrance, and ye shall kepe it holy for a feaste vnto the LORDE, ye & all youre posterities, for a perpetuall custome. Seuen dayes shall ye eate vneleuened bred: namely, vpon the first daie shall ye leaue of with leuened bred in youre houses. Who so euer eateth leuened bred from the first daye vnto & seventh that soule shall be rooted out from Israel. The first daye shall be called holy amonge you, and the seventh also. No maner of worke shall ye do therein, save what belongeth to the meate for all maner of soules, that onely maye ye do for you. And kepe you to leuened bred.

For euen vpon that same daye wil I bringe youre armies out of the lande of Egypte, therfore shall ye and all youre posterities kepe this daye for a perpetuall custome. Vpon the fourtene daye of the first moneth, at euen, shall ye eate vneleuened bred, vnto the one and twente daye of the moneth, at euen: so that there be no leuened bred founde in youre houses seuen dayes. For who so euer eateth leuened bred, that soule shall be rooted out from the congregacion of Israel, whether it be a stranger or borne in the lande. Therfore eate no leuened bred, but onely vneleuened bred in all youre dwellinges.

D And Moses called all the Elders of Israel, and sayde vnto them: Chose out, and take to every household a shepe, and kyll passeouer vnto the LORDE: and take a bunch of ysaie, and dyppe it in the blode in the basen, and stryke it vpon the vpperposte and vpon the two syde postes, and none of you go out at the doore of his house vntyll & moonyng, for the LORDE wyll go aboute and plage the Egyptians. And whan he seyth the blode vps the vpperposte, and vpon the two syde postes, he wyl passe ouer by the doore, and not suffre the destroyer to come in to youre houses to plage. Therfore kepe this custome for the and thy children for euer.

And whan ye be come into & lande that the LORDE shall geue you, (as he hath sayde) then kepe this seruyce. And whan youre children saye vnto you: What seruyce is this, that ye haue? Ye shall saye: It is the sacrifice of the LORDES passeouer, which passed ouer by the children of Israel in Egypte, whan he plagued the Egyptians, and saved oure houses. Then the people bowed them selves, and worshipped. And the children of Israel wene and dyd, as the LORDE had

commanded Moses and Aaron.

And at mydnight the LORDE smote all the firstborne in the lande of Egypte: from Pharaos first sonne (which sat vpon his seate) vntyll the first sonne of the prisoner that was in the prison, and all the firstborne of the cattell. Then Pharaos arose & same night, and all his seruantes, and all the Egyptians, & there was a greete crye in Egypte: for there was no house wherein there was not one deed.

And he called for Moses and Aaron in & night, and sayde: Get you vp, and departe out fro my people, ye and the children of Israel: go youre waye, and serue the LORDE, as ye haue sayde: and take youre shepe and youre oxen with you, as ye haue sayde, and departe, and blesse me also. And the Egyptians were farsee vpon the people, to dryue them haistely out of the lande, for they said: we are all but deed.

And the people toke the rawe dowe, before it was leuened (for their foode) bounde in their cloches vpon their shuldres. And the children of Israel had done as Moses sayde, and borrowed Jewels of syluer and golde, and cloches of the Egyptians: the LORDE also had geuen the people fauoure in the sight of the Egyptians, that they lent them, and so they spoyled the Egyptians.

Thus & children of Israel toke their iourney from Raamses to Suchoth, a fire hundred thousande men of fore, besyde childre. There wente with them also moch cems people, and shepe, and oxen, and exceedinge many cattell.

And of the rawe dowe that they broughte out of Egypte, they baked vneleuened cakes: for it was not leuened, in so moch as they were thurst out of Egypte, and coude not carry: nether had they prepared them any other meate.

The tyme & the children of Israel dwelt in Egypte, is foure hundred and thirtie yeres. Whan the same were ended, the whole hoost of the LORDE wente out of the lande of Egypte in one daye. Therfore shall this might be kepte vnto the LORDE, because he brought them out of the lande of Egypte: And the children of Israel shall kepe it vnto the LORDE, they and their posterities.

And the LORDE sayde vnto Moses and Aaron: This is the maner of the keepyng of passeouer: There shall no stranger eate of it. But who so is a boughte seruante let him be circumcysed, & then eate therof. A stranger

get and an hyred seruante shall not eate of it. In one house shall it be eate. Ye shall cary none of his flesh out of the house, and ye shall not breake a bone of him. The whole congregacion of Israel shall do it.

But yf there dwell a stranger with the, & wil holde passeouer vnto the LORDE, let him circumcysse every one that is male, and then let him first come, and do it, and be as one that is borne in the lande: for there shall no vncircumcysed eate therof. One maner of lawe be vnto him & is borne in the lande, & vnto the stranger & dwelleth amonge you. And all the childre of Israel dyd as the LORDE commanded Moses & Aaron. So vps one daye the LORDE brought the childre of Israel out of the lande of Egypte with their armyes.

The XIII. Chapter.

And the LORDE spake vnto Moses, & sayde: Sanctifie vnto me every firstborne, & breake all maner of Matrices amonge the childre of Israel, both of men & cattell: for they are myne. Then sayde Moses vnto & people: Thinke vps this daye, in the which ye are gone out of Egypte from the house of bondage, how & & LORDE broughte you out fro thence with a mightie hande. Therfore shall ye eate no sowe dowe. This daye are ye gone out, in & moneth of Abib.

Now & & LORDE hath broughte & into & lande of & Cananites, Hethites, Amorites, Hittites & Jebusites, which he swaie vnto & fathers to geue & (euen a lande that floweth with mylke & hony) when shall thou kepe this seruyce in this moneth. Seue dayes shall thou eate vneleuened bred, & vpon the seventh daye is the LORDES feaste: therfore shall thou eate vneleuened bred seue dayes, that there be no sowe dowe, ner sowed bred sene in all thy quarters.

B And thou shalt tell thy sonne at the same tyme, & saye: Because of that, which & LORDE dyd for me, whan I departed out of Egypte. Therfore shall it be a signe vnto & in thine hande, and a token of remembrance as before thine eyes, that the lawe of & LORDE maye be in thy mouth, how that & LORDE brought the out of Egypte with a mightie hande: Therfore kepe this maner yearly in his tyme.

Whan the LORDE now hath brought & into & lande of the Cananites (as he hath sworne vnto the and thy fathers) and hath geuen it the, then shall thou sunder out vnto the LORDE all that breake the Matrice, and firstborne amonge thy cattell,

such as is male. The firstborne of the Asses shalt thou bye out with a shepe: but yf thou redeme it not, then breake his neck. All the firstborne of ruen amonge thy children shalt thou redeme.

And whan thy childre aske the to daie or tomorrow: What is this? Thou shalt saye vnto him: The LORDE brought vs out of Egypte from the house of bondage with a mightie hande: for whan Pharaos was loth to let vs go, the LORDE slew all the firstborne in the lande of Egypte, from the firstborne of men vnto & firstborne of the cattell: therfore offer I vnto the LORDE all that breake & Matrice, beyng a male, and & firstborne of my children I redeme. And this shall be a signe vnto the in thine hande, and a token to thinke vpon before thine eyes, how that the LORDE brought vs out of Egypte with a mightie hande.

Now whan Pharaos had let & people go, God led them not the waye thorow the lande of the Philistynes, which was & nexte: for he thought: The people might repen, whan they se warre, and so turne in agayne into Egypte. Therfore led he the people aboute, euen the waye thorow the wyldernes by & reed see. And the childre of Israel wente harnessed out of the lande of Egypte. And Moses toke Josephs bones with him, for he toke an oath of the children of Israel, and sayde: God wyll surely visyte you, therfore cary awaye my bones with you from hence.

So they toke their iourney fro Suchoth, & pitched their tentes in Etham in & edge of the wyldernes. And & LORDE wete before the by daye in a piler of a cloude, to lede the & right waye: and by night in a piler of fyre, that he might shewe the light to walke both by daie and night. The piler of the cloude departed neuer from the people by daye, and the piler of fyre departed not from the by night.

The XIII. Chapter.

And the LORDE spake vnto Moses, and sayde: Speake vnto the children of Israel, and byd them that they turne aboute, & pitch their tentes before the valley of Jyrioth, betwixte Migdol & the see toward Baal Zephth, and there pitch & tent right ouer by the see. For Pharaos shall saye of the children of Israel: They can not tell how to get out of the lande, the wyldernes hath shut them in. And I wyll harden his heart, & he shall folowe after them, & I wil geue me honoure vpon Pharaos, and vpon all his power. And & Egyptians shall knowe, & I am

Exo. 11. b and 14. c

Leuit. 23. a Nu. 28. c

Ge. 50. a Job. 14. f

Nu. 14. b Neem. 9. a 1. Cor. 10. a Esaus 4. b

Num. 11. b

the LORDE. And they dyd so.

B And whan it was tolde þe King of Egypte, þe þe people fled, his hert z his seruantes were turned agaynst þe people, z saide: Why haue we done this, that we haue let Israel go, þe they shalbe not serue vs: And he bounde his charettes fast, and toke his people w him, and toke six hundred chossen charettes, and the other charettes besyde that were in Egypte, and the captaynes ouer all his: for the LORDE hardened þe hert of pharaos kynge of Egypte, that he folowed after the children of Israel. And the children of Israel wente out with an hie hande.

C And the Egyptians folowed after the, z overtoke them (where they had pitched by þe see) with houses and charettes, and horsmen, and with his power, in the valley of Syath towards Baal Zephon. And whan pharaos came nye them, the children of Israel lift vp their eyes, and beholde, þe Egyptians wente behynde the, and they were sore afraied, and cried vnto the LORDE.

Ex. 14. b

Ex. 10. a

Ex. 20. c

Ex. 10. c

Ex. 10. c

Ex. 10. c

Ex. 10. c

Ex. 10. c

And sayde vnto Moses: Were there no graues in Egypte, þe thou hast brought vs awaye to dye in the wyldernes? Wherfore hast thou done this vnto vs, that thou hast caried vs out of Egypte? Is not this it, that we sayde vnto the in Egypte? Leane of, z let vs serue the Egyptians: for it were better for vs to serue the Egyptians, then to dye in the wyldernes? Moses sayde vnto the people: Feare you not, sponde styll, and beholde, what a saluacion the LORDE shall shewe vpon you this daye: for these Egyptians whom ye se this daye, shall ye neuer se more for ever: the LORDE shal fight for you, onely quyet your selues.

D The LORDE sayde vnto Moses: Wherfore criest thou vnto me? Speake vnto þe children of Israel, þe they go forwarde. But lift thou vp þe staff, z stretch out thine hande ouer þe see, z parte it asunder, þe the children of Israel maye go in thorow þe myddest of it vpon the drye grounde. Beholde, I wyll harden þe hert of the Egyptians, þe they shall folowe after you. Thus wyl I get me honoure vpon pharaos, z vpon all his power, vps his charettes and horsmen: and the Egyptians shal knowe, that I am þe LORDE, whan I haue gotten me hono vpon pharaos, vpon his charettes, and vpon his horsmen.

Then the angell of God þe wente before the armies of Israel, remoued, and gat him behynde them: and the cloude piler remoued also from before them, and stode behynde the and came betwixte the armies of the Egip

clans and the armies of Israel. It was a darcke cloude, and gaue light that night, so that all the night longe these and they coude not come together.



Whan Moses now stretched forth his hande ouer þe see, the LORDE caused it to passe awaye thorow a myghtie eastwynde all that night, and made the see drye, and þe water dryed it self a sunder. And the children of Israel wente in thorow the myddest of þe see vpon the drye grounde: and þe water was vnto them as a wall, vpon their ryghte hande z vps their lefte. And þe Egyptians folowed, z wente in after the, all pharaos houses, z charettes, z horsmen, eue in to þe myddest of þe see.

Now whan the momyng came, the LORDE looked vps the armies of the Egyptians out the piler of fire and þe cloude, z troubled their armies, and smote the wheles from their charettes, z overthrew them w a storme. Then sayde the Egyptians: Let vs flye from Israel, the LORDE sighteth for the agaynst the Egyptians.

But þe LORDE sayde vnto Moses: Stretch out thine hande ouer the see, that þe water maye come agayne vpon the Egyptians, vpon their charettes, and horsmen. Then Moses stretched out his hande ouer the see, and the see came agayne before daye in his course and strength, and the Egyptians fled agaynst it. Thus the LORDE overthrew them in the myddest of the see, so that the water came agayne, and covered þe charettes and horsmen, and all pharaos power which folowed after them in to the see, so that there remayned not one of them. But the children of Israel wente drye thorow þe myddest of the see, and the water was vnto them as a wall vpon their ryghte hande and vpon their lefte.

Thus the LORDE delyuered Israel in þe daye from the hande of the Egyptians. And they sawe the Egyptians deed vpon þe see styll, and the greete hande þe the LORDE had shewed vpon the Egyptians. And þe people

feared þe LORDE, and beleued him, and his seruante Moses.

The XV. Chapter.

A Then sange Moses and the children of Israel this songe vnto the LORDE, and sayde:

I will syng vnto þe LORDE, for he hath done gloriously, horse z charet hath he ouerthrowne in the see.

The LORDE is my strength, and my son ge, and is become my saluacion.

This is my God, I wil magnifie him: he is my fathers God, I wil exalte him.

The LORDE is the ryghte man of warre, LORDE is his name. The charettes of pharaos z his power, hath he cast in to the see.

His chossen capteynes are drowned in the reed see, þe depe hath covered them: they fell to the grounde as a stone.

Thy ryghte hande (O LORDE) is glorious in power: thy ryghte hande (O LORDE) hath smytten the enemies.

And with thy greete glory thou hast destroyed thine aduersaries: thou sentest out thy wrath, z it consumed them, euen as stubble.

In the berych of thy wrath the waters full together, the floudes wente vpon a heape: the depes plomped together in þe myddest of the see.

B The enemy thought: I will folowe vpon them, and overtake them, and deuoyde I spoyle, and coole my mynde vpon them.

I wil drawe out my swerde, and my hande shal destroye them.

Thou blewest with thy wynde, the see covered them, and they sank as leede in the myghtie waters.

LORDE, who is like vnto the amonge y goddesses? Who is so glorious in holynes, fearfull, laudable, and doinge wonders?

Whan thou stretchedest out thy ryghte hande, the earth swallowed them vp.

Thou of thy very mercy hast led this people, whom thou hast delyuered, and with thy strength thou hast brought them vnto the dwellynge of thy Sanctuary.

Whan þe nations herde this, they ragged, shewe came vpon the philistynes.

Then were þe prynces of Edom afraied, tremblinge came vps y myghtie of Moab, all the indwellers of Canaan waxed saynte harted.

C Let feare and drede fall vpon them thorow thy greete arme, that they maye be as styll as a stone, tyll thy people (O LORDE) be gone thorow, tyll þe people whom thou hast gotten, be gone thorow.

Drynge them in, and plante them vpon the mountayne of thy inheritaunce, vnto þe place that thou hast made for thine owne dwellyngemen to þe temple (O LORDE) which thy handes haue prepared.

The LORDE shal be kynge for ever z ener. For pharaos roente in to the see with horses, and charettes, and horsmen, and the LORDE made the see fall agayne vpon them.

But the children of Israel wite drye thorow the myddest of the see.

And Miriam the prophetisse, Aarons sister, toke a tymbiell in hir hande, and all the women folowed out after her with tymbells in a daunse. And Miriam sange before the: O let vs syng vnto the LORDE, for he hath done gloriously, man and horse hath he ouerthrowne in the see.

Ex. 15. a

Moses caused the children of Israel to be parte out from the reed see, vnto the wyldernes of Sur, z they wente thre dayes in þe wyldernes, þe they founde no water. Then came they to Marath, but they coude not drinke þe water for bytternes, for it was very bytter. Therfore was it called Marath, (þe is bytternes.) Then þe people murmured agaynst Moses, z sayde: What shal we drynte? And Moses cried vnto þe LORDE, which shewed him a cresshe: he put in þe water, the was it sweete.

Num. 21. b

Judith. 1. d

Eccl. 1. a

4. Re. 1. c

Then he made the a statute, and a lawe, and tempted them, and sayde: As thou wylst herten vnto the voyce of þe LORDE þe God, z do that which is ryght in his sighte, and geue eare vnto his commaundementes, z kepe all his statutes, then wyl I laye vpon þe none of the sicknesse, that I layed vpon Egypte, for I am the LORDE thy surgione.

Deut. 10. d

The XVI. Chapter.

A And they came vnto Elim, where there were twelue welles of water, and seuentie palme trees, and there they pitched by þe water syde. From Elim they toke their iourney, and the whole congregacion of the children of Israel came in to the wyldernes of Sin (which lyeth betwene Elim and Sinai) vpon the fyftene daye of the secomde moneth, after that they were departed out of the londe of Egypte. And þe whole multitude of the children of Israel murmured agaynst Moses and Aaron in þe wyldernes, and saide vnto them: Wolde God we had dyed in the londe of Egypte by the hande of the LORDE, whan we sae by þe flesh potes, and had had ynough to eate: for ye haue brought vs out in to this wyldernes, to cause this whole multitude dye of hunger.

Num. 11. a

The sayde þe LORDE vnto Moses beholde

I wyl rayne you bried from heauen, and let the people go out, and gather daylie, what they nede, that I maye proue whether they walke in my lawe or not. But vpon the sixte daye they shal prepare the selues, that they maye bringe in twyse as much as they gather daylie.

Moses and Aaron saide vnto all the children of Israel: At euen ye shall knowe, that the LORDE hath brought you out of the lode of Egypte, and in the morninge shall ye see the glory of the LORDE: for he hath herde youre grudginges agaynst the LORDE. For what are we, that ye grudge agaynst vs?

Moses sayde morouer: At euen shall the LORDE geue you flesh to eate, and in the morninge bried ynough: because the LORDE hath herde youre grudginges, that ye haue grugged agaynst him. For what are we? Your murmuringe is not agaynst vs, but agaynst the LORDE. And Moses sayde vnto Aaron: Speake vnto the whole multitude of the children of Israel: Come forth before the LORDE, for he hath herde youre murmurings.

And whyle Aaron spake thus vnto the whole congegacion of the childre of Israel, they turned them toward the wyldernes: and beholde, the glory of the LORDE appeared in a cloude, and the LORDE sayde vnto Moses: I haue herde the murmuringe of the children of Israel. Tell them: At euen shall ye haue flesh to eate, and in the morninge shal ye be fylled with bried, and ye shall knowe, that I am the LORDE youre God.

And at euen the quayles came vp, and covered the tentes: and in the morninge the dew laye rounde aboute the tentes. And whan the dew was falle, beholde, there laye a thynge in the wyldernes, thynne and small, as the hoiefrost vpon the grounde.



Some reader
What
is this?

And whan the children of Israel sawe it, they saide one to another: This is Ma. For they wyl not what it was. But Moses sayde vnto them: It is the bried that the LORDE hath geue you to eate. This is it that the LOR

DE hath commaunded: Every one gather for himself as much as he eateth, and take a Gomer for every heade, accordinge to the nombre of the soules in his tente.

And the children of Israel dyd so, and gathered some more, some lesse. But whan it was measured out with the Gomer, he that gathered much, had not the more: and he that gathered litle, wanted nothinge, but every one gathered for himself, as much as he ate. And Moses sayde vnto them: Let no man leaue ought thereof vntill the morninge. But they hartened not vnto Moses. And some left of it vntill the morninge. Then waxed it full of wormes and stank. And Moses was angrie at them.

And every morninge they gathered for them selues, as much as every one ate: but as soone as it was whote of the Sonne, it melted awaye. And vpon the sixte daye they gathered twyse as much of bried, two Gomers for one. And all the rulers of the congregacion came in, and tolde Moses. And he sayde vnto them: This is it, that the LORDE hath sayde: Tomorrow is the Sabbath of the holy rest of the LORDE: loke what ye wil bake, that baketh, and what ye wyl seeth, that seeth, and that remaineth ouer, let it remaine, for it maye be kepte vntill the morninge. And they let it remaine vntill the morow, as Moses commaunded. Then stank it not, neither was there any worme therein. The sayde Moses: Eate that to daye, for to daye is the Sabbath of the LORDE, to daye shal ye fynde none in the felde. Sixe dayes shal ye gather it, but the seventh daye is the Sabbath, wher in there shal be none.

But vpon the seventh daye there wente out some of the people to gather, and founde nothinge. Then sayde the LORDE vnto Moses: How longe refuse ye to kepe my commaundementes and lawes? Beholde, the LORDE hath geuen you the Sabbath, therefore vpon the sixte daye he geueth you bried for two dayes: therefore let every man now byde at home, and nomango forth of his place vpon the seventh daye.

So the people rested vpon the seventh daye. And the house of Israel called it Man, and it was like Coriander seede, and whyte, and had a taist like symnels with hony.

And Moses sayde: This is it that the LORDE hath commaunded: Fill a Gomer thereof to be kepte for youre posterities, for they maye see the bried, wherewith I fed you, whan I brought you out of the lande of Egypte. And Moses sayde vnto Aaron: Take a cruse, and

put a Gomer full of Man therein, and laye it vp before the LORDE, to be kepte for youre posterities, as the LORDE commaunded Moses. So Aaron layed it vp there for a testimony to be kepte.

And the children of Israel ate man fourtye yeres, vntill they came vnto a lande, wher people dwelt: vntill they came to the borders of the lande of Canaan ate they Man. A Gomer is the tenth parte of an Ephah.

The xvii. Chapter.

And the whole multitude of the children of Israel were on their iourneys out of the wyldernes of Sin (as the LORDE commaunded the) pitched in Raphidim. Then had the people no water to drynke. And they chode w Moses, and sayde: Geue vs water, for we maye drynte. Moses sayde vnto the: Why chyd ye me? Wherfore tēp te ye the LORDE? But whan the people thysited there for water, they murmured agaynst Moses, and sayde: Wherfore hast thou caused vs to come out of Egypte: to let vs, oure children, and oure catell dye of hongre?

Moses cried vnto the LORDE, and sayde: What shal I do w this people? They are all most ready to stone me. The LORDE saide vnto him: Go before the people, and take some of the elders of Israel with the, and take in thine hande thy staff, wherewith thou smorest the water, and go thy waye. Beholde, I wyl stonde there before the vpon a rock in Horeb, there shalt thou smyte the rocke, so shall there water runne out, that the people maye drynte. Moses dyd so before the elders of Israel. Then was that place called Massa Meriba, because of the chydunge of the children of Israel, and because they tempted the LORDE, and sayde: Is the LORDE amonge vs, or not?



Then came Amalek, and fought agaynst Israel in Raphidim. And Moses sayde vnto Josua: Chose vs out men, go out, and fighe agaynst Amalek, tomorrow wil I stonde vpon

the toppe of the hyll, and haue the staff of God in my hande. And Josua dyd as Moses bade him, and fought agaynst Amalek. Moses and Aaron and Hur wente vnto the toppe of the hyll. And whan Moses helde vp his hande, Israel had the victory: but whan he let downe his hande, Amalek had the victory.

But Moses handes were hery, therefore toke they a stone, and layed it vnder him, that he might syt vpon it. And Aaron and Hur stayed vpon his handes, the one vpon the one syde, and the other vpon the other syde. So his handes were stedfast vnto the Sonne wente downe. And Josua discomfited Amalek, and his people thorow the edge of the swerde.

And the LORDE sayde vnto Moses: Wryte this for a remembraunce in a booke, and comyete it vnto the eares of Josua: for I wyl rote out Amalek from vnder heauen, so that he shal nomore be remimbred. And Moses buylded an altare vnto the LORDE, and called it: The LORDE Nissi, for he sayde: The battayll of the LORDE shalbe agaynst Amalek thorow an hande vnder the defence of God from childe to childe.

The xviii. Chapter.

And whan Jerhio the prest in Madian Moses father in lawe herde of all the God had done w Moses and his people of Israel, how the LORDE had brought Israel out of Egypte, he toke Zippora Moses wife, whom he had sent backe, with her two sonnes. The one was called Gerson, for he saide: I am become a straunger in a strange lande. And the other was called Eliafer, for he sayde: The God of my fathers hath bene my helpe, and hath deliuered me from pharaos swerde.

Now whan Jerhio Moses father in lawe, and his sonnes and his wife came vnto him in the wyldernes by the mount of God, wher he had pitched his tent, he sent word vnto Moses: I Jerhio thy father in lawe am come vnto the, and thy wife and both hir children with her. Then wente Moses forth to mete him, and dyd obeysaunce vnto him, and kysed him. And whan they had saluted ech other, they wente in to the tente.

Then Moses tolde his father in lawe all that the LORDE had done vnto pharaos and the Egipcians for Israels sake, and all the tranayle that had happened them by the waye, and how the LORDE had deliuered them. Jerhio reioysed ouer all the goodes that the LORDE had done for Israel, for he had deliuered them from the hande of the Egipcians. And Jerhio sayde: Praise be to the

LORDE, which hath deliuered you from the hande of the Egipcians and of Pharaoh, (and) that knoweth how to deliuer his people from the Egipcians hande. Now I knowe, that the LORDE is greater the all goddes, because they dealt proudly to them. And Jethro toke brentofferynge, and offered vnto God. Then came Aaron and all the elders of Israel to eate bread with Moses father in lawe before God.

C On the next morow sat Moses to iudge the people, and the people stode rounde aboute Moses from the morninge vntill y even. But whan his father in lawe sawe all that he dyd with the people, he sayde: What is this, that thou doest with the people? Whether fortest thou alone, and all the people stonde rounde aboute from the morninge vntill the euen? Moses answered him: The people come to me, & are counsell at God: for whan they haue any thinge to do, they come vnto me, that I maye iudge betwixte every one & his neighbour, and shewe them the statutes of God, and his lawes.

This father in lawe sayde vnto him: It is not well that thou doest. Thou weerist thy self, and the people that is with the. This busynesse is to sore for the, thou canst not persourne it alone. But hearken vnto my voyce, I will geue the counsell, and God shall be with the. Be thou vnto the people to God warde, and bringe the causes before God, and prouide them with statutes and lawes, that thou mayest shewe the waie wherein they shulde walke, and the workes that they shulde do.

But loke out amonge all the people, for honest men, that feare God, soch as are true, & hate couetousnes: make these rulers ouer them, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they maye allwaye iudge the people. But where there is any greate matter, that they bringe the same vnto the, and iudge the small causes them selues: so shall it be lighter for the, yf they beare the burthen with the. If thou shalt do this, then mayest thou endure the thinge that God chargeth the withall, and all this people maye go peaceably vnto their place.

Moses hearkened vnto the voyce of his father in lawe, and dyd all that he sayde. And he chose honest men out of all Israel, and made them heades ouer the people, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they might allwaye iudge the people. As for soch causes as were

herbe, they brought them vnto Moses, and iudged the small matters them selues. So Moses let his father in lawe departe into his owne londe.

The XIX. Chapter.

In the thirde moneth after that the children of Israel were gone out of the londe of Egypte, they came the same daye into the wyldernes of Sinai (for they were departed from Raphidim, and wolde into the wyldernes of Sinai) and there they pitched in the wyldernes ouer against the mount. And Moses wente vp vnto God.

And the LORDE called vnto him out of the mount, and sayde: Thus shalt thou saye vnto the house of Jacob, and tell the children of Israel: Ye haue sene what I haue done vnto the Egipcians, and how I haue borne you vpon Eagles wynges, & broughte you vnto my self. If ye will hearken now vnto my voyce, and kepe my couenant, ye shall be myne owne before all people: for he whole earth is myne: and ye shall be vnto me a priestly kingdome, and an holy people. These are the wordes that thou shalt saye vnto the children of Israel.

Moses came and called for the elders of the people, and layed before them all these wordes, that the LORDE had commaunded. And all the people answered together, and sayde: All that the LORDE hath sayde, will we do.

And Moses tolde the wordes of the people vnto the LORDE agayne. And the LORDE sayde vnto Moses: Beholde, I will come vnto the in a thicke cloude, that the people maye heare my wordes, which I speake vnto the, and beleue the for euer. And Moses shewed the wordes of the people vnto the LORDE.

The LORDE sayde vnto Moses: Go vnto the people, and sanctifie the to daye and tomorrow, & they maye wash their clothes, and be ready agaynst the thirde daye: for vpon the thirde daye shall the LORDE come downe vpon mount Sinai before all the people. And set markes rounde aboute the people, and saye vnto them: Bewarre, that ye go not vp into the mount, ner touch the border of it. For whoso euer toucheth the mount, shal dye by death. There shal no hande touch it, but he shall either be stoned, or shot therewith: whether it be best for man, it shal not be. Whan the home bleweth, then shal they come vp vnto the mount.

C Moses wente downe from the mount vnto the people, and sanctified them. And they washed their clothes. And he sayde vnto them: Be ready agaynst the thirde daye, and no man come at his wife.



Now whan the thirde daye came (and it was early) it beganne to thonder and lighten, and there was a thicke cloude vpon the mount, and a noyse of a trompet exceeding mightie. And the people that were in the tentes, were a frayde. And Moses broughte the people out of the tentes to mete to God, and they stode vnder the mount.

But all mount Sinai smoked, because the LORDE came downe vnto it with fyre. And the smoke therof wente vp as the smoke of a furnace, so that the whole mount was exceeding terrible. And the noyse of the trompet wote out, and was mightie. Moses spake, & God answered him loude. Now whan the LORDE was come downe vpon mount Sinai, euen vpon the toppe of it, he called Moses vp vnto the toppe of the mount. And Moses wente vp.

D Then sayde the LORDE vnto him: Go downe, and charge the people, & they preasse not vnto the LORDE to se him, and so many of them perishe. The rulers also that comenye vnto the LORDE, shal sanctifie them selues, lest the LORDE smyte the. But Moses sayde vnto the LORDE: The people can not come vp vpon mount Sinai, for thou hast charged vs, & sayde: Set markes aboute the mount, and sanctifie it.

The LORDE sayde vnto him: Go thy waye, get the downe, Thou and Aaron with the shalt come vp: but the rulers and the people shal not preasse to come vp vnto the LORDE, lest he smyte the. And Moses wente downe to the people, and tolde them.

The XX. Chapter.

In the LORDE spake all these wordes, and sayde: I am the LORDE thy

God, which haue brought the out of the londe of Egypte from the house of bondage.

Thou shalt haue none other Goddes in my sight. Thou shalt make the no grauen ymage ner any similitude, nerher of it that is aboue in heauen, ner of it that is beneth vpon earth, ner of it that is in the water vnder the earth. Worshippe them not, and serue them not: for I the LORDE thy God am a gelouse God, visitinge the synne of the fathers vpon the children, vnto the thirde and fourth generacion, of them that hate me: And thou shalt kepe my commaundmentes, that I loue me, and kepe my commaundmentes.

Thou shalt not take the name of the LORDE thy God in vayne. For the LORDE shal not holde him vngilty, that taketh his name in vayne.

Remember the Sabbath daye, that thou sanctifie it. Sixe dayes shalt thou labour, and do all thy worke: But vpon the seuenth daye is the Sabbath of the LORDE thy God: thou shalt do no maner worke in it, ne ther thou, ner thy sonne, ner thy daughter, ner thy seruant, ner thy mayde, ner thy cattell, ner thy straunger that is within thy gates. For in sixe dayes the LORDE made heauen and earth, and the see, and all that therin is, and rested vpon the seuenth daye: therefore the LORDE blessed the seuenth daye, & halowed it.

Honoure thy father and thy mother, that thou mayest lyue longe in the londe, which the LORDE thy God shal geue the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false wytnesse agaynst thy neighbour.

Thou shalt not lust after thy neighbours house.

Thou shalt not lust after thy neighbours wife, ner his seruante, ner his mayde, ner his oxe, ner his Ass, ner all that thy neighbour hath.

And all the people sawe the thonder and the lighteninge, and the noyse of the trompet, and how it at the mountayne smoked, and were a frayde, and stoffered, & stode as farre of, and sayde vnto Moses: Talker thou with vs, we wil heare: and let not God talke with vs, we might els dye. And Moses sayde vnto the people: Be not a frayde, for God is come to proue you, and that his feare maye be before youre eyes, & ye synne not.

And the people stode as farre of. But Moses gat him into the darcke cloude, where in

God was. And the LORD spake unto him: Thus shalt thou say unto the children of Israel: Ye have seen, that I have talked with you from heaven: therefore shall ye make nothing with me: goddes of syluer and golde shall ye not make you.

Make me an altare of earth, wher upon thou mayest offer y burntofferings, & peaceofferings, thy shepe and thine oxen. For loke in what place so ever I make y remembrance of my name, there wil I come unto the, and blesse the.

And yf thou wilt make me an altare of stone, thou shalt not make it of hewen stone: For yf thou lift up thy sole upon it, thou shalt inhallowe it. Moreover thou shalt not go up upon steppes unto myne altare, that thy shame be not discovered before it.

The XXI. Chapter.

These are the lawes, that thou shalt laye before them. Yf thou bye a seruaunt that is an Hebrue, he shall serue the sixe yeares, in the seventh yeare shall he go out fre and lowse. Yf he came alone, then shall he go out alone also: but yf he came married, then shall his wife go out with him. Yf his master haue geue him a wife, & she haue borne him sonnes or daughters, the shall the wife and y children be the masters, but he shall go out alone. Nevertheless yf the seruaunt saye: I loue my master, and my wife and children, I wil not go out fre: then let his master brynge him before the Goddes, and holde him to the dore or post, and bore him thorow the eare with a botkin, and let him be his seruaunt for ever.

Yf a man sell his daughter to be an hand mayde, then shall she not go out as the men seruautes. But yf she please not hir master, and he haue not married her, then shall he let her go fre: but to sell her vnto a straunge people he hath no auerite, for so moch as he hath despysed her. Yf he promyse her vnto his sonne, they shall he do vnto her after the lawe of daughters. But yf he geue him another wife, then shall he mynyshe nothinge of hir foode, rayment, and deweye of marriage. Yf he do not these chee, then shall she go out fre, and paye nothinge.

Yf that smyteth a man that he dye, shall dye the death. Yf he haue not layed wayte for him, but God let him fall in his hande vnawares, then wil I appoynte the a place, where he shall lye vnto. But yf a man presume vpon his neighbour, and slaye him with disceate, then shalt thou take the sa-

me from myne altare, that he maye be slayne. Who so smyteth his father or mother, shall dye the death.

Yf that stealeth a man, and selleth him, so that he be founde by him, the same shall dye the death.

Who so curseth father and mother, shall dye the death. Yf men stryue together and one smyte another with a stone, or with his fist, so that he dye not, but lyeth in bedd: yf he crye, and go forth vpon his staff, the shall he that smote him, be vngiltie: saue that he shall paye the losse of his tyme, and geue y money for healyng him.

Yf that smyteth his seruaunt or mayde with a staff, that he dye vnder his hande, the same shall suffre vengeance therfore. But yf he endure a daye or two, then shall he suffre no vengeance therfore, for it is his money.

Yf men stryue, and bytt a woman with childe, so that y frute departe from her, and no harme happen vnto her, then shall he be punished for mooney, as moch as the womans husbände layeth to his charge, and he shall geue it, accordinge to the appoyntment of the dayes men. But yf there come harme vnto her there thorow, then shall he paye soule for soule, eye for eye, toth for toth, hande for hande, fote for fote, burnyng for burnyng, wounde for wounde, strype for strype.

Yf a man smyte his seruaunt or his mayde in the eye, and destroye it, he shall let them go fre and lowse for the eye sake. In like manner yf he smyte out a tothe of his seruaunt or mayde, he shall let them go fre and lowse for the tothes sake.

Yf an ore goore a man or a woman, that he dye, then shall that ore be stoned, and his flesh not eaten: so is the master of the ore vngiltie. But yf the ore haue bene used to push in tymes past, & it hath bene tolde his master, and he hath not kepte him, and besydes that slayeth a man or a woman, then shall y ore be stoned, and his master shall dye. But yf there be money set vpon him, then, loke what is put vpon him, that shall he geue, to deliuer his soule. Likewise shall he be dealt withall, yf he goore a sonne or a daughter. But yf he goore a seruaunt or a mayde, then shall he geue their master thirtie syluer Sycles: and the ore shall be stoned.

Yf a man open a well, or dygge a pytt, and couer it not, and there fall an ore or Ass therin, then shall the owner of the pytt make it good with money, and restore it vnto

his master: but the deed carcase shall be his owne.

Yf one mans ore goore another, that he dye, then shall they sell the lynyng ore, and deweye the money, and the deed carcase shall they deweye also. But yf it be knowne, that the ore haue bene used to goore afore, then shall he paye his ore for the other, & the deed carcase shall be his owne.

The XXII. Chapter.

If a man steale an ore or shepe, and slaye it, or sell it, he shall restore fyue oxen for an ore, and foure shepe for a shepe.

Yf a thefe be taken breakinge in, & vpon that he smyteth that he dye, then shall not he that smote him, be giltye of his bloude. But yf the sonne be gone up vpon him, then hath he committed manslaughter, and he shall dye.

A thefe shall make restitution. Yf he haue nothig, the let him be solde for his theft. But yf y theft be founde by him alyne (from the ore vnto the Ass or shepe) then shall he restore dubble.

Yf a man hurte a felde or vynyarde, so y he let his catell do harme in another mans felde, the same shall make restitution even of the best of his owne felde and vynyarde.

Yf a fyre come out, and take holde of y thornes, so that the sheenes be consumed, or the coune that stoneth yet vpon the felde, he that kyndled the fyre shall make restitution.

Yf a man deliuer his neighbour money or vessels to kepe, and it be stollen from him out of his house: yf the thefe be founde, he shall restore dubble. But yf the thefe be not founde, then shall the good man of the house be brought before the Goddes (and shall sweare) that he hath not put his hande vnto his neighbours good.

Yf one accuse another in any manner of trespass, whether it be for ore, or Ass, or shepe, or rayment, what so euer it be that is lost: then shall both their causes come before the Goddes: Loke whom the Goddes condemne, the same shall restore dubble vnto his neighbour.

Yf a man deliuer vnto his neighbour an Ass, or ore or shepe, or any manner of catell to kepe, and it dye, or be hurte, or dryen awaye that no man se it, then shall there an ooth of the LORD go betwene them, that he hath not put his hande vnto his neighbours good: and the owner of y good shall accepte it, so that the other shall not make

it good. Yf a thefe steale it from him, then shall he make restitution vnto the owner thereof. But yf it be rauysed (of beastes) then shall he brynge recorde therof, and not make it good.

Yf a man borrowe ought of his neighbour, and it be hurte, or dye, so that the owner thereof be not by, then shall he make it good. But yf the owner thereof be by, then shall he not make it good, yf he hyed it for his money.

Yf a man begyle a mayde, that is not yet spoused, and lye with her, the same shall geue her hir dowry, and take her to his wife. But yf hir father refuse to geue her vnto him, the shall he weye there the money, accordinge to the dowry of virgins.

Thou shalt not suffre a witch to lyne. Who so lyeth w a beest, shall dye the death. Who so offereth to any goddes, saue vnto the LORD onely, let him dye without redemption.

Thou shalt not vexe ner oppresse a straunger, for ye youre selues were strangers also in the londe of Egypte.

Ye shall trouble no wyddowe ner fatherlesse childe. Yf thou shalt trouble them, they shall crye vnto me, and I shall heare their crye: then shall my wrath waxe whore, so y I shall slei you with the swerde, and youre wyues shall be wedowes, and youre children fatherlesse.

Yf thou lende money vnto my people that is poore by the, thou shalt not be haue thyself as an vsurer vnto him, neither shalt thou oppresse him with vsury.

Yf thou take a garment of thy neighbour to pledge, thou shalt geue it him agayne before the Sonne go downe: for his rayment is his onely conyng of his synne: wher in he slepeth. But yf he shall crye vnto me, I will heare him: for I am mercifull.

Thou shalt not speake euill of the Goddes, and the ruler of thy people shall thou not blasphem.

Thy due and moist frutes shalt thou not kepe backe. Thy first sonne shalt thou geue vnto me. So shalt thou do also with thine oxen and shepe. Seven dayes let it be with the dame: vpon the eight dayes shalt thou geue it vnto me. Ye shall be holy people before me. Therefore shall ye eate no flesh, that is tome of beestes in the felde, but cast it vnto the dogges.

The XXIII. Chapter.

Thou shalt not accepte a waynetale, that thou woldest manteine the vn-

Deu. 27. a
10. u. 8. g
1. Mac. 4. f

Leuit. 25. f
Deu. 15. b
1. Re. 24. b

Deu. 15. c

Leuit. 14. d
Math. 5. c
Nu. 31. b
Deut. 19. a

1. Re. 1. g

Gen. 24. a
Deu. 22. b

1. Re. 28. e
Deu. 27. d

Leuit. 19. g
Zach. 7. i

1. Re. 24. a

1. Re. 21. e
Deut. 22. b
1. Re. 22. b

Deu. 24. b

1. Re. 16. b
1. Re. 21. d

Leuit. 22. e
1. Re. 4. d

gobly, and be a false wytnesse.

Thou shalt not folowe the multitude to euell, ner answer as the lawe that thou woldest to folowe the multitude turne a syde from the right.

Deu. 22. a Thou shalt not paynte a poore mā as he. If thou mete thine enemies ore or Assse, goinge astraye, thou shalt brynge the same vnto him agayne.

Deu. 22. a Luc. 14. a If thou se the Assse of him that hateth the, lye vnder his burthen, thou shalt not let him lye, but shalt helpe him vp.

Thou shalt not wraust the righte of chy poore in his cause. Ape the farre from false matters. The innocent and righteous shalt thou not sle, for I iustifie not y vngodly.

Deu. 17. a Thou shalt not take gyses: for gyses blinden euen them y are sharpe of sight, z wraust the righteous causes.

Re shall not oppresse a straunger, for ye knowe the hert of straungers, for so much as ye youre selues also haue bene straungers in the londe of Egipte.

Exo. 23. a Sixe yeares shalt thou sowe thy londe, and gather in the frute therof: In the seventh yeare shalt thou let it rest and lye still, that the poore amonge thy people maye eate therof: and lye what remaineth ouer, let y beestes of the felde eate it. Thus shalt thou do also with thy vynyarde and olyue trees.

Exo. 23. b Sixe dayes shalt thou do thy worke, but vpon the seventh daye thou shalt kepe holy daye, that thine ore and Assse maye rest, and that the sonne of thy handmayden and the straunger maye refresh them selues.

All that I haue sayde vnto you, that kepe. And as for the names of other goddes, ye shall not remembre them, and out of your mouthes shal they not be herde.

Exo. 23. a Thre tymes in the yeare shalt thou kepe feast vnto me: namely the feast of vnleued bried shalt thou kepe, that thou eate vnleued bried seven dayes (like as I commaunded y in the tyme of y moneth Abib, for in the same wentest thou out of Egipte. But appeare not emptye before me.) And y feast whan thou first reapest thy labours, y thou hast sownen vpon the felde. And the feast of ingathering in the ende of y yeare, whan thou hast gathered in thy labours out of the felde. Thre tymes in the yeare shalt euery male that thou hast appeare before the LORDE the Gouvernoure.

Deu. 16. b Thou shalt not offre the bloude of my sacrifice with sowre dowe, and the fat of my feast shal not remayne till the mornynge.

The first of the first frutes of thy felde shalt thou brynge in to the house of the LORDE thy God. And shalt not sech a tyde, whyle it is in his mothers mylke.

Beholde, I sende an angell before the, to kepe the in the waye, and to brynge the vnto the place, that I haue prepared. Therefore be warre of his face, and herken vnto his voyce, and anger him not, for he shall not spare youre mysdoedes, z my name is in him. But yf thou shalt herken vnto his voyce, and do all that I shal tell the, then wyl I be enemy vnto thy enemies, and aduersary vnto thy aduersaries.

Now whā myne angell goeth before the, z bryngeth the vnto y Amorites, Hethites, Phereites, Cananites, Heneites z Jebusites, z I shall haue destroyed them: then shalt thou not worshipec their goddes, ner serue them, nether shalt thou do as they do, but shalt ouerthrowe their goddes, z breake the downe. But y LORDE yd God shal ye serue, so shal he blesse thy bred z thy water, and I wyl remoue all sicknesse from the.

There shalbe nothinge barren ner vnfructfull in thy londe, and I wil fulfill the nombre of thy dayes. I wil sende my scare before the, and sle all the people wherethou comest, z will make all thine enemies to turne their backes vps the. I wyl sende homettes before y, and dryue out the Heneytes, Cananites and Hethytes before the.

In one yeare wyl I not cast the out before the, y the londe become not waiste, z wylde beastes multiply agaynst y: By litle z litle wyl I dryue them out before the, tyll thou growe, z haue the londe in possession. And I wil set the borders of thy londe, euen from the reed see vnto y see of the Philistynes, z from the wysdanes vnto the water. For I wil deliuer the indwellers of the londe in to thine hande, y thou shalt dryue them out before the. Thou shalt make no couenaunt with them ner with their goddes, but let the not dwell in thy lande, that they make the not synne ageynst me. For yf thou serue their goddes, it wil surely be thy decaye.

The XXIII. Chapter.

And he sayde vnto Moses: Come vp vnto the LORDE then z Aaron, Nadab and Abihu, and the senetie elders of Israel, z worshipec a farre of. But let Moses onely come nye vnto the LORDE, and let not them come nye, and let not the people also come vp with him.

Moses came and tolde the people all the wordes of the LORDE, z all the lawes. Then

answered all the people with one voyce, and sayde: All y wordes that the LORDE hath sayde, wyl we do.

Then wrote Moses all the wordes of y LORDE, z gat him vp by tymes in the mornynge, z buylded an altare vnder y mount with twolue pilers, acordyng to the twolue trybes of Israel: z sent twolue yonge mē of the children of Israel, to offre burnt offerynges, and peace offerynges theron of bullockes vnto the LORDE.

And Moses toke the half parte of the bloude, and put it in a basen, the other half sprentled he vpon the altare: z toke the boke of y couenaunt, z cried in the eares of the people. And whan they had sayde: All y the LORDE hath sayde, wyl we do, z herken vnto him: Moses toke the bloude, z sprentled it vpon the people, z sayde: Beholde, this is y bloude of the couenaunt that the LORDE maketh w you vpon all these wordes.

Then wente Moses z Aaron, Nadab z Abihu, z the senetie elders of Israel vp, z sawe y God of Israel. Under his feet it was like a stone worke of Saphyre, z as the fashion of heane, whā it is cleare, z he put not his hade vps the principall of Israel. And whan they had sene God, they were zbronte.

And the LORDE sayde vnto Moses: Come vp vnto me vpon the mount, z remaine there, y I maye geue the cables of stone, z y lawe z commaundementes y I haue wrytten, which thou shalt teach the. Then Moses gat him vp z his mynister Josua, z wente vp into the mount of God, z sayde vnto the elders: Tary ye here, tyll we come to you agayne: beholde, Aaron and Hur are with you, yf eny mā haue a matter to do, let him brynge it vnto them.

Now whā Moses came vp in to y mount, a cloude conered y mount: z the glory of y LORDE abode vpon mount Sinai, z conered it w the cloude sere dayes, z vpon the seventh daye he called Moses out of y cloude. And y fashion of y glory of y LORDE was like a cōsumynge fyre vpon the toppe of y mount in the sight of the children of Israel. And Moses wente in to the myddest of the cloude, and ascended vp in to the mount, and abode vpon the mount fourty dayes z fourtye nyghtes.

The XXV. Chapter.

And y LORDE talked w Moses z ayde: Speake vnto y childre of Israel, y they geue me an heue offerynge, z take the some of everyman, that hath a fre wyllynge hert thereto. And this is the heue

offerynge that ye shal take of them: Golde, syluer, brasse, yalowe sylke, scarlet, purple, whyte twyned sylke, goates hayre, reed slaynes of rammes, doo slaynes, Syre tre, oyle for lampes, spryces for the anoyntynge oyle, and for swete incense. Onix stones and set stones for the ouerboddy cote and for the brestlappe.

And they shall make me a Sanctuary, that I maie dwell amonge them. Like as I shal shewe y a patrone of the habitation, and of all the ornamentes therof, so shall ye make it.

Make an Arke of Syre tre two cubytes z a half longe, a cubyte z a half brode, and a cubyte z an half hye: this shalt thou ouerleye with pure golde within and without, z make an hye vps it a crowne of golde rounde aboute, and cast foure rynges of golde, z put them in the foure corners of it, so that two rynges be vpon the one syde, and two vpon the other syde. And make stanes of Syre tre, and ouerlaye them with golde, and put them in the rynges alonge by the sydes of the Arke, to beare it withall: and they shal abyde still in the rynges, z not be takē out. And in y Arke thou shalt laye the wytnesse, that I wyl geue the. Thou shalt make a Mercysate also of pure golde, two cubytes and a half longe, and a cubyte z a half brode.

And thou shalt make two Cherubyns of beaten golde vps both y endes of the Mercysate, y the one Cherub maye be vpon the one ende, z the other vpon the other ende, z so to be two Cherubyns vpon the endes of the Mercysate. And the Cherubyns shal spiede out their wynges ouer an hye, y they maye couer y Mercysate w their wynges: z y either of their faces maye be righte ouer one agaynst another, and their faces shal loke vnto the Mercysate.

And thou shalt set y Mercysate aboue y vpon the Arke. And in the Arke thou shalt laye the wytnesse, y I shal geue the. From y place wyl I testifie vnto y, and talke with the, namely, from y Mercysate (betwyxe the two Cherubyns) which is vpon the Arke of wytnesse, of all that I wyl cōmaunde y vnto the children of Israel.

Thou shalt make a table also of Syre tre, two cubites longe, and one cubyte brode, and a cubyte and a half hye, and ouerlaye it with pure golde, and make a crowne of golde rounde aboute it, and an whope of an hāde briede hye, and a crowne of golde vnto y whope rounde aboute.

And vnto it thou shalt make foure rynges of golde, on the foure cornes in the foure fete of it: harde vnder the whope shall 3 rynges be, to put in stauess and to beare the table wth all: and thou shalt make the stauess of fyre tre, & overlaye them with golde, & the table maye be boune therewith.

Thou shalt make also his disshes, spoones, portes, and flat peces of pure golde, to poure out and in. And vpon the table thou shalt allwaye set shewbred before me.

D Moreover thou shalt make a candellsticke of fyne beaten golde, where vpon shall be the shaft with braunches, cuppes, knoppes, and floures. Sixe braunches shall proceade out of the sydes of the candellsticke, out of euery syde thre braunches. Every braunch shall haue thre cuppes, (like allmondes) thre knoppes, and thre floures. These shall be the fyre braunches of the candillsticke. But the shaft of the candillsticke it self shall haue foure cuppes, knoppes and floures, and allwaie a knoppe vnder two braunches, of the fyre that proceade out of the candillsticke. For both the knoppes and braunches shall proceade out of the shaft, all one pece of fyne beaten golde.

And thou shalt make seven lampes abouethere on, that they maye geue lighte one ouer agaynst another, and snuffers and outquenchers of pure golde. Out of an hundred pounde weight of pure golde shalt thou make it, with all this apparell. And se that thou make it after the patrone that thou hast sene in the mount.

The XXVI. Chapter.

A The habitacion shalt thou make of ten curteynes, of whyte twyned sylke, of yalowe sylke, of scarlet and purple. Cherubyns shalt thou make thereon of broderd worke. The length of one curteyne shall be eight and twentye cubytes & briedth foure cubytes: and all the ten shall be like, and shall be coupled fyue and fyue together, one vnto the other. And thou shalt make loopes of yalowe sylke by the edge of euery curteyne, where they shall be coupled together, that there maye be ener two and two fastened together vpon their edges: fiftie loopes vpon euery curteyne, that one maye fasten the other together. And thou shalt make fiftie buttons of golde, wherewith the curteynes maye be coupled together, one to the other, that it maye be one couerynge.

B Thou shalt make a coueringe also of goats heyer for a tence ouer the habitacion, of eleven curteynes. The length of one curtey-

ne shall be thirtie cubytes, the briedth foure cubytes. And all the eleven shall be alike greete: fyue shalt thou couple together by the selues, & fyue also by them selues, & thou mayest dabble the fyfte curteyne in the fore front of the Tabernacle. And vpon euery curteyne thou shalt make fiftie loopes vpon the edges of them, that they maye be coupled together by the edges. And fiftie buttons of brasie shalt thou make, and put the buttons in to the loopes, that the tent maye be coupled together, and be one couerynge.

As for the remnant of the curteynes of the tence, thou shalt let the halfe parte hang ouer behynde & ette, vpon both the sydes a cubyte longe, & the residue maye be vpon the sydes of the Tabernacle, & couer it vpon both the sydes.

Besides this couerynge thou shalt make a couerynge of reed steynes of rammes. And aboue this a coueringe of doo steynes.

Thou shalt make bordes also for the habitacion, of fyre tre, which shall stonde: one boide shall be ten cubytes longe, & a cubyte & a half brode. Two fete shall one boide haue, that one maye be set by the other.

Thus shalt thou make all the bordes for 3 Tabernacle: Twentye of them shall stonde toward the south, which shall haue fourtye sockettes of syluer vnder them, two sockettes vnder euery boide for his two fete.

Likewise vpon the other syde toward the north there shall stonde twentye bordes also, and fourtye sockettes of syluer, two sockettes vnder euery boide.

But behynde the habitacion toward 3 west thou shalt make fyre bordes, and two bordes mo for the two corners of the habitacion, that euery one of them both maye be coupled from vnder vp with his corner boide, and aboue vpon the heade to come euent together with a clape: so that there be eight bordes with their syluer sockettes, wher of there shall be sixtene, two vnder euery boide.

And thou shalt make barres of fyre tre, fyue for the bordes vpon the one syde of the Tabernacle, and fyue for the bordes vpon the other syde of the Tabernacle, and fyue for the bordes behynde 3 Tabernacle toward the west. And the barres shalt thou shute thorow 3 myddest of the bordes, and fasten alle together from 3 one corner to 3 other. And thou shalt overlaye the bordes wth golde, and make their rynges of golde, that the barres maye be put therein. And the barres shalt thou overlaye with golde, and so shalt

thou set vp the Tabernacle, accordinge to 3 fashion as thou hast sene vpon 3 mount.

3 And thou shalt make a vayle of yalowe sylke, scarlet, purple, & whyte twyned sylke. And Cherubyns shalt thou make thereon of broderd worke, and shalt hang it vpon foure pilers of fyre tre which are overlayed with golde, hauynge knoppes of golde, and foure sockettes of syluer. And the vayle shalt thou fasten with buttons, and set the Arke of wytnesse within the vayle, that it maye be vnto you a difference betwixte the holy and the Most holy.

6 And thou shalt set the Mercyseate vpon the Arke of wytnesse in the Most holy. But set the table without the vayle, and the candillsticke ouer agaynst 3 table vpon 3 south syde of the Tabernacle, that the table maie stonde on the north syde.

And in the dore of the Tabernacle thou shalt make an hanginge, of yalowe sylke, purple, scarlet and whyte twyned sylke. And for the same hanginge thou shalt make fyue pilers of fyre tre, overlaid with golde, with knoppes of golde. And shalt cast fyue sockettes of brasie for them.

The XXVII. Chapter.

A And thou shalt make an altare of fyre tre, fyue cubytes longe & brode, & it maye be foure square, & thre cubytes hye: thou shalt make hornes vpon the foure cornes of it, & shalt ouer laye it with brasie. Make ashpans, shouels, basens, fleshyotes, colepans. All 3 apparell therof shalt thou make of brasie. Thou shalt make a gredyon also like a nett, of brasie, & foure brasen rynges vpon the foure corners of it: from vnder vp aboute the altare shalt thou make it, so that the gredyon reach vnto 3 myddest of the altare. Thou shalt make stauess also for the altare, of fyre tre, overlaid with golde, and shalt put the stauess in the rynges, that the stauess maye be on both the sydes of 3 altare, to beare it withall. And holowe with bordes shalt thou make it, like as it is shewed the in the mount.

B And to 3 habitacion thou shalt make a court, an hanginge of whyte twyned sylke: vpon 3 one syde an C. cubytes longe toward the south, & xx. pilers vpon xx. brasen sockettes, & the knoppes wth their whopes of syluer. Likewise vpon 3 north syde there shall be an hanginge of an C. cubytes longe, twenty pilers vpon twenty brasen sockettes, and their knoppes wth their whopes of syluer.

But vpon the west syde the briedth of 3 court shall haue an hanginge of fiftie cubi-

tes longe, & ten pilers vpon ten sockettes. Vpon the east syde also shall the briedth of the court haue fiftie cubytes, so that the hanginge haue vpon one syde fyftene cubytes, and thre pilers vpon thre sockettes: And vpon 3 other syde fyftene cubytes also, and thre pilers vpon thre sockettes.

And in the court gate there shall be an hanginge twenty cubytes brode, of yalowe sylke, scarlet, purple, and whyte twyned sylke, wrought with needle worke, and foure pilers vpon their foure sockettes. All the pilers rounde aboute the court shall haue syluer whopes, & syluer knoppes, & sockettes of brasie. And the length of 3 court shall be an hundred cubytes, the briedth fiftie cubytes, the heygth fyue cubytes, of whyte twyned sylke and 3 sockettes therof shall be of brasie. All 3 vessels also of the habitacion to all maner seruyce, and all the nales of it, and all the nales of the court shall be of brasie.

Commande 3 children of Israel, & they bringe vnto 3 the most cleare & pure oyle olue beaten, to geue lighte, & it maye allwaye be put in the lampes in the Tabernacle of wytnesse without the vayle, that hangeth before the wytnesse. And Aarō and his sonnes shall dresse it from the euerynge vntyll 3 momynge before the LORDE. This shall be vnto you a perpetuall custome for youre posterities amonge the children of Israel.

The XXVIII. Chapter.

A And thou shalt take vnto the Aaron thy brother and his sonnes frō amonge the children of Israel, that he maye be my prest: namely Aaron & his sonnes Nadab, Abihu, Eleazar and Ithamar: & thou shalt make holy clothes for Aarō & his brother, honorable and glorious, & shalt speake vnto all them that are wise of hert, whom I haue fylled with the spere of wysdome, that they make garmentes to Aaron for his consecration, that he maye be my prest.

These are 3 garmentes which they shall make: a brestlappe, an ouerboddy cote, a tunicle, an albe, a mytter and a girdell. Thus shalt they make holy garmentes for 3 brother Aarō and his sonnes, that he maye be my prest. They shall take thereto golde, yalowe sylke, scarlet, purple, and whyte sylke.

The ouerboddy cote shall they make of golde, yalowe sylke, scarlet, purple, & whyte twyned sylke of broderd worke, that it maye be fastened together vpon both the sydes by 3 edges therof. And his gyrdell vpon it shall be of 3 same woman shippe & stuff, men of golde, yalowe sylke, scarlet, purple, & whyte twyned

syll. And thou shalt take two Onix stones, and grave in them the names of the children of Israel. Syre names upon the one stone, and the six other names upon the other stone according to the order of their age. This shalt thou do by the stonegraver that grave signettes, so that 3 stones with the names of the children of Israel to be set rounde aboute with golde: and thou shalt put them upon the two shulders of the overbody cote, that that they maye be stones of remembrance for the children of Israel, that Aaron maye beare their names upon both his shulders before the LORDE for a remembrance.

C Thou shalt make bores of golde also, and two wrethe cheynes of pure golde, and shalt fasten them unto the bores.

The breslapppe of iudgment shalt thou make of broderd worke, even after the worke of the overbody cote: of golde, yalow sylke, scarlet, purple, and whyte twyned sylke. Soure square shall it be and dubble, an hande bredth longe, and an hande bredth brede. And thou shalt fill it with soure rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dyanionde. The thirde: a Ligurius, an Achatt, and an Amethyst. The fourth: a Turcas, an Omix, and a Jaspis. In golde shall they be sett in all the rowes, and shall stonde according to 3 twolue names of the children of Israel, graven of the stonegravers, every one with his name according to the twolue trybes.

D And upon the breslapppe thou shalt make wrethen cheynes by 3 corners of pure golde, and two golde rynges, so, that thou faste the same two rynges unto two edges of the breslapppe, and put the two wrethe cheynes of golde in the same two rynges, that are in two edges of the breslapppe. But the two endes of 3 two wrethen cheynes shalt thou fasten in the two bores upon the overbody cote one over agaynst another.

And thou shalt make two other rynges of golde, and fasten them unto 3 other two edges of 3 breslapppe, namely to 3 borders therof, wherwith it maye hange on the insyde upon the overbody cote. And yet shalt thou make two rynges of golde, and fasten them upon the two edges beneth to the overbody cote, upon the outsyde one over agaynst another, where the overbody cote is ynneth together. And the breslapppe shall be fastened by his rynges unto the rynges of the overbody cote with a yalow lace, that is

maye lye close upon the overbody cote, and that the breslapppe be not loswed from the overbody cote.

Thus shall Aaron beare the names of the children of Israel in 3 breslapppe of iudgment upon his hert, when he goeth into the Sanctuary, for a remembrance before the LORDE allwaye. And in the breslapppe of iudgment thou shalt put light and perfectnesse, that they be upon Aarons hert, when he goeth in before the LORDE, and that he maye beare the iudgment of the children of Israel upon his hert before the LORDE allwaye.

Thou shalt make the tuncle also to the overbody cote all of yalow sylke, and above in the myddest there shall be an hole, and a bonde folden together rounde aboute the hole, that it rente not. And beneth upon the hemme thou shalt make pomgranates of yalow sylke, scarlet, purple rounde aboute, and belles of golde betwixte the same rounde aboute: that there be ever a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute the hemme of the same tuncle. And Aaron shall have it upon him when he ministrereth, that the soude thereof maye be herde, when he goeth out and in at the Sanctuary before the LORDE, that he dye not.

Thou shalt make a foreheade plate also of pure golde, and grave therein (after the workmanship of the stonegraver) the holy names of the LORDE, 2 with a yalow lace shalt thou fasten it unto the fore fronte of the myter upon Aarons foreheade, 3 Aaron maye so beare 3 synne of the holy thinges, which the childre of Israel halowe in all their gyses and Sanctuary. And it shall be allwaye upon his foreheade, that he maye reconcyle them before the LORDE.

Thou shalt make an albe also of whyte sylke, and a myter of whyte sylke, and a gyrdle of medleworke.

And for Aarons sonnes thou shalt make cotes, gyrdles and bonetes, honorable and glorious, and shalt put them upon thy brother Aaron and his sonnes, and shalt anoynte them, and fyll their handes, and consecrate them, that they maye be my prestes. And thou shalt make them lymmen breeches, to couer the flesh of their privities, from the loynes unto the thyes. And Aaron and his sonnes shall have them on, when they go in to the Tabernacle of wytnesse, or go unto the altare to minister in the holy, that they beare not their synne, and dye. This

shalbe a perpetual custome for him, and his sede after him.

The XXIX. Chapter.

A This is it also, that thou shalt do unto them, that they maye be consecrated prestes unto me. Take a yonge bullocke, and two rammes without blemish, unleuended bled, 2 unleuended cakes myrre w oyle, and wafers of swete bred tempered w oyle: Of wheate flour shalt thou make them all, and put them in a maunde, 2 brynge them in the maunde, with the bullocke 2 two rammes.

And thou shalt brynge Aaron 2 his sonnes unto the dore of the Tabernacle of wytnesse, 2 wash them w water, 2 take the garments, and put upon Aaron the albe and the tuncle, 2 the overbody cote, 2 the breslapppe of overbody cote, 2 shalt gyde him on the out syde upon the overbody cote, and set the myter upon his heade, and the holy crowne upon the myter: and shalt take the anoynteinge oyle, and poure it upon his heade, and anoynte him.

B Thou shalt brynge forth his sonnes also, 2 put the albes upon them, and gyde both Aaron 2 them with gyrdles, 2 set the bonetes upon their heades, that they maye have the presthode for a perpetuall custome.

And thou shalt fyll the hâdes of Aaron and his sonnes, and brynge forth the bullocke before the Tabernacle of wytnesse. And Aaron and his sonnes shall laye their hâdes upon the heade of the bullocke, and thou shalt sleie the bullocke before the LORDE, at the dore of the Tabernacle of wytnesse, and shalt take of his bloude, and put it upon the hoines of the altare with thy synger, and poure all the other bloude upon the botome of the altare.

And thou shalt take all the fat that cometh the bowels and the nett upon the lever, and the two kydneyes with the fat that is aboute them, and burne them upon the altare. But the bullockes flesch, slaynne and donge, shalt thou burne with fyre without the hoost: for it is a synneofferynge.

C The one ramme shalt thou take also, and Aaron with his sonnes shall laye their handes upon his heade. Then shalt thou sleie him, and take of his bloude, and sprenkle it upon the altare rounde aboute. But the ramme shalt thou denyde in peces, and wash his bowels and his legges, and laye them upon the peces and the heade, and burne the whole ramme upon the altare: for it is a burntofferynge, and a swete sauoure of the

sacrifice unto the LORDE.

As for the other ramme, thou shalt take him, and Aaron with his sonnes shall laye their handes upon his heade, and thou shalt sleie him, and take of his bloude, and put it upon the cyppe of the right eare of Aaron and his sonnes, and upon 3 thembe of their right handes, and upon the greete too of their right fete, and thou shalt sprenkle the bloude upon the altare rounde aboute, and shalt take of the bloude upon the altare and the anoynteinge oyle, and sprenkle it upon Aaron and his vestymentes, upon his sonnes and their vestymentes. So shall he and his clothes, his sonnes and their clothes be consecrated.

Then shalt thou take the fat of the ramme, the rompe, and the fatt that couereth 3 bowels, the net upon the lever, and the two kydneyes with the fatt that is aboute them, and the right shulder (for it is a ramme of consecracion) and a symnel of bred, and an oyled cake, and a wafer out of the maunde of the unleuended bred, that stouderth before the LORDE, and put all in to the handes of Aaron and of his sonnes, and waue it unto the LORDE. The take it out of their handes, and burne it upon the altare for a burntofferynge, to be a swete sauoure unto 3 LORDE. For it is the LORDES sacrifice.

And thou shalt take the brest of the ramme of Aarons consecracion, 2 shalt waue it before 3 LORDE, 3 shall be his parte. And thus shalt thou halowe 3 Wauebrest 2 3 Heueshulder (3 are wauned 2 heaved) of 3 rammes of the consecracion of Aaron 2 his sonnes: And it shall be a perpetuall custome for Aaron and his sonnes of 3 children of Israel: for it is an heueoffrynge, and the heueoffrynge shall be the LORDES dewtye of the children of Israel, in their deade offrynges and heueoffrynges which they do unto the LORDE.

And the holy garments of Aaron shall his sonnes have after him, that they maye be anoynted therein, 2 3 their handes maye be fylled. Like which of his sonnes shall be priste in his steade, the same shall put them on sene dayes, that he maye go in to the Tabernacle of wytnesse, to minister in the Sanctuary.

But the ramme of consecracion shalt thou take, and seeth his flesh in an holy place. And Aaron with his sonnes shall eat the flesh of the same ramme with the bred in the maunde, at the dore of the Tabernacle of wytnesse: for there is an atteneement made therewith, to fyll their handes, that they maye be consecrated. A stranger

Leuit. 8

Leuit. 8

Exo. 29

Leuit. 8

Some call the peace offering

Nu. 20

Leuit. 22

shal not eate therof, for it is holy.

But yf eny of the flesh of the consecration, and of the bread remaine vntyll the morninge, thou shalt burne it with fyre, and not let it be eaten, for it is holy. And thus shalt thou do with Aaron and his sonnes all that I haue commaunded. Seven dayes shalt thou fyll their handes, and offer a bullocke daylie for a synne offeringe, because of them y shall be reconciled. And thou shalt halowe the altare, whan thou reconcylest it: and shalt anoynte it, that it maye be consecrated. Seven dayes shalt thou reconcyle the altare, and consecrate it, that it maye be an altare of the Most holy. Who so wyll touch the altare, must be consecrated.

Num. 28.2
1. Par. 17.6

And this shalt thou do with the altare: Two lambes of one yeare olde shalt thou offer every daye vpon it: the one lambe in the morninge, and the other at euen. And to one lambe a tenth deale of wheate flour, mingled with y fourth parte of an hin of beaten oyle, and y fourth parte of an hin of wine for a drynt offeringe. With the other lambe at euen shalt thou do like as with y meate offeringe and drynt offeringe in the morninge, for a sweete sauoure of sacrifice vnto y LORDE. This is the daylie burnt offeringe amonge youre posterities, at the doore of the Tabernacle of wytnesse before the LORDE, where I will proteste vnto you, and talke with the. There wil I proteste vnto the children of Israel, and be sanctified in my glory, and wil halowe the Tabernacle of wytnesse and the altare, and consecrate Aaron and his sonnes, to be my prestes. And I wil dwell amonge the children of Israel, and wil be their God: so y they shal knowe, how that I am the LORDE their God, which brought them out of the lande of Egypte, that I might dwell amonge them, euen I the LORDE their God.

Leu. 1.10
Num. 11.9

Leu. 26.11
1. Cor. 6.11

The XXX. Chapter.

Thou shalt make also an incense altare to burne incense, of fyue tre, a cubyte longe and brode, eauen foure squared, and two cubytes hye with his hornes, and shalt overlaye it with pure golde, the rose and the walles of it rounde aboute, and the hornes therof, and a crowne of golde shalt thou make rounde aboute it, and two golde ringes on ether syde vnder the crowne, that they remaie be staues put therein, to beare it with all.

The staues shalt thou make of fyue tre also, and overlaye the with golde: and shalt set it before the doyle, that hangeth before

the Arke of wytnesse, and before the Mercy seate y is vpon the wytnesse, from whence I wil proteste vnto the. And Aaron shalt burne sweete incense thereon euery morninge, whan he dresseth the lampes. In like maner whan he lighteth the lampes at euen, he shall burne such incense also. This shal be the daylie incense before the LORDE amonge youre posterities.

Ye shall put no straunge incense therein, neither burnt offeringe, nor meate offeringe, neither drynt offeringe thereon. And vpon y hornes of it shalt Aaron reconcyle once in a yeare, with y bloude of the synne offeringe, which they shal offer that are reconcyled. This shal be done amonge youre posterities, for this is the most holy vnto the LORDE.

And the LORDE spake vnto Moses, and sayde: Whan thou nombrest the heades of the children of Israel, then shal every one geue vnto the LORDE the reconcylinge of his soule, y there happenot a plague vnto them, whan they are nombred. Every one that is tolde in the nombre, shall geue half a Syckle, after the Syckle of the Sanctuary: one Syckle is worth twentye Geras. This half Syckle shal be y LORDES heue offeringe. Who so is in the nombre from twenty yeare and above, shal geue this heue offeringe vnto y LORDE. The riche shal not geue more, and the poore shal not geue lesse in the half Syckle, which is geuen vnto the LORDE to be an heue offeringe for the reconcylinge of their soules.

And this money of reconcylinge shalt thou take of the children of Israel, and put it to the Gods seruyce of the Tabernacle of wytnesse, that it maye be a remembraunce vnto the children of Israel before the LORDE, that he maye let himself be reconcyled ouer their soules.

And the LORDE spake vnto Moses, and sayde: Thou shalt make a brasen laver also with a fote of brasse to wash, and shalt set it betwixte the Tabernacle of wytnesse and y altare, and put water therein, that Aaron and his sonnes maye wash their handes and feet therout, whan they go in to the Tabernacle of wytnesse, or to the altare, to mynistrer vnto the LORDE with offeringe incense, y they dye not. This shalbe a perpetual custome for him and his seide amonge their posterities.

And y LORDE spake vnto Moses, and sayde: Take vnto the spices of the best, fyue hundred Syckles of Myrrour, and of Cynamon half so much, euen two hundred and fiftie,

and of Balmus two hundred and fiftye, and of Cassia fyue hundred (after the Syckle of the Sanctuary) and an hin of oyle olyue, and make an holy anoyntinge oyle, after the craft of the Apotecary.

D And there wylt thou anoynte the Tabernacle of wytnesse, and the Arke of wytnesse, the table with all his apparell, y candilstick with his apparell, the altare of incense, the altare of burnt offeringes with all his apparell, and the laver with his fote: and thus shalt thou consecrate them, that they maye be most holy: for who so wil touch the, must be consecrated. Thou shalt anoynte Aaron also, and his sonnes, and consecrate them to be my prestes.

And thou shalt speake vnto the childre of Israel, and saye: This oyle shalbe an holy oymment vnto me amonge y posterities: It shal not be poured vpon mans body, neither shalt thou make eny such like it, for it is holy: therefore shal it be holy vnto you. Who so maketh eny such like, or geueth a straunger therof, the same shalbe roted out from amonge his people.

And the LORDE sayde vnto Moses: Take vnto the spices: Balme, Stacte, Galban, and pure franscencense, of one as moch as of another, and make incense therof (after the craft of the Apotecary) myngled together, that it maye be pure and holy. And thou shalt beate it to powder, and shalt put of the same before the wytnesse in the Tabernacle of wytnesse, from whence I wil proteste vnto the, but it shalbe holy vnto the for the LORDE. Who so maketh such to cense therwith, shalbe roted out from amonge his people.

A And the LORDE spake vnto Moses, and sayde: I haue called by name Bezaleel the sonne of Uri y sonne of Hur, of y trybe of Juda, and haue fylled him with y spiete of God, with wysdome and vnderstondynge and knowlege, and to worke with all maner of comynge worke, in golde, syluer, brasse, to graue stones comyngly, and to set them, to carue well in tymbre, and to make all maner worke. And beholde, I haue geuen him Ahaliab the sonne of Ahisamach of the trybe of Dan, to be his companion, and haue geuen wysdome in to the hertes of all that are wyse, that they shal make all that

I haue commaunded the: the Tabernacle of wytnesse, the Arke of wytnesse, the Mercy seate thereon, and all the ornaments of y Tabernacle: the table and his apparell, the candilstick and all his apparell, the altare

of incense, the altare of burnt offeringes with all his apparell, the laver with his fote, the mynistringe vestmentes of Aaron y prest, and the garmentes of his sonnes to serue like prestes, the anoyntinge oyle, and the incense of spices for y Sanctuary. All that I haue commaunded the, shal they make.

And the LORDE talked vnto Moses, and sayde: Speake vnto the childre of Israel, and saye: Kepe my Sabbath, for it is a token betwene me and you, and youre posterities, that ye maye knowe, how that I am the LORDE which haloweth you: therefore kepe my Sabbath, for it shalbe holy vnto you. Who so vnhaloweth it, shal dye the death: for who so doth eny worke therein, shalbe roted out from amonge his people.

Sixe dayes shall men worke, but vpon the seventh daye is the Sabbath: the holy rest of the LORDE. Who so doth eny worke vpon the Sabbath daye, shal dye the death.

Therefore shal the childre of Israel kepe the Sabbath, that they maye kepe it also amonge their posterities for an everlastinge covenant. An everlastinge token is it betwixte me and the childre of Israel. For in sixe dayes made the LORDE heauē and earth, but vpon y seventh daye he rested, and was refreshed.

And whan the LORDE had made an ende of talkinge with Moses vpon the mount Sinai, he gaue him two tables of wytnesse, which were of stone, and wyrtten with the synger of God.

The XXXII. Chapter.



When the people sawe that Moses made lōge taryenge to come downe fro the mount, they gathered the together agaynst Aaron, and sayde vnto him: Up, and make vs goddes, to go before vs, for we can not tell what is become of this man Moses, that brought vs out of Egypte. Aaron sayde vnto them: Plucke of the golden earynges from the eares of youre

Exo. 30.

Num. 16.1

Gen. 1.1

Exo. 24.1
and 31.1
Deut. 10.1
and 9.1

Act. 7.1

Judic. 1.1

wynes, of yo^r sonnes, z of yo^r daughters, z brynge them vnto me. Then all the people plucked of their golden earynges from their eares, z brought them vnto Aaron. And he toke them of their handes, z fashioned it wth a grauer. And they made a molten calfe, and sayde: These are thy goddes (O Israel) that broughte the out of the lande of Egypte.

al. 105. c

B Whan Aaron sawe that, he buylded an altare before him, and caused it be proclaimed, and sayde: Tomorrow is the LORDES feast. And they arose vp early in the mornynge, and offred burnt offerynges, and broughte dead offerynges also: Then the people sat them downe to eate and drynke, z rose vp to playe.

cor. 10. a

eur. 9. c

But the LORD E sayde vnto Moses: Go get the downe, for thy people whom thou broughtest out of the lande of Egypte, haue married all: they are soone gone out of the waie, which I commaunded them. They haue made them a molten calfe, and haue worshipped it, z offred vnto it, z sayde: These are thy goddes (O Israel) that broughte the out of the lande of Egypte.

1. Reg. 1. c

C

xo. 31. a

lu. 14. b

And the LORD E sayde vnto Moses: I see, that it is a styffnecked people, and now suffre me, that my wrath maye waxe whote ouer them, z that I maye consume them, so wil I make a greates people of the.

But Moses besought the LORD E his God, z sayde: Oh LORD E, wherfore wilt thou wrath waxe whote ouer thy people, whom thou hast broughte out of the lande of Egypte wth greates power z a mightie haide: Wherfore shulde the Egyptians speake, z saye: He hath broughte the for their myschefe, to slaye them in the mountaynes, and to destroye the utterly from the earth: Turne the from the fearcenesse of y^e wrath, z be gracious ouer the wickednesse of thy people. Remembre thy seruantes Abraham, Isaac, and Israel.

D vnto wh^o thou swarest by thyne owne self, and saydest: I wil multiplie youre sede as the starres of heauen, and all the lande that I haue promysed you, wil I geue vnto youre sede, z they shall inheret it for euer. Thus the LORD E repented of the euell, which he sayde he wolde do vnto his people.

7 Ge. 22. c

Moses turned him, z wente downe from the mount, and in his hande he had the two tables of wytnesse, which were wyrtten vpon both the sydes, and were Gods worke, z the wyrtynge was the wyrtynge of God therein. Now whan Josua herde the noyse of y^e people, as they shouted, he sayde vnto Moses: This is a noyse of warre in the hoost. He

answered: It is not a noyse of them that haue the victory, and of them that haue the worse, but I heare a noyse of synginge at a daunse.

Whan he came nye vnto the hoost, and sawe the calfe, and the daunsynge, he was moued with wrath, and cast the tables out of his hande, and brake them beneth the mount. And he toke the calfe that they had made, and brent it with fyre, and stamped it vnto poulder, and strowed it in the water, z gaue it vnto the children of Israel to drynke, z sayde vnto Aaron: What dyd this people vnto the, that thou hast broughte so greates a synne vpon them?

Aaron sayde: Let not the wrath of my lord waxe fierce: thou knowest, that this is a wicked people. They sayde vnto me: Make vs goddes to go before vs, for we can not tell what is become of this man Moses, y^e brought vs out of the lande of Egypte. I sayde vnto them: Who so hath golde, let him plucke it of, and geue it me: and I cast it in the fyre, therof came this calfe.

Now whan Moses sawe, that the people were naked: for Aaron, whan he set them vp, made them naked to their shame: he wete in to the gate of the hoost, and sayde: who so belongeth vnto the LORD E, let him come hither vnto me. Then all the children of Levi gathered them selues vnto him, and he sayde vnto them: Thus sayeth the LORD E the God of Israel: Every man put his swerde by his syde, and go thorow in and out from one gate to another in the hoost, and slaye every man his brother, frende, z neighbour.

The children of Levi dyd, as Moses sayde vnto them. And there fell of the people the same daye thre thousande men. The sayde Moses: Consecrate youre handes this daie vnto the LORD E, every man vpon his sonne and brother, that the prayse maye be geuen ouer you this daie.

On the morow Moses sayde vnto the people: Ye haue done a greates synne. Now I wil go vp vnto the LORD E, yf peradventure I maye make an attonement for youre synnes.

Now whan Moses came agayne vnto y^e LORD E, he saide: Oh this people haue done a greates synne, z haue made them goddes of golde. Now for geue them their synne: yf not, the wyl wpe me out of y^e booke, that thou hast wyrtten. The LORD E sayde vnto Moses: What is him that synneth against me, wil I wpe out of my booke. So thou y

maye therefore, and brynge y^e people thither as I haue sayde vnto the, Beholde, myne angell shall go before the. But in the daie of my visitacion I wyll vysee their synnes vpon them. So the LORD E plagued the people, because they made y^e calfe which Aaron made.

The XXXIII. Chapter.

The LORD E sayde vnto Moses: Go, departe hence, thou and the people, whom thou hast broughte out of the lande of Egypte, vnto y^e lande that I swaie vnto Abraham, Isaac and Jacob, and sayde: vnto y^e sede wil I geue it, and I wil sende an angell before the (and cast out the Cananites, Amosites, Hethites, Phereites, Hewites and Jebusites) in to the lande that floweth with mylke and hony, for I wyll not go vp with the: for thou art an hardened people, I might consume the by the waye. Whan the people herde this euell tydinges, they sorowed, and no man put on his best rayment.

B

And y^e LORD E sayde vnto Moses: Speake vnto the children of Israel: Ye are a styffnecked people, I must once come sodenly vpon the, and make an ende of the. And now put of thy goodly aray from the, y^e I maie knowe what to do vnto the. So the children of Israel laied their goodly aray from the, even before the mount Horeb.

Moses toke the Tabernacle, z pitched it without a farte of from y^e hoost, and called it the Tabernacle of wytnesse. And who so ever wolde aske ny question at the LORD E, wente out vnto the Tabernacle of wytnesse before the hoost. And whan Moses wente out vnto the Tabernacle, all the people rose vp, and stode every one in his tent dore, and looked after Moses, tyll he was gone in to the Tabernacle. And whan Moses entred in to the Tabernacle, the cloudy pyler came downe, and stode in the dore of the Tabernacle, and he talked with Moses. And all the people sawe the cloudy piler stonde in the dore of the Tabernacle, and rose vp, and worshiped, every one in his tent dore.

n. d.

C

lu. 11. a

n. c.

And the LORD E spake vnto Moses face to face, as a man speaketh vnto his frende. And whan he turned agayne to the hoost, y^e yonge man Josua y^e sonne of Nun his minister, departed not out of y^e Tabernacle. And Moses sayde vnto the LORD E: Beholde, thou saydest vnto me: Brynge y^e people vp, and lettest me not knowe, whom thou wilt sende to me, z yet hast thou sayde: I knowe the by name, and thou hast founde grace in

my sight. Let me knowe thy waye therefore, wherby I maye be certified, y^e I fynde grace in thy sight: And consyde yet, that this people is thy people.

He sayde: My presence shal go before the, there with wyll I lede the. But he sayde vnto him: If thy presence go not, then cary vs not vp from hence: for wherby shal it be knowne, y^e I and thy people haue founde fauoure in thy sight, but in y^e thou goest with vs: that I z thy people maye haue some p^reminence before all people that are vpon the face of the earth. The LORD E sayde vnto Moses: I wyll do this also that thou hast sayde, for thou hast founde grace in my sight, and I knowe the by name.

He sayde: Oh let meth^e see thy glory. And he sayde: I wil cause all my good go ouer be fore thy face, and wyll let the name of y^e LORD E be called vpon before the. And I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. And he sayde morouer: Thou mayest not see my face, for there shall no man lyue, y^e seyth me. And y^e LORD E sayde farthermore: beholde, there is a place by me, there shalt thou stode vpon the rocke. Now whan my glory goeth forth, I wil put y^e in a clyffe of y^e rocke, z my hande shal holde styll vpon the, tyll I be passed by. And whan I take awaye myne hande from the, thou shalt see my back partes, but my face shal not be sene.

D

Ro. 9. b

1. deu. 4. b

ludic. 6. c

and 13. d

1oh. 4. b

The XXXIII. Chapter.

And the LORD E sayde vnto Moses: I shewe the two tables of stone, like as y^e first were, that I maye wyte in them the wordes, y^e were in the first tables, which thou brakest: and be ready in the mornynge, that thou mayest come vp early vnto mount Sinai, and stonde me vpon the toppe of the mount. And let no man come vp with the, that there be no man sene thorow out all y^e mount: and let nether shepe ner oxen fede before the mount.

A

Deu. 10. a

And Moses hewed two tables of stone, like as the first were, z arose early in the mornynge, z wrote vp vnto mount Sinai, as y^e LORD E comaunded him, z toke y^e two tables of stone in his haide. The came the LORD E downe in a cloude. And there he stepte vnto him, z called vpon y^e name of y^e LORD E. And whan y^e LORD E passed by before his face, he cryed: LORD E LORD E, God, mercifull z gracious, z longe sufferinge, and of greates mercy and trouth, thou that kepest mercy in store for thousandes, and forgettest wickednes, trespass and synne (before whom there is

Psal. 111. c

and 101. a

Deu. 10. b

1. re. 31. c

and 30. b

Nau. 1. a

no man innocent) thou that visitest the wickednesse of the fathers vpon y children and chylidren, vnto the thirde and fourth generacion.

B And Moses bowed him self downe vnto the earth, and worshiped him, and saide: **LORDE**, yf I haue founde grace in thy sight, the let the **LORDE** go with vs (for it is an hard necked people) that thou mayest haue mercy vpon oure wickednesse and synnes, and let vs be thine inheritaunce.

And he sayde: Beholde, I make a covenant before all y people, z wil do wonders, soch as haue not bene done in all londes, and amonge all people. And all y people amonge whom thou art, shal se y worke of y **LORDE**, for a terryble thinge shal it be, y I wil do w the. Kepe that I commaunde y this daye. Beholde, I wil cast out before the: y Amorytes, Cananites, Hethites, Pherecites, Hemytes and Jebusites. Bewarre, that thou make no covenant with the indwellers of the lande y thou comest in to, lest they be cause of y ruine in the myddest of the: but their alters shalt thou ouerthrowe, z breake downe their goddes, and rote out their groaves: for thou shalt worshipec no other god. For y **LORDE** is called gelous, because he is a gelous God: lest (yf thou make any agreement with the indwellers of the londe, and whan they go a whoringe after their goddes, and do sacrifice vnto their goddes) they call y, and thou eate of their sacrifice, and lest thou take of their daughters vnto thy somes to wyues, and the same go a whoringe after their goddes, z make thy somes go a whoringe after their goddes also.

C Thou shalt make y no goddes of metall. The feast of swete bried shalt thou kepe. Seuen dayes shalt thou eate vntuned bried, like as I commaunded the in the tyme of the moneth Abib: for in the moneth Abib thou wentest out of Egipte. All y first breake the Matrit, is myne, soch as shal be male amonge y catell, y breake the Matrit, whether it be ore or shepe. But the first of thyne Affe shalt thou bye out w a shepe: yf thou rede me it not, then breake his necke. All the first borne of thy children shalt thou redeme.

And se that no man appeare before me in pyce.

Sixe dayes shalt thou labo, vpon y seventh daye shalt thou rest both from plowinge and reapyng. The feast of weekes shalt thou kepe with the firstlinges of the wheate harvest: and the feast of yngaderyng at y yeares ende. Thyse in a yeare shal all y

men chylidren appeare before the Governoure, even the **LORDE** and God of Israel.

Whan I shal cast out the Hethen before the, z enlarge y borders, there shal no man desyre thy lode: for so moch as thou goest vpon the tymes in the yeare, to appeare before y **LORDE** thy God. Thou shalt not offer the bloude of my sacrifice w leuened bried. And the offeringe of the Easter feast shal not remayne ouer night vntill the morninge. The firstlinges of y first frutes of thy lode shalt thou bryng in to the house of the **LORDE** thy God. Thou shalt not seith a kydd, why le it is yet in his mothers mylke.

And the **LORDE** saide vnto Moses: write these wordes, for because of these wordes haue I made a covenant with the z with Israel. And he was there with the **LORDE** fourtye dayes and fourtye nightes, and ate no bried, and dranke no water. And he wrote in the tables the wordes of the covenant, even ten verses.

Now whā Moses came downe fro mount Sinai, he had the two tables of wytnesse in his hande, z wyst not y the slynnne of his face shyned, because he had talked with him. And whā Aaron z all the chylidren of Israel sawe y the slynnne of his face shyned, they were a frayd to come nye him. The **LORDE** called them. And they returned vnto him, both Aaron z all the chiefe of the cōgregation. And he talked w them. Afterwarde came all the chylidren of Israel vnto him. And he commaunded the, all y the **LORDE** had sayde vnto him vpon the mount Sinai. Now whan he had made an ende of talke w the, he put a conerynge vpon his face. And whan he wote in before y **LORDE** to talke w him, he toke y conerynge of, till he wote out agayne. And whan he came forth z spake w the chylidren of Israel what was commaunded him, the chylidren of Israel sawe his face, how y the slynnne of his face shyned: so he put the conerynge vpon his face agayne, tyll he wente in agayne to talke with him.

The XXXV. Chapter.

Moses gathered all the cōgregation of y chylidren of Israel together, and sayde vnto them: This is it, y the **LORDE** hath commaunded you to do: Six dayes shall ye worke, but the seventh daye shall ye kepe holy: a Sabbath of the **LORDES** rest. Who so ever doeth eny worke therein, shall dye. Ye shal kyndle no fyre vpon the Sabbath daye in all youre dwellinges.

And Moses sayde vnto y whole congregation of the chylidren of Israel: This is it,

that the **LORDE** hath commaunded: Geue from amonge you heue offeringes vnto y **LORDE**, so that every one bryng the **LORDES** heue offeringe with a fre hert: golde, syluer, brasse, yalow sylke, scarlet, purple, whyte sylke, and goates hayre, reed slynnnes of rammes, doo slynnnes, and fyre tre, oyle for the lampes, and spyces for the andyntyng oyle and for swete incense. Onix stones, and stones to be set in y ouerboddy cote, and for the brestlappe.

B And who so is wyse of hert amonge you, let him come, z make what the **LORDE** hath commaunded: namely, the habitacion with the tent z conerynge therof, the rynges, bordes, barres, pilers z sokettes: The Arke w the staves therof, the Mercysate z the wayle: the table with his staves z all his apparell: z the shewbred: The cādylstick of light and his apparell, and his lampes, z the oyle for the lightes: The altare of incense with his staves: The andyntyng oyle and spyces for incense: The hangyng before y Tabernacle doire: The alter of burnt offeringes with his brassen gredyren, staves and all his apparell: The laner with his fote: The hangynges of the court, with the pilers and sokettes therof, z the hangyng of the courte doire: The nales of the habitacion and of y courte with their coardes: The mynistringe garments for the seruyce in the holy, y holy vestimentes of Aaron the prest w the vestimentes of his sonnes for y prestes office.

C Then wente all the congregacion of the chylidren of Israel out fro Moses, z every one brought the gife of his hert: z all that they wolde of fre will, the same brought they for an heue offeringe vnto the **LORDE** for y worke of the Tabernacle of wytnesse, z for all the seruyce therof, z for the holy vestimentes. Both men z women that were of a wyllyng hert, brought braceletes, earynges, rynges z gydels, and all maner Jewels of golde: Every man also brought golde for waue offeringes vnto the **LORDE**.

And who so ever foude by him yalow sylke, scarlet, purple, whyte sylke, goates hayre, reed slynnnes of rammes, and doo slynnnes, brought it. And who so ever houe vpon syluer z brasse, brought it for y heue offeringe vnto the **LORDE**. And who so ever founde fyre tre by him, brought it for all maner of worke of the Gods seruyce. And soch women as were wyse herted, spanne with their hādes, and brought their sponne worke of yalow sylke, scarlet, purple, and whyte sylke. And soch women as had hie vnderstandinge in

wysdome, spanne goates hayre.

As for y prynces, they brought Onix stones, and set stones, for y ouerboddy coate, and for the brestlappe, and spyces, and oyle for y lightes, and for the andyntyng oyle, and for swete incense. Thus the chylidren of Israel brought fre wyllyng offeringes, both man and weme, for all maner of worke, that the **LORDE** had commaunded by Moses, to be made.

And Moses saide vnto the chylidren of Israel: Beholde, y **LORDE** hath called by name Bezaleel y sonne of Uri, y sonne of Hur of the trybe of Juda, z hath fylled him w the spire of God, that he maye haue wysdome, vnderstandinge, z knowlege for all maner of worke, to worke connyngly in golde, syluer z brasse, to graue precious stones z to set them, to carue in wodd, to make all maner of connyng workes, and hath geue instruction in his hert, both him and Ahaliab the sonne of Ahisamach of y trybe of Dan. These hath he fylled w wysdome of hert, to make all maner of worke, to carue, to broder, to worke with needle worke, with yalow sylke, scarlet, purple and whyte sylke, and with weenyng to make all maner of worke, and to deuise connyng workes.

The XXXVI. Chapter.

Then wrought Bezaleel z Ahaliab z all the wyse herted men, vnto whom the **LORDE** had geuen wysdome z vnderstandinge to knowe, how they shulde make all maner worke for the seruyce of the Sanctuary, acordinge vnto all y the **LORDE** commaunded. And Moses called for Bezaleel z Ahaliab, z all the wyse herted men, vnto whom the **LORDE** had geuen wysdome in their hertes, namely, all soch as wyllyngly offred them selues there, z came to labour in the worke. And they receaued of Moses all the heue offeringes, that the chylidren of Israel had brought for the worke of the seruyce of the Sanctuary, that it might be made: z every morninge brought they their wyllyng offeringes vnto him.

B Then came all the wyse men y wrought in the worke of the Sanctuary, every one fro his worke that he made, z sayde vnto Moses: The people bryngeth to moch, more the nede is for the worke of this seruice, which the **LORDE** hath commaunded to make. The commaunded Moses, that it shulde be proclaimed thorow out the hoost: No man bryng more to the heue offeringe of the Sanctuary. Then were the people forbydden to bryng: for there was stuff ynough for all

maner of worke, that was to be made, and to moche.

Exo. 26. a So all þe wyse herted men amonge the þe wrought in þe worke of the habitation, made ten curtaynes of whyte twyned sylke, yallow sylke, scarlet, purple, with Cherubyns of broderd worke. The length of one curtayne was eight and twenty cubites, and the bredth foure cubites, and were all of one measure: and he coupled the curtaynes fyne and fyne together one to the other.

C And made yallow loupes a longe by þe edge of every curtayne, where they shulde be coupled together: fiftie loupes vpon every curtayne, wherby one might be coupled to another. And made fiftie buttens of golde, and with the buttens he coupled the curtaynes together one to the other, that it might be one couerynge.

Exo. 26. b And he made xi. curtaynes of goates hayre (for the tent over the habitation) of thirtie cubytes longe, and foure cubytes brode, all of one measure, and coupled fyne together by them selues, and sixe by them selues, and made fiftie loupes a longe by þe edge of every curtayne, wherby they might be coupled together, and made fiftie buttens of brasie, to couple þe tent together withall. And made ouer þe tent a couerynge of reed sleynnes of rammes, and ouer that a couerynge of doo sleynnes.

Exo. 26. c **D** And made stondinge bordes for the habitation, of fyre tre, euery one ten cubytes longe, and a cubyte and a half brode, and two fete vnto euery one, wherby one might be ioyned to another: that on the south syde there stode twentye of the same bordes: and made fourtye syluer sockettes there vnder, vnder euery boide two sockettes for his two fete. In like maner for the other syde of the habitation toward the north, he made twentye bordes also with fourtye syluer sockettes, vnder euery boide two sockettes: But behynde the habitation vpon the west syde, he made sixe bordes, and two other for the corners of the habitation behynde, that either of them both might be ioyned with his corner boide from vnder vp, and aboue vpon the heade to come together with a clampe: so that there were eight bordes, and sixtene sockettes of syluer, vnder euery one two sockettes.

E And he made barres of fyre tre, fyne for the bordes vpon the one syde of the habitation, and fyne vpon the other syde, and fyne behynde toward the west: and made the barres to shute thorow the bordes, from

the one ende to the other, and euery layde the bordes with golde. But their rynges made he of golde for the barres, and ouerlayde þe barres with golde.

And made Cherubyns vpon the hangynge with broderd worke, of yallow sylke, scarlet, purple, and whyte twyned sylke. And made for the same, foure pilers of fyre tre, and ouerlayed them with golde, and their knoppes of golde, and cast foure sockettes of syluer for them.

And made an hanginge in the Tabernacle dore, of yallow sylke, scarlet, purple, and whyte twyned sylke, of needle worke, and fyue pilers therto with their knoppes (and ouerlayed their knoppes and whoopes with golde) and fyue sockettes of brasie therto.

The XXXVII. Chapter.

And Bezaleel made the Arke of fyre tre, two cubites and a half lōge, a cubyte and a half brode, and a cubyte and a half hye, and ouerlayed it with fyne golde within and without, and made a crowne of golde vnto it rounde aboute, and cast for it foure rynges of golde to the foure corners of it, vpon euery syde two. And made staves of fyre tre, and ouerlayed the with golde, and put them in the rynges a longe by þe sydes of the Arke, to beare it withall.

And he made þe Mercyseate of pure golde two cubytes and a half longe, and a cubyte and a half brode, and made two Cherubyns of fyne beaten golde vpon the two endes of the Mercyseate: One Cherub vpon the one ende, and the other Cherub vpon the other ende: and the Cherubyns spredde out their wynges aboue an hye, and covered þe Mercyseate therewith: and their faces stode one ouer agaynst the other, and looked vnto the Mercyseate.

And he made þe table, of fyre tre, two cubytes longe, a cubyte brode, and a cubyte and a half hye, and ouerlayed it with fyne golde, and made therto a crowne of golde rounde aboute, and made vnto it an whoope of an hande bredth hye, and made a crowne of golde rounde aboute the whoope. And for it he cast foure golde rynges, and put them in the foure comers by the fete harde by the whoope, that the staves might be therein, to beare the table withall: and made the staves of fyre tre, and ouerlayed the with golde, to beare the staves withall. And the vessels vpon the table made he also of fyne golde: the dishes, spones, flat peces and pottes, to poure in and out withall.

And he made the candillsticke of fyne bea

Exo. 27. a ten golde, where vpon was the shaft with brasie ches, cuppes, knoppes, and floures. Sixe braunches proceeded out of þe sydes therof, vpon either syde thre braunches: vpon euery braunch were thre cuppes like allmōdes, with knoppes and floures. Vpon the candillsticke self were foure cuppes with knoppes and floures, vnder euery two braunches a knoppe. The knoppes and braunches therof proceeded out of it, and were all one peece of fyne beaten golde. And he made the seven lampes with their snuffers and outquenchers of pure golde. Of an hūdieth weight of golde made he it, and all the apparell therof.

D He made also the altare of incense, of fyre tre, a cubyte longe and brode, euen foure squared, and two cubytes hye with the hornes of it, and ouerlayed it with fyne golde, the toppe and the sydes of it rounde aboute, and the hornes therof, and made a crowne vnto it rounde aboute of pure golde, and two golde rynges vnder the crowne on both the sydes, to put the staves therein, and to beare it withall: but the staves made he of fyre tre, and ouerlayed them with golde.

And he made the holy anoyntinge oyle, and the incense of pure spices, after þe craue of the Apotecary.

The XXXVIII. Chapter.

Exo. 27. b **A**nd he made the altare of burnt offerynges made he of fyre tre, fyue cubytes lōge and brode, euen foure squared, and thre cubites hye. And made foure hornes, which proceeded out of the foure corners therof, and ouerlayed it with brasie. And he made all maner of vessels for the altare, cauldrons, shouels, basens, fleshokes, and colepannes all of brasie. And vnto the altare he made a brasen gredyron of net worke rounde aboute, from vnder vp vnto the myddest of the altare, and cast foure rynges in the foure corners of the brasen gredyron, for the staves: which he made of fyre tre, and ouerlayed them with brasie, and put them in the rynges by the sydes of the altare, to beare it withall, and made it holowe with bordes.

And he made the Lauer of brasie, and his fore also of brasie vpon the place of þe hooff, that laye before the dore of the Tabernacle of wytnesse.

B And he made the courte on þe south syde, hangynge an hūdieth cubytes longe, of whyte twyned sylke, with the twentye pilers therof, and twentye sockettes of brasie: but the knoppes and whoopes of syluer. In like maner vpon the north syde an hūdieth cubytes with twentye pilers, and twentye so-

ckettes of brasie, but their knoppes and whoopes of syluer. Vpon the west syde fiftie cubytes with ten pilers and ten sockettes, but their knoppes and whoopes of syluer. Vpon the east syde fiftie cubytes. Sixtene cubytes vpon either syde of the courte dore, with thre pilers and thre sockettes: So that all the hangynge of the courte were of whyte twyned sylke, and the sockettes of the pilers were of brasie, and their knoppes and whoopes of syluer: their heades were ouerlayed with syluer, and all the pilers of the courte were whooped aboute with syluer.

C And the hangynge in þe courte gate made he with needle worke, of yallow sylke, scarlet, purple, and whyte twyned sylke, twentye cubytes longe, and fyue cubytes hye, after the measure of the hangynge of the courte: foure pilers also therto, and foure sockettes of brasie, and their knoppes of syluer, and their heades ouerlayed, and their whoopes of syluer. And all the nales of the habitation and of the courte rounde aboute, were of brasie.

This is now the summe of the habitation of wytnesse (which was counted at the commaundement of Moses to þe Gods seruaunt of the Leuites vnder the hāde of Jehamar the sonne of Aaron the priest) which Bezaleel the sonne of Uri, the sonne of Hur of the trybe of Juda made, all as the LORDE commaunded Moses. And to him Ahaliab þe sonne of Ahisamach of the trybe of Dan, a conynge grauer, to worke needle worke, with yallow sylke, scarlet, purple, and whyte sylke.

Exo. 28. a **D** All the golde þe was wrought in all this worke of the Sanctuary (which was geuen to the Waue offerynge) is nyne and twenty hūdieth weight, seven hūdieth and thirtie Sycles, after þe Cycle of þe Sanctuary. The syluer þe came of the congregacion, was fyue score hūdieth weight, a thousande, seven hūdieth, fyue and seuentye Sycles, after þe Cycle of the Sanctuary: so many heades so many half Sycles, after the Cycle of the Sanctuary, of all that were nombred from twentye yere olde and aboue, euen sixe hūdieth thousande, thre thousande, fyue hūdieth and fiftie.

Of the fyue score hūdieth weight of syluer, were cast the sockettes of the Sanctuary, and the sockettes of the wayle, an hūdieth sockettes of the fyue score hūdieth weight, an hūdieth weight to euery sockette. Of the thousande, seven hūdieth and fyue and seuentye Sycles were made the knoppes of the pilers (and their heades ouerlayed) and their whoopes.

As for the Waue offeringe of brasse, it was seuentye hundieth weight, two thousande and foure hundieth Syces: Wherof we remade the sokettes in the dore of the Tabernacle of wytnesse, and the brasen altare, and the brasen gredyon thereto, and all the vessels of the altare, and the sokettes of the courtte rounde aboute, and the sokettes of the courtte gate, all of yales of the habitation, and all of yales of the courtte rounde aboute.

The XXXIX. Chapter.



Exo 39.2

Of the yalowe sylke, scarlet, and purple, they made Arons mynistringe vestimentes, to do seruyce in the Sanctuary, as the LORDE commaunded Moses.

And he made the ouerbody cote, of golde, yalowe sylke, scarlet, purple, and whyte twyned sylke, and beet the golde in to thinne plates, and cut it in to wyres, that it might be wrought amonge the yalowe sylke, scarlet, purple and whyte sylke, and made it so, that the ouerbody cote came together by the edges on both the sydes. And his gyrdel was after the same craft and worke: ent of golde, yalowe sylke, scarlet, purple and whyte twyned sylke, as the LORDE commaunded Moses.

And they wrought two Onix stones, set rounde aboute with golde, grauen by the stone grauer with the names of the childre of Israel: and fastened them vpon the shulders of the ouerbody cote, that they might be stones of remembraunce vnto the childre of Israel, as the LORDE commaunded Moses.

And they made the breslappes after the craft and worke of the ouerbody cote: of golde, yalowe sylke, scarlet, purple, and whyte twyned sylke, so that it was foure square and double, an hande bredth longe and brode, and fylled it with foure rowes of stones. The first rowe was a Sardis, a Topas, and a Sma

ragde. The secōde: a Ruby, a Saphyre, a Dyamonde. The thirde: a Ligure, a Achat, and an Amatis. The fourth: a Turcas, an Onix, and a Jaspis: closed rounde aboute with golde in all the rowes. And the stones stode after the twolue names of the childre of Israel, grauen by the stone grauer, every one with his name, accordinge to the twolue trybes.

And vpon the breslappes they made wythen cheynes of pure golde, and two hokes of golde, and two golderynges, and fastened the two ruynges vpon the two edges of the breslappes: and two wythen cheynes put they in the two ruynges vpon the corners of the breslappes. But the two endes of the wythen cheynes put they to the two hokes, and fastened them vpon the corners of the ouerbody cote, one euer agaynst another.

And they made two other ruynges of golde, and fastened them to the other two corners of the breslappes by the edge of it, that it mighte hange vpon the out syde of the ouerbody cote. And they made yet two other golderynges, which they put beneth vpon the two corners of the ouerbody cote, one euer agaynst another, where the ouerbody cote ioyneth together, that the breslappes might be fastened by his ruynges vnto the ruynges of the ouerbody cote with a yalowe lace, that it mighte lye close vpon the ouerbody cote, and not be lonsed from the ouerbody cote, as the LORDE commaunded Moses.

And he made the tuncle vnto the ouerbody cote, wrought all of yalow sylke, and the hole therof above in the myddest, and a bonde fold together rounde aboute the hole, that it shulde not reme. And beneth vpon the hemme of it, they made pomgranates of yalow sylke, scarlet, purple, and whyte twyned sylke: and they made belles of pure golde, which they put betwixte the pomgranates rounde aboute vpon the hemme of the tuncle, a bell and a pomgranate, a bell and a pomgranate rounde aboute, to do seruyce in, as the LORDE commaunded Moses.

And they made albes also wrought of whyte sylke for Aaron and his somes, and mytter of whyte sylke, and the goodly bonettes of whyte sylke, and breeches of twyned whyte linnen, and the girdle of needle worke euen of whyte twyned sylke, yalow sylke, scarlet, and purple, as the LORDE commaunded Moses.

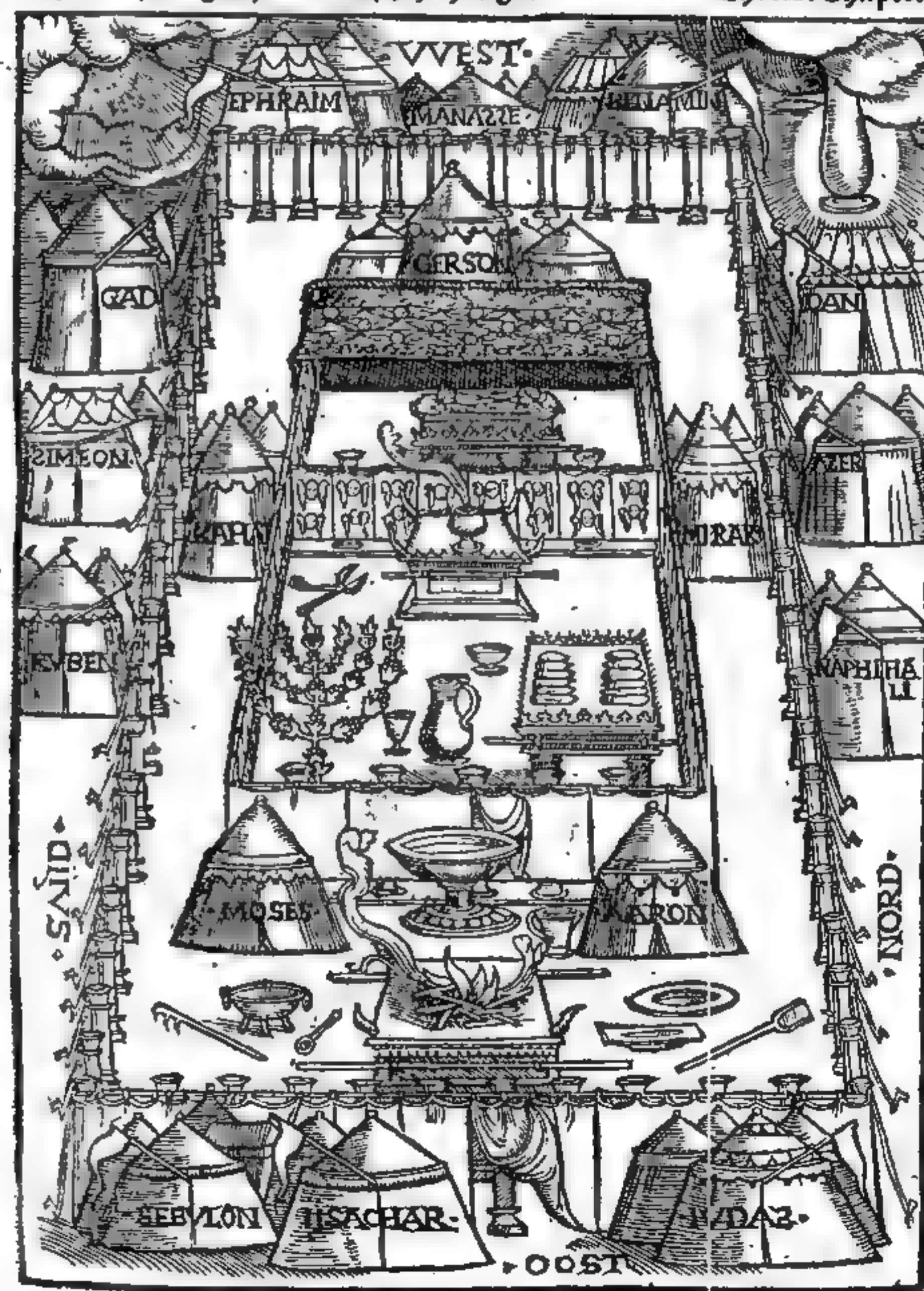
They made the foreheade plate also to the holy crowne, of pure golde, and wrote therein with grauen worke the holynes of the LOR

DE, and fastened a yalowe lace theron, to tye it vnto the mytter above, as the LORDE commaunded Moses.

Thus the whole worke of the habitation of the Tabernacle of wytnesse, was synished. And the childre of Israel dyd all that the LORDE commaunded Moses, and brought the habitation vnto Moses: the Tabernacle and all the apparell therof, the buttons, bordes, barres, pilers, sokettes, the couerynge of reedshymmes of rammes, the couerynge of dooshymmes, and the vayle, and Arke of wytnesse with the staves therof, the Mercysate, the table and all his apparell, and the shewbried, the candilstick, and the lampes prepared, and all his apparell, and oyle for the lightes, the golden altare, the anoyntinge oyle and incense, the hangin

ge in the Tabernacle dore, the brasen altare, and his brasen gredyon with his staves, and all his apparell, and laner with his foote, the hangynges of the courtte to the pilers and sokettes therof, and hangynges in the courtte gate with his pilers and nales, and all the ordynaunce for the seruyce of the habitation of the Tabernacle of wytnesse, and mynistringe vestimentes of Aaron the prest, to do seruyce in the Sanctuary, and the garnitures of his somes, and they mighte execute the prestes office. Accordinge to all that the LORDE commaunded Moses, and so dyd the childre of Israel in all this seruyce. And Moses sawe all the worke, and they dyd as the LORDE had commaunded, and he blessed them.

The XL. Chapter.



And the LORDE spake vnto Moses, and sayde: In the first daye of the first moneth shalt thou set up the habitation of the Tabernacle of wytnesse, and shalt put the Arke of wytnesse therein, and hange the vayle before the Arke. And thou shalt bringe in the table, and garnish it, and bringe in the candilstick, and put the lampes theron. And the golden altare of incense shalt thou set before the Arke of wytnesse, and hange vpon the hangynges in the dore of the habitation. But the altare of burnt offeringe

ges shalt thou set before the doore of the habitation of the Tabernacle of wytnesse: & the lauer betwixte the Tabernacle of wytnesse and the altare, and put water therin, & set the courte rounde aboute, and hange vp the hanginge in the courte gate.

B And thou shalt take the anyntynge oyle, and anynt the habitation and all that is there in, and shalt consecrate it, and all y apparel therof, that it maye be holy. And thou shalt anynt the altare of burntofferynge and all his vessels, and consecrate it, that it maye be most holy. The lauer also & his fote shalt thou anynt & consecrate.

Exo. 29. 2 And thou shalt brynge Aaron & his sonnes vnto the doore of the Tabernacle of wytnesse, and wash them with water, & put the holy vestimentes vpon Aaron, and anynt him, and consecrate him, that he maye be my prest. And thou shalt brynge his sonnes also, and put the albes vpon them, and anynt them, as thou hast anynted their father, & they maye be my prestes. And this anyntinge shall they haue for an euerlastinge presthode amonge their posterities. And Moses dyd all as the LORDE commaunded him.

C Thus was the Tabernacle set vp in the seconde yeare vpon the first daye of the first moneth. And whan Moses reared it vp, he fastened y skettes and the bordes, and barres, and set vp the pilers, and spied out the tent ouer the habitation, and put the conerynge of the tent aboue an hye, as the LORDE commaunded him. And he toke the wytnesse, and layed it in the Arke, and put y staves in the Arke, and set the Mercysate aboue vpon the Arke, and brought the Arke in to the habitation, and hanged the vayle before the Arke of wytnesse, as the LORDE commaunded him.

And he set the table in the Tabernacle of wytnesse, in the corner of the habitation vpon the north syde without the vayle, and prepared bred theron before y LORDE, as the LORDE commaunded him.

D And he set in the candilsticke also, euen ouer agaynst the table, in the corner of the habitation vpon the south syde, and put the

lampes theron before y LORDE, as the LORDE commaunded him. And the golden altare set he in also before the vayle, and burnt swete incense theron, as the LORDE commaunded him. And hanged vp the hanginge in the Tabernacle doore. As for the altare of burntofferynge, he set it before the doore of the habitation of y Tabernacle of wytnesse, and offred burntofferynge and meate offerynge theron, as the LORDE commaunded him.

And the Lauer set he betwixte the Tabernacle of wytnesse and y altare, and put water therin to wash withall. And Moses, Aaron and his sonnes washed their hādes and sete ther at: for they ought to wash the, when they wente in to the Tabernacle of wytnesse, or whan they wente vnto the altare, as the LORDE commaunded him.

And he set vp the courte rounde aboute the habitation and the altare, and hanged vp y hanginge in y courte gate. Thus Moses fynished the whole worke.

Then a cloude covered y Tabernacle of wytnesse, and the glory of the LORDE fylled the habitation. And Moses coulde not go in to the Tabernacle of wytnesse, whyle the cloude abode theron, and the glory of y LORDE fylled the habitation.

And whan the cloude remoued from the habitation, then wente the children of Israel forth, as oft as they toke their iourney. But yf the cloude remoued not, then toke not they their iourney, tyll the daie that it remoued: for in the daye tyme was the cloude of the LORDE vpon the habitation, & in the night season was fyre therin, in y sight of all y house of Israel, in all their iourneis.

The ende of the seconde boke of Moses, called Exodus.

The thirde boke of Moses, called Leviticus.

What this boke conteyneth.

- Chap. i.** The ordie and vse of burntofferynge, whether it be of small or greate catell, or of foules.
- Chap. ii.** Of meatofferynge with fyne flour, &c.
- Chap. iii.** Of deedofferynge, otherwyse called healthofferynge, peace offerynge, or thankofferynge, and of the fatt.
- Chap. iiii.** The offeringe for the synne of a prest, of the whole congregacion, of the ruler, or of any other meane man.
- Chap. v.** The offeringe for swearinge, for an erreure or ignorance.
- Chap. vi.** Of daylie burntofferynge & other oblations: The offeringe of the prest in the daye of his anyntinge.
- Chap. vii.** Of thankofferynge. Of the fatte bloude, and of the anyntinge of the prestes.
- Chap. viii.** Of the anyntinge and consecracyng of Aaron and of his sonnes.
- Chap. ix.** How Aaron and his sonnes offred for synne, & how the fyre of God consumed the burntofferynge.
- Chap. x.** The death of Nadab & Abihu. The prestes were forbydden to drynke wyne, and their portion of the offerynge appoynted them.
- Chap. xi.** Of cleane and vncleane beastes & foules.
- Chap. xii.** Of the vncleannesse of a woman in childe bedd, of hir clensynge or purification & of hir offeringe.
- Chap. xiii.** Of Leprosy or Mezell.
- Chap. xiiii.** The clensynge of lepers, and of their offeringe.
- Chap. xv.** Of all maner of vncleane fluxes or yssues, both of men and women.
- Chap. xvi.** How might not allowe go in to the Sanctuary. Of the two goates. Of fasting in the seuenth moneth.
- Chap. xvii.** All offerynge were first brought to the Tabernacle doore. No bloude nor deede caryon was to be eaten.
- Chap. xviii.** The degrees of consanguynite and affynite: And what women men ought not to marrye.
- Chap. xix.** Dynette and many commaundementes and statutes.
- Chap. xx.** To gene sede vnto Moloch, & other vnlaful thinges are forbydden.
- Chap. xxi.** How cleane and vndeifyled the prestes ought to lyue.
- Chap. xxii.** How the prestes and their householdes ought to be: & how the offerynge ought to be vsed.
- Chap. xxiii.** Of the holy dayes and hye feastes: namely, the Sabbath, Easter, Whytsondaye (otherwise called the feast of wekes) the feast of Tabernacles, &c.
- Chap. xxiiii.** Of the oyle for the lampes and lightes. Of the shewbred. Punysment for cursynge and blasphemye.
- Chap. xxv.** Of the rest of the seuenth yeare, &

libertye of the fiftieth yeare, otherwyse called the yeare of Iubyle, the yeare of hornes blowing, or the trumpet yeare.

Chap. xxvi. Swere & lowynge promyses of God for all soch, as wyl kep his commaundement: Agayne, & Maruelous foreplages are threatened vnto them, that wyl not harken to his worde.

Chap. xxvii. Of vowes, and of the fre yeare. Of redemyng or lowynge out agayne of catell or londe, that a man promyseth, voweth or dedicateth vnto the LORDE.

The first Chapter.



And the LORDE called Moses, and spake vnto him out of y Tabernacle of wytnesse, and sayde: Speake vnto y childre of Israel, & saie vnto them: Who so euer amonge you wyl brynge an offeringe vnto the LORDE, let him brynge it of y catell, euen of the oxen, & of the shepe.

If he wyl brynge a burntofferynge of y oxen or greate catell, he let him offre a male without blemyshe, before y doore of the Tabernacle of wytnesse, to reconyle him self before the LORDE, & let him laye his hande vpon the heave of the burntofferynge, then shal he be reconcyled, so y God shalbe mercifull vnto him.

And he shall kyll the yonge ore before y LORDE: and y prestes Aarons sonnes shal brynge the bloude, and sprentle it rounde aboute vpon the altare, that is before the doore of the Tabernacle of wytnesse. And the slayne shalbe slayne from of the burntofferynge, and it shalbe hewen in peces. And the sonnes of Aaron the prest shal make a fyre vpon the altare, and laye wod aboue theron: and y peces, the heade, and the fatt shal they laye vpon the wodd that lyeth vpon y fyre on the altare. But y bowels & legges shal be washsen with water, and the prest shal burne altogether vpon the altare for a burntacrifice: this is an offeringe of a sweete sauoure vnto the LORDE.

If he wyl offre a burntacrifice of the small catell, that is, of the lambes or goates, then let him offre a male without a blemyshe. And he shall kyll it before the LORDE, euen at the corner of the altare on the north syde before y LORDE. And the prestes Aarons sonnes shal sprentle his bloude rounde aboute vpon y altare, and it shal be hewen in peces. And the prest shal laye them with the heade and the fatt, vpon the wodd that

lyeth vpon the fyre on the altare. But the bowels and y legges shal be wasshen with water. And y prest shal offre it altogether, and burne it vpon y altare for a burnesacrifice. This is an offeringe of a swete sauoure vnto the LORDE.

D But yf he wil offre a burnesacrifice of y foules vnto the LORDE, then let him offre it of the turtill doves or of y yonge pigeons. And the prest shal brynge it vnto the altare, and wyng the neck of it a sunder, that it maye be burnt vpon the altare, and let the bloude of it rume out vpon the sydes of the altare, and the croppe of it with the fethers shalbe cast vpon the heape of asshes besyde the altare towarde the east, and he shall deuyde the wynges of it, but not breake the cleane of. And thus shall the prest burne it vpon the altare, euen vpon the wodd that lyeth vps the fyre, for a burnesacrifice. This is an offeringe of a swete sauoure vnto the LORDE.

The II. Chapter.

Whan a soule wyll offre a meatofferinge vnto the LORDE, then shal it be of fyne floure, and he shal poure oyle vpon it, and put frankencense thereon, z so brynge it vnto Aarons sonnes the prestes. Then shal one of them take his handfull of the same floure, and oyle with all the frankencense, and burne it for a remembraunce vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. As for y remnant of the meatofferinge, it shalbe Aarons and his sonnes. This shalbe y most holy of the offeringes of the LORDE.

Leui. 10. d

B But yf he wyll brynge a meatofferinge of that which is baken in the oven, then let him take swete cakes of wheate, mixte with oyle, and unleueded wafers anoynted with oyle. Where theles yf thy meatofferinge be enythinge of that which is fryed in the panne, then shal it be of fyne swete floure myrte with oyle: And thou shalt cut it in peces, z poure oyle thereon: so is it a meatofferinge. But yf thy meatofferinge be oughe broyled on the gredyon, then shalt thou make it of fyne floure with oyle. And the meatofferinge that thou wilt make of soch thinges for the LORDE, shalt thou brynge vnto y prest, which shal brynge it vnto the altare, z shal heue vp the same meatofferinge for a remembrance, and burne it vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. As for the remnant, it shal be Aarons and his sonnes. This shal be the most holy of the offeringes of the LORDE.

All the meatofferynges that ye wil offre vnto the LORDE, shal ye make without lea. For there shal no leue nor hony be burne for an offeringe vnto the LORDE. But for the offeringe of the firstlinges shal ye offer the vnto the LORDE. Where theles they shal come vpon no altare for a swete sauoure.

All thy meatofferynges shalt thou sak. And thy meatofferynge shal neuer be with out y salt of the couenaunt of thy God: for in all thy offeringes shalt thou offre salt.

But yf thou wilt offre a meatofferynge of the first frutes vnto y LORDE, then shalt thou drye that which is grene, by the fyre, z beate it small, and so offre the meatofferynge of thy first frutes. And thou shalt put oyle vpon it, and laye frankencense thereon, so is it a meatofferynge. And then shall the prest beate it, and burne of the oyle with all the frankencense for a remembrance. This is an offeringe vnto the LORDE.

The III. Chapter.

Whan yf his offeringe be a deedofferinge of greate catell (whether it be ore or come) then shal he offre soch as is without blemish before the LORDE, z shal laie his hande vpon the heade of it, and kyll it before the dore of the Tabernacle of wytnesse. And the prestes Aarons sonnes, shall sprentle the bloude rounde aboute vpon the altare, and shal offre of y deedofferynge vnto the LORDE: namely, all the fat that is within, and the two kydneyes with the fat that is thereon vpon the loynes, and the net on the leuer vps the kydneyes also. And Aarons sonnes shal burne it vpon the altare for a burntofferynge, euen vpon the wodd that lyeth on the fyre. This is an offeringe of a swete sauoure vnto the LORDE.

If his deedofferynge be of small catell, whether it be male or female, it shal be without blemish: If it be a lambe, then shal he brynge it before the LORDE, z shal laie his hande vpon the heade of it, and sleve it before the Tabernacle of wytnesse. And Aarons sonnes shal sprentle his bloude rounde aboute vpon the altare, and so offre of the deedofferynge vnto the LORDE: namely, the fat of it, all the rompe with the backe, and the fat that couereth the bowels, with all y fat that is within, and the two kydneyes with the fat that is thereon vpon the loynes, z the net on the leuer vpon the kydneyes also. And the prest shal burne it vpon the altare, for y meate of the offeringe vnto y LORDE.

But yf his offeringe be a goate, and bryng it before the LORDE, he shal laie his

hande vpon the heade of it, and kyll it before the Tabernacle of wytnesse. And Aarons sonnes shal sprentle the bloude rounde aboute vps the altare, z shal offer therof a sacrifice vnto the LORDE: namely, the fat y conereth the bowels, and all the fat y is within, the two kydneyes with the fat that is thereon vpon the loynes, z the net on the leuer vpon the kydneyes. And the prest shal burne it vps the altare, for the meate of the sacrifice to a swete sauoure.

All the fatt is the LORDES. Let this be a perpetuall lawe amonge yd posterities in all youre dwellynges, that ye eate no fatt, ner bloude.

The III. Chapter.

When the LORDE spake vnto Moses, z sayde: Speake vnto the childre of Israel, and saye: Whan a soule synneth thorow ignorance in any commaundment of the LORDE, which he ought not to do: As namely, yf a prest which is anoynted, synne, that he make the people do amysse, he shall brynge for y synne that he hath done, a yonge bullocke without blemish vnto the LORDE for a synofferynge. And the bullocke shal he brynge to the dore of the Tabernacle of wytnesse before the LORDE, z laie his hande vps his heade, z kyll him before y LORDE. And y prest y is anoynted, shal take of his bloude, z brynge it into the Tabernacle of wytnesse. And he shall dyppe his synger in to the bloude, z sprentle therewith seuen tymes before the LORDE, towarde the vayne of y holy. And he shal put of the same bloude vpon the homes of the altare of incense, y stondeth before y LORDE in the Tabernacle of wytnesse: z all the bloude of the bullocke shal he poure vpon the botome of the altare of burntofferings, y stondeth at the entrin ge in of y Tabernacle of wytnesse. And all the fat of the synofferynge shal he heue vp: namely, the fat y conereth the bowels, z all the fat y is within, y two kydneyes with the fatt that is thereon vpon the loynes, and the net on the leuer vpon the kydneyes also (like as he heueth it from the ore in the deedofferynge) and shal burne it vpon the altare of burntofferings. But the sleyme of the bullocke, and all the fleshy, with the heade z legges, z the bowels and the donge, shal he carry altogether out of the hoost, in to a cleane place, where y asshes are poured out, z shal burne it vpon wodd with fyre.

Whan the whole congregacion of Israel synneth thorow ignorance, z the dede be hyd from their eyes, so y they do ought agaynst

eny of the commaundementes of the LORDE, which they shulde not do, z come afterwarde to the knowlege of the synne that they haue done, they shal brynge y yonge bullocke for a synofferynge, and set him before y dore of y Tabernacle of wytnesse. And the Elders of the congregacion shal laye their handes vpon his heade before the LORDE, z kyll y bullocke before the LORDE. And y prest y is anoynted shal brynge of y bullockes bloude in to the Tabernacle of wytnesse, z dyppe ther in with his synger, and sprentle therewith seuen tymes before the LORDE, eue before the vayne of the holy. And shal put of the bloude vpon the homes of the altare, y stondeth before the LORDE in the Tabernacle of wytnesse: z all y other bloude shal he poure vps the botome of y altare of burntofferings, y stondeth before the dore of y Tabernacle of wytnesse. But all his fatt shal he heue vp, z burne it vps the altare: z shal do with this bullocke, as he dyd with y bullocke of the synofferynge: Thus the prest shal make an attonement for them, z it shal be foregouen them. And the bullocke shal he brynge without the hoost, and burne him, as he brennt y first bullocke. This shalbe y synofferynge of the congregacion.

Whan a pryncce synneth, z doth agaynst the commaundement of the LORDE his God, y he ought not to do, z offendeth ignorantly, z cometh to the knowlege of his synne y he hath done, he shal brynge for his offeringe an he goate without blemish, z laye his hande vps the goates heade, z slaye him in y place where y burntofferings are slayne before y LORDE. The shal y prest take of y bloude of y synofferynge w his synger, and put it vpon the altare of burntofferings, z poure the eether bloude vpon the botome of the altare of burntofferings. But all the fatt of it shal he burne vps the altare, like as the fatt of the healt offeringe. And so the prest shal make an attonement for his synne, and it shal be foregouen him.

Whan a soule of y comon people synneth ignorantly, doinge eny thinge agaynst the commaundement of the LORDE, y he ought not to do, z so offendeth, z cometh to y knowlege of the synne y he hath done, he shal brynge for his offeringe a she goate without blemish, for the synne y he hath done, and shal laye his hande vpon the heade of the synofferynge, z slaye it in the place of the burntofferings. And the prest shal take of the bloude w his synger, z put it vpon the homes of y altare of burntofferings, z poure

all the bloude vpon the botome of the altare. But all the fat of it shal he take awaye, like as he taketh awaye the fat of the deuo-offerynge, and shal burne it vpon the altare for a swete sauoure vnto the LORDE. And so shal the prest make an attonement for him, and it shal be forgiven him.

But yf he brynge a lambe for a synofferynge, then let him brynge a female without blemish, and laye his hande vpon the head of the synofferynge, & kyll it for a synofferynge, in the place where the burntofferings are slayne. And the prest shal take of the bloude wth his synger, & put it vpon the hornes of the altare of burntofferings, & poure all the bloude vpon the botome of the altare. But all the fat therof shal he take fro it, like as he dyd the fat of the lambe of the healthofferynge, & shal burne it vpon the altare for the LORDES sacrifice. And so yf prest shal make an attonement for the synner that he hath done, and it shal be forgiven him.

The V. Chapter.

Whan a soule synneth, & he heare a cursyng, and is wytnesse therof, or hath sene it, or knowe it, & telleth it not, he is giltye of a trespass. Or whan a soule toucheth any vncleane thinge, whether it be of a rion of an vncleane beast, or catell, or worme, & was not aware of it, he is vncleane, and hath offended. Or whan he toucheth an vncleane man (what vncleanness so euer a man is defyled withall) & was not aware of it, & afterwarde cometh to the knowledge therof, yf same hath offended. Or whan a soule sweareth, so yf he pronounceth wth his mouth to do euell or good (what so euer it be that a man pronounceth wth an ooth) & was not aware of it, & afterwarde cometh to the knowledge therof, he hath offended in one of these.

Now whan it so is, yf he hath offended in one of these, & is enformed therof, what he hath synned, he shal bringe vnto the LORDE for his trespass of this his synne yf he hath done, a female from the flocke, either a yewe or a she goate for a synofferynge: so shal the prest make an attonement for him concerning his synne. But yf he be not able to brynge a shepe, then let him brynge vnto the LORDE for his offence that he hath done, two turtill doves or two yonge pigeons: one for a synofferynge, the other for a burntofferunge, and brynge them to the prest: Which shal make the first a synofferynge, and first wrynge the neck of it, so that he plucke it not cleane of, and sprenkle with the bloude vpon the sydes of the altare, and let the residue

of the bloude blede out vpon the botome of the altare: This is the synofferynge. As for the other, he shal make it a burntofferunge, after the maner therof. And thus shal the prest make an attonement for him concerning the synne that he hath done, & it shal be forgiven him. But yf he be not able to brynge two turtill doves or two yonge pigeons, then let him brynge his offerunge for his synne, a tenth deale of an Ephra of syne floure for a synofferynge. But he shal put no oyle theron, ner laye frankincense vpon it, for it is a synofferynge. And he shal brynge it vnto the prest, & yf prest shal take his hand full of it for a remembraunce, and burne it vpon the altare for an offerunge vnto the LORDE. This is a synofferynge. And so shal the prest make an attonement for him, concerning his synne that he hath done, & it shal be forgiven him. And the remnant shal be the prestes, like a meatofferynge.

And the LORDE spake vnto Moses, & sayde: If a soule trespass, so yf thorow ignorance he offendeth in any thinge yf is halowed vnto the LORDE, he shal brynge his trespassofferynge vnto the LORDE, euen a ramme from the flocke without blemish, worth two Syckles of syluer, after the Syckle of the Sanctuary, for a trespassofferynge: and so he what he hath offended in the halowed thinge, he shal make restitution, & geue the fifth parte more thereto. And he shal deliuer it vnto the prest, which shal make an attonement for him wth the ramme of the trespassofferynge, & it shal be forgiven him.

Whan a soule synneth, and doeth oughte agaynst any commaundment of the LORDE, yf he shulde not do, & is informed therof, he hath trespassed, & is giltye of the synne. And he shal brynge from the flocke a ramme without blemish, which is worth a trespassofferynge vnto the prest, which shal make an attonement for him concerning his ignorance which he dyd, and was not aware, and it shal be forgiven him. This is the trespassofferynge, because he trespassed agaynst the LORDE.

And the LORDE talked with Moses, and sayde: Whan a soule synneth, & trespasseth agaynst the LORDE, so that he denyeth vnto his neighbour that which he gaue him to kepe, or that was put vnder his hande, or that he hath violently taken awaye, or gotten vnrightheously, or founde that was lost, and denyeth it with a false ooth, what so euer it be, wherein a man synneth agaynst his neighbour. Now whan it cometh so

to passe, that he synneth after this maner, & trespasseth, he shal restore agayne that he toke violently awaye, or gat wrongeously, or that was geuen him to kepe, or that he hath founde, or what so euer it be aboute yf which he hath sworne falsely, he shal restore it agayne whole altogether, and geue the fifth parte more thereto, euen to him that it belonged vnto, the same daye that he geueth his trespassofferynge. But for his trespass he shal brynge for the LORDE (euen vnto the prest) a ramme from the flocke without blemish, that is worth a trespassofferynge. Then shal the prest make an attonement for him before the LORDE, and all that he hath synned in, shal be forgiven him.

The VI. Chapter.

And the LORDE spake vnto Moses, and sayde: Commaunde Aaron and his sonnes, and saye: This is the lawe of the burntofferunge. The burntofferunge shal burne vpon the altare all night vntill the mornynge. But the fyre of the altare onely shal burne theron. And yf prest shal put on his linnen albe, and his linnen breeches vpon his flesh, and shal take vp the asshes, that the fyre of the burntofferunge vpon the altare hath made, and shal poure them besyde the altare. Then shal he put of his rayment, and put on other rayment, and carry out the asshes without the hoost, into a cleane place.

The fyre vpon the altare shal burne, and neuer go out. The prest shal kyndle wode theron euery mornynge, and dreffe the burntofferunge vpon it, and burne the fat of the deuo-offerynges theron. The fyre shal euer burne vpon the altare, and neuer go out.

And this is the lawe of the meatofferynge, which Aarons sonnes shal offre before the LORDE vpon the altare. One of them shal haue his handfull of syne floure of the meatofferynge, and of the oyle, and all the frankincense that lyeth vpon the meatofferynge, and shal burne it vpon the altare for a swete sauoure a remembraunce vnto the LORDE. As for the remnant, Aaron and his sonnes shal eate it, and vncleanned shal they eate it in the holy place, namely, in the courte of the Tabernacle of witness. With leue shal they not take their porcion, which I haue geuen them of my offerunges. It shal be vnto them most holy, as the synofferynge and trespassofferynge. All the males amonge the children of Aaron shal eate of it. Let this be a perpetuall lawe for youre posterities in the sacrifices of the LORDE.

No man shal touch it, excepte he be consecrated.

And the LORDE spake vnto Moses, and sayde: This shal be the offerunge of Aaron and of his sonnes, which they shal offre vnto the LORDE in the daie of their anoyntinge. The tenth parte of an Ephra of syne floure for a meatofferynge daylie, the one half parte in the mornynge, the other half parte at euen. In the panne with oyle shal thou make it, and brynge it fryed, and in peeces shal thou offer it for the swete sauoure of the LORDE. And the prest which amonge his sonnes shal be anoynted in his steade, shal do this. This is a perpetuall dewtye vnto the LORDE. It shal be burne altogether: for all the meatofferunges of the prest shal be consumed with the fyre, and not be eaten.

And the LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: This is the lawe of the synofferynge. In the place where thou slayest yf burnt offerunge, shal thou slay the synofferynge also before the LORDE. This is most holy.

The prest that offereth the synofferynge, shal eate it in the holy place, in the courte of the Tabernacle of wytnesse. No man shal touch yf flesh therof, excepte he be halowed. And yf any garment be sprentled with the bloude of it, it shal be washed in the holy place. And the earthe pot that it is sodden in, shal be broken. But yf it be a brasen pot, it shal be scoured, and rased with water. All yf males amonge the prestes shal eate therof, for it is most holy. Notwithstandinge all yf synofferynge whose bloude is brought in to the Tabernacle of wytnesse to make an attonement, shal not be eaten, but burnt with fyre.

The VII. Chapter.

And this is the lawe of the trespassofferynge, and it shal be most holy. In the place where the burntofferunge is slayne, shal the trespassofferynge be slayne also, & there shal of his bloude be sprentled rounde aboute vpon the altare. And all his fat shal be offered: the rompe and the fat yf couereth the bowels, the two kydneyes with the fat yf is theron vpon the loynes, and the net on the leuer vpon the kydneyes also. And the prest shal burne it vpon the altare for an offerunge vnto the LORDE. This is a trespassofferynge.

All the males amonge the prestes shal eate it in the holy place, for it is most holy: euen as the synofferynge, so shal the trespassofferynge.

ferynge be also, they shall both haue one lawe: and it shal be the prestes, that reconceyth ther wth. Loke which prest offereth eny mans burnt offeringe, the sleyme of the same burnt offeringe that he hath offered, shal be his. And every meat offeringe that is bakten in the oven, rested vpon the greddyron, or fryed in the panne, shal be the prestes & offereth it. And every meat offeringe & is myngled with oyle, or drye, shal belonge vnto all Aaron sonnes, vnto one as well as another.

B And this is & lawe of the health offeringe, that is offered vnto the LORDE. If they wyll offre a sacrifice of thanksgyvinge, then shal they offre unleuened cakes mingled with oyle, and swete wafers straked ouer with oyle, and fryed cakes of fyne flour mingled with oyle. This offeringe also shal they brynge vpon a cake of leuened bred, to the thank offeringe of his health offeringe: and of them all he shal offre one for an heue offeringe vnto the LORDE. And it shal be the prestes, that sprentleth the bloude of the health offeringe. And the flesh of the thank offeringe in his health offeringes, shal be eaten the same daye that it is offered, and there shall nothinge be left ouer vntyll the morninge.

Leui. 19. b And whether it be a vowe or a fre wyl offeringe, it shal be eaten the same daye that it is offered: yf oughte be left ouer vntyll the morninge, yet maye it be eaten. But loke what remaineth vnto y^e thirde daye of the flesh that is offered, it shal be brent with the fyre. And yf eny man vpon the thirde daie eate of y^e offered flesh of his health offeringe, he shall not be accepted that offered it. Whether shall it be rekened vnto him, but it shal be refused. And loke which sonle eateth therof, the same is gilty of a mysdede.

C And the flesh that toucheth eny vncleane thinge, shal not be eaten, but burnt with the fyre. But who so euer is cleane of body, shal eate of the flesh: and the soule that eateth of & flesh of y^e health offeringe which belongeth vnto the LORDE, his vncleannes be vpon him, and he shal be roted out from amonge his people.

And when a soule toucheth eny vncleane thinge, whether it be an vncleane man, catell, or eny other abhominacion that is, and eateth of the flesh of the burnt offeringe, that belongeth vnto the LORDE, the same shal be roted out from amonge his people.

And the LORDE talketh with Moses,

and sayde: Speake vnto the children of Israel, & saye: Ye shall eate no fat of oxen, lambes, and goates: neuerthelesse the fat of it that dyeth alone, and of such as is come of wyld beasts, that maye ye occupye to all maner of vyses, but ye shall not eate it.

For who so euer eateth the fat of & beest that is geuen vnto the LORDE for an offeringe, the same soule shal be roted out from his people. Moreover, ye shall eate no bloude, nether of catell, ner of foules, where so euer ye dwell. What soule eateth eny bloude, the same shall be roted out from his people.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Who so wyll offre his health offeringe vnto the LORDE, the same shall also brynge with all, that belongeth vnto & health offeringe for the LORDE. But he shall brynge it with his hande for the offeringe of the LORDE: namely the fat vpon the brest shall he brynge, with the brest, to be a Wave offeringe before the LORDE. And the prest shall burne the fat vpon the altare, and the brest shal be Arons and his sonnes.

And the right shulder shal they geue vnto the prest for a gift of their health offeringes. And loke which of Arons sonnes offereth the bloude of the health offeringes, and the fat, the same shall haue the right shulder for his parte. For the Wavebrest and the heueshulder haue I taken of the children of Israel, and of their health offeringes, and haue geuen them vnto Aaron the prest and vnto his sonnes for a perpetuall dewtye.

This is the anoyntinge of Aaron and of his sonnes, of the offeringes of the LORDE, in the daye whan Moses presented them to be prestes vnto the LORDE, what tyme as the LORDE commaunded (in the daye whan he anoynted them) to be geuen them of the children of Israel for a perpetuall dewtye, and vnto all their posterities. And this is the lawe of the burnt offeringe, of the meat offeringe, of the syn offeringe, of the trespass offeringe, of the offeringe of consecracion, and of the health offeringes, which the LORDE commaunded Moses vpon mount Sinai, in the daye whan he gaue him in commandement vnto the children of Israel, to offre their offeringes vnto & LORDE in the wyldernes of Sinai.

The VIII. Chapter.



A And the LORDE spake vnto Moses, & sayde: Take Aaron and his sonnes wth him, & their vestimentes, & the anoyntinge oyle, & a bullocke for a syn offeringe, two rammes, and a maunde with unleuened bred, and call the whole congregacion together, before the doore of the Tabernacle of wytnesse. Moses dyd as the LORDE commaunded him, and gathered the congregacion together vnto the doore of & Tabernacle of wytnesse, and sayde vnto them: This is it, that the LORDE hath commaunded to do.

B And he toke Aaron and his sonnes, and washed them with water, and put the albe vps^{on} him, and girde him with the girdell, and put vpon him the yalowe tunicle, and put the overbody cote vpon him, and girde him vpon the overbody cote, & put the brest lappetheron, and in & brest lappe light and perfectnesse. And set the mycer vpon his heade. And vpon the mycer euen aboue his fore heade, put he a plate of golde on the holy crowne: as & LORDE commaunded Moses.

Exo. 28. d And Moses toke the anoyntinge oyle, & anoynted the habitation, and all that was therein, and consecrated it, and sprentled therewith seue tymes vpon the altare, and anoynted the altare with all his vessels, the lauer with his fore, that it might be consecrated: and poured the anoyntinge oyle vpon Arons heade, and anoynted him, & he might be consecrated.

C And he brought Arons sonnes, and put albes vpon them, and girde them with the girdle, and put bonettes vpon their heades, as the LORDE commaunded him.

And he caused brynge a bullocke for a syn offeringe. And Aaron with his sonnes layed their handes vpon his heade, and then was he slayne. And Moses toke of the bloude, &

put it vpon the homes of the altare rounde aboute with his synger, and purified the altare, and poured the bloude vpon the botome of the altare, and consecrated it, that he might reconceyle it. And toke all the fat vps^{on} the bowels, the nett vpon the leuer, and the two kydneys with the fat thereon, and burned it vpon the altare. But the bullocke wth his sleyme, flesh, & donge, burned he with fyre without the hoost, as the LORDE commaunded him. **Exo. 29.**

And he brought a ramme for a burnt offeringe. And Aaron wth his sonnes layed their handes vpon his heade, & then was he slayne. And Moses sprentled of y^e bloude vpon the altare rounde aboute, hewed the ramme in peces, and burnt the heade, the peces, and the fatt. And washed the bowels and the legges with water, and so burnt & whole ramme vps^{on} the altare. This was a burnt offeringe for a swete sauoure, euen a sacrifice vnto the LORDE, as the LORDE commaunded him. **Exo. 29.**

He brought also the other ramme of the offeringe of the consecracion. And Aaron with his sonnes layed their handes vpon his heade, and then was it slayne. And Moses toke of his bloude, and put it vpon the tynpe of Arons right eare, and vpon the thumb of his right hande, and vpon the greates toe of his right fore.

And he brought Arons sonnes, and put of the bloude vpon the tynpe of the right eare of them, and vpon & thombes of their righte handes, and vpon the greates toes of their righte fete, and poured the resydue of the bloude vpon the altare rounde aboute. And he toke the fat and the rompe, and all the fat vpon the bowels, and the nett vpon the leuer, the two kydneys with the fat thereon, and the righte shulder. And out of the maunde of unleuened bred before the LORDE, he toke an unleuened cake, and a cake of oyled bred, and a wafer, and layed them vps^{on} the fat, and vpon the right shulder, and put altogether vpon the handes of Aaron and of his sonnes, and waied it for a Wave offeringe before the LORDE. **Exo. 29.**

And afterwarde toke he all agayne from their hondes, and burned them on the altare, euen vpon the burnt offeringe: for it is an offeringe of consecracion for a swete sauoure, euen a sacrifice vnto & LORDE. And Moses toke the brest, and waied it a Wave offeringe before the LORDE, of the ramme of the offeringe of consecracion: the same was Moses parte, as the LORDE commaunded **Exo. 29.**

Moses. And Moses toke of 3 anoyntinge oyle, & of the bloude vpon the altare, & sprenkled it vpon Aaron & his vestimentes, vpon his sonnes & vpon their vestimentes, and so consecrated Aaron & his vestimentes, his sonnes and their vestimentes with him.

G And he sayde vnto Aaron & his sonnes: Seeth 3 flesh before the dore of the Tabernacle of wytnesse, & there eate it, & the bried in 3 maunde of the consecration offeringes, as it is comaunded me, & sayde: Aaron & his sonnes shall eate it. As for 3 which remaineth of the flesh & bried, ye shall burne it with fyre. And in seuen dayes shall ye not departe from y^e dore of the Tabernacle of wytnesse, vntyll the daye, 3 the dayes of y^e consecration offeringes be at an ende: for seuen dayes must y^e handes be consecrated, as it is come to passe this daye: The LORDE hath comaunded to do it, that ye might be reconcyled. And ye shall cary before the Tabernacle of wytnesse daye and night seuen dayes longe, & shall kepe y^e watch of y^e LORDE, that ye dye not, for thus am I comaunded. And Aaron with his sonnes dyd all, that 3 LORDE comaunded by Moses.

The X. Chapter.

A And vpon the eight daye Moses called Aaron and his sonnes, and the Elders in Israel, and sayde vnto Aaron: Take vnto the a yonge calfe for a synofferynge, and a ramme for a burnt offeringe, both without blemyshe, and bryng them before the LORDE, and speake vnto the children of Israel, and saye: Take an he goate for a synofferynge: and a calf, and a shepe, both of a yeare olde, and without blemyshe for a burnt offeringe: and an ore and a ramme for an healt offeringe, that we maye offre before the LORDE: and a meat offeringe myngled with oyle. For to daye shall the LORDE appeare vnto you.

B And they toke what Moses commaunded before y^e dore of the Tabernacle of wytnesse, and the whole congregacion came nye, and stode before the LORDE. Then sayde Moses: This is it, which the LORDE comaunded that ye shulde do, and then shall the glory of 3 LORDE appeare vnto you. And Moses sayde vnto Aaron: Go vnto 3 altare, and offre thy synofferynge and thy burnt offeringe, and make an attonement for the and for the people. Then offre the peoples offeringe, and reconcile them also, as the LORDE hath comaunded.

Exod. 29. b
and 7. d

Leui. 4. a

And Aaron wente vnto the altare, and slewe 3 calfe for his synofferynge, & his son

nes brought the bloude vnto him. And he dypte his synger in the bloude, and put it vpon the hornes of the altare, and poured 3 bloude vpon y^e botome of the altare. As for the fat and the kydneyes & the net vpon the leuer of the synofferynge, he burnt the vpon the altare, as the LORDE comaunded Moses. The flesh also and the hyde burnt he wth fyre without the hoost.

Afterwarde he slewe the burnt offeringe, and Aarons sonnes brought the bloude vnto him, & he sprentled it rounde aboute vpon the altare. And they brought him the burnt offeringe in peces, & the heade: & he burnt it vpon the altare. And he washed the bowels and the legges, and burnt them aboue vpon the burnt offeringe on the altare.

Then brought he the offeringe of the people, and toke the goate, that synofferynge of the people, and slewe it, and made a synofferynge therof, as of the fyrst. And brought the burnt offeringe, and dyd as the lawe is: and brought the meat offeringe, and toke his handfull, and burnt it vpon the altare, besyde the burnt offeringe of the moynynge.

Afterwarde slewe he the ore and the ramme for the healt offeringe of the people. And his sonnes brought him the bloude, which he sprentled vpon the altare rounde aboute. But the fat of the ore & of the ramme, the rompe, and the fat that couereth the bowels, & the kydneyes, & the net vpon the leuer, all soch fat laied they vpon the brest, and burnt the fat vpon the altare. But the brest and the right shulder waied Aaron for a Waue offeringe before the LORDE, as the LORDE comaunded Moses.

And Aaron lift up his hande ouer the people, and blessed them, and came downe from the worke of the synofferynge, burnt offeringe, and healt offeringe. And Moses and Aaron wente in to the Tabernacle of wytnesse. And whan they came out agayne, they blessed the people. Then appeared the glory of the LORDE vnto all the people. For there came a fyre from the LORDE, and vpon the altare it consumed the burnt offeringe and the fat. Whan all the people sawe that, they reioysed, and fell vpon their faces.

The X. Chapter.

A And 3 sonnes of Aaron, Nadab and Abihu, toke ether of the his censoure, & put fyre therin, & layed incense vpon it, and brought straunge fyre before the LORDE, which he comaunded them not. Then



wente there out a fyre from 3 LORDE, and consumed them, so that they dyed before the LORDE. Then sayde Moses vnto Aaron: This is it, that the LORDE sayde: I wil be sanctified vpoⁿ them that come nye me, and before all the people wil I be glorified. And Aaron helde his peace.

B Moses called Misael and Elzaphan the sonnes of Vsiel Aarons vnkle, and sayde vnto them: Go ye, and cary youre brethens out of the Sanctuary, without the hoost. And they wente, and caried them forth in their albes without the hoost, as Moses sayde.

Then sayde Moses vnto Aaron & to his sonnes Eleasar and Jehamar: Ye shall not vncouer youre heades, ner rente y^e clothes, that ye dye not, and the wrath come vpon the whole congregacion: Let youre brethens of the whole house of Israel bewepe this burnynge, which the LORDE hath done. As for you, ye shall not go out from the dore of the Tabernacle of wytnesse, lest ye dye: for the anoyntinge oyle of the LORDE is vpon you. And they dyd as Moses sayde.

The LORDE spake vnto Aaron, & sayde: Thou & thy sonnes whiche shall drynke no wyne ner stronge drynke, whan ye go in to the Tabernacle of wytnesse: that ye dye not. Let this be a perpetuall lawe vnto all y^e posterities: y^e ye maye haue knowlege to discerne, what is holy and vnholy, what is cleane & vncleane: & that ye maye teach the children of Israel all the lawes, which the LORDE hath spoken vnto you by Moses.

And Moses sayde vnto Aaron, and vnto Eleasar and Jehamar his sonnes that were left: Take the remnaunt of the meat offeringe in the sacrifices of 3 LORDE, and eate it without leuen besyde the altare, for it is most holy, euen in the holy place shall ye eate it. For it is thy dutye and thy sonnes dutye in the sacrifices of the LORDE: for thus am I comaunded. But the Wauebrest and the heueshulder shalt thou eate, and thy sonnes and thy daughters with the in

a cleane place. For this dutye is geuen vnto the and thy children in the dead offeringes of the children of Israel. For the heueshulder and the Wauebrest to the offeringes of the fat, shall be brought in, that they maye be waied for a Waue offeringe before the LORDE. Therefore is it thine and thy childrens for a perpetuall dutye, as the LORDE comaunded.

And Moses sought for the goate of the synofferynge, and founde it burnt. And he was angrie at Eleasar and Jehamar 3 sonnes of Aaron, which were left alyue, and sayde: Wherefore haue ye not eaten the synofferynge in the holy place: for it is most holy, & he hath geuen it you, that ye might beare y^e synne of the congregacion, to make a gremet for them before the LORDE. Beholde, the bloude of it came not in to the Sanctuary: Ye shulde haue eaten it in the Sanctuary, as I was comaunded.

Aaron sayde vnto Moses: Beholde, this daye haue they offred their synofferynge & their burnt offeringe before 3 LORDE. And it is chaunced me after this maner. And shulde I eate of the synofferynge to daye, & be merry before the LORDE? Whan Moses herde that, he was content.

The XI. Chapter.

A And 3 LORDE talked wth Moses & Aaron & sayde: Speake vnto 3 childre of Israel, and saye: These are the beestes which ye shall eate amonge all 3 beestes vpoⁿ earth: What so ever hath hofse, & deuyneth it in to two clawes, & cheweth cud amonge the beestes, that shall ye eate. But loke what cheweth cud & hath hofse, & deuyneth it not, as the Camell, the same is vncleane vnto you, & ye shall not eate it. The Conyes chewe cud, but they deuyneth not the hofse in to two clawes, therefore are they vncleane vnto you. The Hare cheweth cud also, but deuyneth not 3 hofse in to two clawes, therefore is he vncleane vnto you. And the Swyne deuyneth 3 hofse in to two clawes, but cheweth not the cud, therefore is it vncleane vnto you. Of the flesh of these shall ye not eate, ner touch their carcases, for they are vncleane vnto you.

Deut. 14. a
Act. 10. b

These shall ye eate of all that are in the waters: What so ever hath fynnes and scales in the waters, fies & ryuers, that shall ye eate. But what so ever hath not fynnes and scales in the fies and ryuers, amonge all 3 moue in the waters, & of all that lyue in the waters, it shall be an abhominacion vnto you, so that ye eate not of their flesh, and

b iij

that ye abhorre their carcases. For all that haue not synnes, & scales in the waters, shall ye abhorre.

And these shall ye abhorre amonge & foules, so that ye eate them not: The Aegle, the Goshauke, the Cormorant, the Vultur, & Aye, and all his kynde, and all Hauens & their kynde: the Estrich, & Nightheron, the Cocow, the Sparow hawke with his kynde, the litle Oule, the Scorde, the grete Oule, & Backe, the Pellycane, the Swanne, the Pye, the Heron, & Jaye with his kynde, the Lap wyng, and & Swalowe. And what so ever crepeth amonge the foules, and goeth vpon foure fete, shall be an abhominacion vnto you. Yet these shall ye eate of the foules that crepe and go vpon foure fete: euen those that haue no knynges aboue vpon & legges, to hope withall vpon earth. Of these maye ye eate, as there is the Arde with his kynde, and the Selaam with his kynde, & the Hargol with his kynde, & the Hagab with his kynde. But what so ever els hath foure fete amonge the foules, it shall be an abhominacion vnto you, and ye shall eate it for vncleane. Who so ever toucheth the carcase of soch, shall be vncleane vntill & euem and who so ever beareth the carcase of any of these, shall wash his clothes, and shall be vncleane vntill the euen.

Therefore euery beest that hath hofse, and deuyleth it not in to two clawes, & chereyth not cud, shall be vncleane vnto you. Who so ever toucheth soch, shall be vncleane. And what so ever goeth vpon handes amonge & beestes that go vpon foure fete, shall be vncleane vnto you. Who so ever toucheth the carcases of the, shall be vncleane vntill the euen. And he & beareth their carcase, shall wash his clothes, and be vncleane vntill the euen: For soch are vncleane vnto you.

These shall be vncleane vnto you also, amonge the beestes that crepe vpon earth: & Wesell, the Mouse, the Tode, euery one with his kynde, the Hedgehogge, the Scellio, the Lacerte, the Snale, and the Moule, these are vncleane vnto you amonge all that crepe. Who so ever toucheth the deed carcase of the, shall be vncleane vntill the euen. And what so ever any soch deed carcase falleth vpon, it shall be vncleane, what so ever vessell of wood it be, or rayment, or skynne, or bagge. And euery vessell that any thinge is occupied withall, shall be put in the water, and is vncleane vntill the euen, and then shall it be cleane. All maner of earthen vessell that any soch carcase falleth in to, shall all be vncleane

ne that therein is, & ye shall breake it. All meate which is eate, that any soch water cometh in to, is vncleane: & all maner of drynke that is dronke in all maner of soch vessell, is vncleane. And what so ever any soch carcase falleth vpon, it shall be vncleane, whether it be ouen or tette, so shall it be broke, for it is vncleane, and shall be vncleane vnto you: Neuertheles the fountaynes, welles, & poundes of water are cleane. But who so ever toucheth their carcases, is vncleane.

And though the deed carcase of any soch fell vpon the fede that is soune, yet is it cleane. But whan there is water poured vpon the fede, and afterwarde any soch deed carcase falleth thereon, then shall it be vncleane vnto you.

Whan a beest dyeth that ye maye eate, he that toucheth the deed carcase therof, is vncleane vntill the euen. Who so eateth of any soch carcase, shall wash his clothes, and be vncleane vntill the euen. Likewise he that beareth any soch carcase, shall wash his clothes, and be vncleane vntill the euen.

What so ever crepeth vpon earth, shall be an abhominacion vnto you, and shall not be eaten. And what so ever crepeth vpon & bely, or all that goeth vpon foure or mo fete, amonge all that crepeth vpon earth, shall ye not eate, for it shall be an abhominacion vnto you. Make not youre soules abhominable, and defyle you not in them, to stayne you re selues: for I am the LORDE youre God. Therefore shall ye sanctifie youre selues, that ye maye be holy, for I am holy. And ye shall not defyle youre selues on any maner of crepyng beest, that crepeth vpon earth: for I am the LORDE, which brought you out of the lande of Egypt, that I might be youre God: therefore shall ye be holy, for I am holy.

This is the lawe ouer & beestes and foules, & all maner of soules of crepyng beestes in the waters, and all maner of soules & crepe vpon earth: that ye maie knowe to discern what is vncleane & cleane, and what maner of beestes are to be eaten, and which are not to be eaten.

The XII. Chapter.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Whan a woman hath conceived, and beareth a manchild, she shall be vncleane seven dayes, so longe as she suffreth hir disease, and in & eight dayes shall & flesh of his foreskynne be cut away. And she shall byde at home thre and thirtie dayes in & blonde of hir purifieng, she shall

touch no heuyl thinge, ner come in to & Sacuary, tyll the daies of hir purifieng be out. But yf she beare a maydechilde, she shall be vncleane two weekes, so longe as she suffreth hir disease, and sitte and thre score daies shall she byde at home in the blonde of hir purifieng.

And whan the dayes of hir purifieng are out, for the sonne or for the daughter, she shall bringe a lambe of one yeare olde for a burnt offeringe, and a yonge pigeon or a tur till done for a synofferyng to the doore of & Tabernacle of wytnesse vnto & prest, which shall offre it before the LORDE, and make an attonement for her, and so shall she be clenfed from hir blondysse. This is the lawe for her that beareth a manchild or maydechilde.

But yf she be not able to bringe a shepe, then let hir take two turtill doves, or two yonge pigeons, the one for a burnt offeringe, the other for a synofferyng, then shall the prest make an attonement for her, so that she shall be cleane.

The XIII. Chapter.

And & LORDE spake vnto Moses & Aaron, & sayde: Whan there ryseth vpon any thinge in the skynne of a mans flesh, whether it be a scabbe or a glisteryng whyte (as though there wolde be a leprosy in & skynne of his flesh) he shall be brought vnto Aaron the prest, or to one of his sonnes amonge & prestes. And whan the prest seyth the plage vpon the skynne of the flesh, that the hayres are turned to whyte, and it seme deper in that place then the other skynne of his flesh, then is it surely a leprosy, therefore shall the prest lye vpon him, and iudge him vncleane.

But whan there is any whyte plecte in the skynne of his flesh, and yet seme no deper then the other skynne of the flesh, and the hayres be not turned to whyte, the prest shall shut him vp seven dayes, and on & seventh daye lye vpon him: yf the plage seme vnto him as afore, & hath frette no deper in the skynne, then shall the prest shut him vp yet seven dayes mo. And whan he loketh on him agayne vpon the seventh daye, and fyndeth, that the plage be darkish, and hath frette no deper in the skynne, the prest shall iudge him cleane, for it is but a skynne, and he shall wash his clothes, & then is he cleane.

But whan the scabbe fretteth farther in the skynne (after that he is sene of the prest, and iudged cleane) and he be now sene of

the prest agayne: whan the prest seyth the, & the scabbe hath frette farther in the skynne, he shall iudge him vncleane, for it is surely a leprosy.

Whan a plage of leprosy is vpon a man, he shall be brought vnto the prest. Whan he seyth and fyndeth, that there is whyte risen vpon in the skynne, and the hayre turned vnto whyte, and there be rawe flesh in the sore, the is it surely an olde leprosy in & skynne of his flesh, therefore shall the prest iudge him vncleane, and nat shut him vp, for he is vncleane already.

But whan the leprosy breaketh out in the skynne, and couereth the whole skynne, from the heade vnto the soles, all that the prest can se, so whan the prest loketh vpon it, and fyndeth, that & leprosy hath couered all the flesh, he shall iudge him cleane, for so moch as it is turned all in to whyte vpon him, for he is cleane.

Notwithstandinge yf there be rawe flesh there, in the daye whan he is loket vpon, the is he vncleane. And whan the prest seyth & rawe flesh, he shall iudge him vncleane, for he is vncleane, & it is surely a leprosy. But yf the rawe flesh chaunge agayne, and be turned in to whyte, then shall he come vnto the prest. And whan the prest loketh vpon him, and fyndeth, that the plage is turned to whyte, he shall iudge him cleane, for he is cleane.

Whan there is a byle in the skynne of any mans flesh, and healeth agayne, and afterwarde in the same place there arys vpon any whyte thinge, or a glisteryng whyte som what reddysh, he shall be sene of the prest. So whan the prest seyth, that it appeareth to be lower then the other skynne, and the hayre turned to whyte, then shall he iudge him vncleane, for it is surely a plage of leprosy broken out of the byle. But yf the prest se and fynde, that the hayres are not whyte, and it not lower then the other skynne, and is darkish, he shall shut him vp seven dayes. If it hath frette farther in the skynne, then shall he iudge him vncleane, for it is surely a plage of leprosy. But yf the glisteryng whyte abyde still, and freate no farther, the is it but a prynte of the byle, and the prest shall iudge him cleane.

Whan the skynne of any mans flesh is hurt with fyre, and the prynte of the burninge be reddysh or whyte, and the prest loketh vpon him, and fyndeth the hayre turned to whyte vpon the mark of the burnyng, & it apeare deper then the other skynne, the

is there surely a leprosy brokē out of þe prynte of y burnyng: therfore shal y prest iudge hi vncleane, for it is a plague of leprosy. But yf the prest se and fynde, that þe haye vpon the prynte of the burnyng is not turned vnto whyte, z is no lower then the other slayne, and is darkish also, he shall shut him vp seven dayes.

And vpon the seventh daye he shall loke vpon him: yf it hath frett farther in y slayne, then shal he iudge him vncleane, for it is a leprosy. But yf it stode styll vpon the mark of the burnyng, and frett no farther in the slayne, and is darkish, then is it a sore in y mark of the burnyng, z the prest shal iudge him cleane, for it is but the prynte of the burnyng.

¶ Whan a man or woman is slayne vpon the heade or beere, and the prest seyth the mark, and fyndeth that it appeareth deper then the other slayne, and the haye be the re golde and thynne, then shal he iudge him vncleane: for it is a slayse of leprosy of the heade or of the beere. But yf the prest se that þe slayse apeare no deper the the slayne, and that the haye is not of a pale colour, he shall shut him vp seven dayes. And vpon the seventh daye whan he lokeþ, and fyndeth, that the slayse hath frett no farther, and there be no golden haye there, and that the slayse appeare no deper then the other slayne, then let him be shawen: but so that he shawe not of the scabbe, and the prest shall shut him vp yet seven dayes moe. And vpon the seventh daye whā he lokeþ, and fyndeth that the slayse hath frett no farther in the slayne, and that it apeareth no deper then the other slayne, then shall the prest iudge him cleane. And he shall wash his clothes, for he is cleane. But yf the scabbe create farther in the slayne (after þe he is iudged cleane) and the prest lokeþ, and fyndeth, that þe scabbe hath frett farther in the slayne, then shal he seke nomeze for golden hayes, for he is vncleane. ¶ Neuerthelesse yf he se that the scabbe stondeth styll, z that pale hayes are there rysen vp, then is þe scabbe hole, and he is cleane, therfore shall þe prest iudge him to be cleane.

¶ Whā there is eny glisteringe whyte vpon y slayne of the flesh of a man or woman, and the prest seyth there that the glisteringe whyte vanysheth: then is it but a whyte scabbe rysen vp in y slayne, z he is cleane.

¶ Whan the hayes fall out of the heade of a man or a woman, so that he is balde, the same is cleane. ¶ If they fall out of his fore hea-

de, then is he fore heade balde z cleane. But yf there be a whyte reedish sore in the balde heade, or balde fore heade, then is there a leprosy rysen vp in the balde heade or balde fore heade: therfore shal y prest loke vpon him. And whan he fyndeth the whyte reedish sore rysen vp in his balde heade or balde fore heade, then shal þe slayne of the flesh be as leporous, therfore is he a leporous man and vncleane. And the prest shall iudge him vncleane, because of y same sore vpon his heade.

¶ Who so now is leporous, his clothes shal be rent, and the heade bare, z the lippes mofled, and shall in eny wyse be called vncleane. And as longe as the sore is vpon him, he shall be vncleane, dwell alone, and haue his dwellinge without the hoost.

¶ Whan the plague of leprosy is in a clothe, whether it be wollen or linnen, in the warpe or west, whether it be linnen or wollen, or in a slayne, or in eny maner thyng that is made of slayne. And whan þe plague is pale or reedish in the clothe or slayne, either in the warpe or west, or in eny maner thyng that is made of slayne, the same is surely the plague of leprosy, therfore shall the prest loke vpon it. And whan he seyth the plague, he shall shut it vp seven dayes. And vpon the seventh daye whan he seyth that y plague hath frett farther in the clothe, in the warpe or west, in a slayne or in eny maner thyng that is made of slayne, then is it a frettinge plague of leprosy, and is vncleane. And the clothe shal be burnt, either warpe or west, whether it be wollen or linnē, or eny thyng made of slayne, wherein is eny soch plague. For it is a plague of leprosy, and shal be burnt wth fyre.

¶ But yf the prest se that the plague hath frett no farther in y clothe, either in the warpe or west, or eny thyng made of slayne, then shal he commaunde to wash the thyng that the plague is in, and shall shut it vp other seven dayes. And whan the prest seyth (after that the plague is washsen) þe plague is not chaūged before his eyes, and hath frett no farther also, yet is it vncleane, z shal be burnt wth fyre: for it is depe frett inwarde, and hath made slayse. ¶ Neuertheles whan the prest seyth that the prynte is vanyshed after the washyng of it, then shall he rente it out of the clothe, and of the slayne, out of the warpe or west. But yf it appeare eny more in the clothe (either in the warpe, or in the west) or eny maner thyng made of slayne, then is it a waxyng plague: and wth fyre shal it be burnt that eny soch plague is in. As for the clothe, either warpe or west, or eny ma-

ner thyng made of slayne that is washsen, and the plague be departed from it, it shal be washsen once agayne, z then is it cleane.

¶ This is the lawe ouer the plague of leprosy in clothes, whether they be wollen or linnē (ether in the warpe or in the west) and in eny maner of thyng made of slayne, to iudge them cleane or vncleane.

The XIII. Chapter.

¶ And the LORDE spake vnto Moses, and sayde: This is the lawe ouer y leper, whan he shal be clenfed. ¶ He shall come vnto y prest, and the prest shal go out of the hoost, and loke how the plague of leprosy is healed vpon the leper. And he shall commaunde him that is to be clenfed, to take two luyng bydes, which are cleane, and Cedar wodd, and purple woll, and ysoper, and shall commaunde the one byde to be tyllid in an earthen vessell ouer sprynginge water. And he shall take the luyng byde with the Cedar wodd, the purple woll, and ysopo, and dyppe them in the bloude of the slaine byde vpon the sprynginge water, and sprentle it seven tymes vpon him that must be clenfed from y leprosy. And so clense him, and let the luyng byde flye at libertye in to the felde.

¶ But he that is clenfed, shal wash his clothes, and shawe of all his haye, and bathe him self with water, so is he cleane. Afterwarde let him go in to the hoost, yet shall he tarye without his tent seven dayes. And vpon the seventh daye shal he shawe of all y haye vpon his heade, vpon his beere, vpon his browes, so that all the haye be shawen of, and he shall wash his clothes and bathe his flesh in water, then is he cleane.

¶ And vpon the eithe daye shal he take two lambes without blemyshe, and a shepe of a yere olde without blemyshe, and thre tenth deales of fyne floure for a meatofferyng, myngled with oyle, z a Logg of oyle. The prest shall presente him that is clenfed and these thynges before the LORDE, before the dore of the Tabernacle of wytnesse, and shal take y one lambe, and offre it for trespass offeryng, with the Logg of oyle, z shall waue them, before y LORDE, and afterwarde slaye the lambe, where the synofferyng and burnt offeryng are slayne, namely, in the holy place. For as the synofferyng, so is the trespass offeryng the prestes also, for it is most holy.

¶ And the prest shall take of the bloude of the trespass offeryng, and put it vpon the tyype of y right eare of him that is clenfed,

and vpon the thombe of his right hande, and vpon the grete too of his right fore. Afterwarde shal he take of the oyle out of the Logg, and poure it in to his awne lefte hande, and dyppe his right synger in the oyle that is in his lefte hande, and sprentle the oyle with his synger seven tymes before the LORDE. As for the remnant of the oyle in his hande, he shall put it vpon the tyype of the right eare of him that is clenfed, and vpon the thombe of his right hande, z vpon the grete too of his right fore, even aboue vpon the bloude of the trespass offeryng. But the remnant of the oyle in his hande, shall he poure vpon the heade of him that is clenfed, and make an attonement for him before the LORDE. And he shall make the synofferyng, and reconyle him that is clenfed, because of his vncleannesse. And afterwarde shal he sleie the burnt offeryng, and shal offre it vpon the altare with the meat offeryng, and make an attonement for him, z than is he cleane.

¶ But yf he be poore, and getteth not so much with his hande, then let him take one lambe for a trespass offeryng to waue it, to make an attonement for him, and a tenth deale of fyne floure myngled with oyle for a meatofferyng, and a Logg of oyle, z two turtill done, or two yonge pigeons which he is able to get with his hande, let the one be a synofferyng, the other a burnt offeryng: and let him bryng them vpon the eithe daye of his clensyng vnto the prest before the dore of the Tabernacle of wytnesse before the LORDE.

¶ Then shall the prest take the lambe for the synofferyng, and the Logg of oyle, and shall waue them all before the LORDE, and sleie the lambe of the trespass offeryng: and take of y bloude of the same trespass offeryng, and put it vpon the tyype of the right eare of him that is clenfed, and vpon the thombe of his right hande, and vpon the grete too of his right fore, and poure of the oyle in to his awne lefte hande, and with his right synger sprentle the oyle that is in his lefte hande, seven tymes before the LORDE.

¶ As for the remnant of the oyle in his hande, he shal put it vpon the tyype of the right eare of him that is clenfed, and vpon the thombe of his right hande, z vpon the grete too of his right fore, even aboue vpon y bloude of y trespass offeryng. The other oyle in his hande shal he poure vpon y heade of him y is clenfed, to make an attonement

for him before the LORD. And afterwarde of the one of the turtill bones or yonge pigeons (acordinge as his handes are able to get) he shal make a synofferynge, of y other a burntofferynge, with the meatofferynge: and so shal the prest make an attoument for him that is clenfed before the LORD.

Let this be the lawe for the leper, which is not able with his hande to get, that belongeth vnto his clensynge.

S And the LORD spake vnto Moses and Aaron, and sayde: Whan ye are come in to the lande of Canaan, which I geue you to possesse: and yf there happen a plage of leprosy in any house of youre possession, then shal he that oweth the house, come and tell the prest, and saye: Methynke there is as it were a plage of leprosy in my house. Then shal the prest commaunde to rydde all thynge out of the house or euer the prest go in to se y plage, lest all that is in the house be made vncleane. Afterwarde shal y prest go in, to se the plage.

Now whan he loketh, and fyndeth, y the re be holowe strakes yalow or reedish in the walles of the house, z they seme to be lower then the wall besyde, then shal he go out at the doore of the house, and shut vp the house for seuen dayes. And vpon the seuenth daye whan he cometh, and seyth that the plage hath fretten farther in the walles of the house, the shal he commaunde to breake out the stones wherin the plage is, z to cast the in a foule place without the cite, z the house to be scraped within rounde aboute, and the dust y is scraped of, to be poured without y cite in an vncleane place, z to take other stones, and put them in the place of the other, and to take other playster, and playster the house.

G Whan the plage then cometh agayne, and breaketh forth in the house, after y the stones are broke out, the playster scraped of, and the house playsterd of the new, the shal the prest go in: and whan he seyth that the plage hath fretten farther in the house, then is there surely a frettinge leprosy in the house, and it is vncleane: therfore shal the house be broken downe, both the stones, and y tymber and all the dust of the house, and shal be caried out of the cite in to an vncleane place. And who so goeth in to the house, whyle it is shut vp, is vncleane vntyll y enen. And he y lyeth therein, or eateth therein, shal wash his clothes.

But yf the prest se (whā he goeth in) that this plage hath fretten farther in the house,

after that the house is new playsterd, the shal he indge it to be cleane, for the plage is healed. And to a synofferynge for the house, he shal take two bydes, Cedar wodd, z purple wolle, and ysop, and slaye the one byde in an erthen vessell vpon sprynginge water, and shal take the Cedar wodd, the purple wolle, the ysop, and the lyninge byde, z dyppe them in the bloude of the slayne byde vpon the sprynginge water, and sprentle the house with all seue tymes: and so shal he purifie the house with the bloude of the byde, with the springinge water, with the lyninge byde, with the Cedar wodd, with the ysop, and with the purple wolle. And the lyninge byde shal he let flye at libertye out of the towne in to the felde, z make an attoument for the house, and then is it cleane.

This is the lawe ouer all maner plages of leprosy z styryse, ouer y leprosy of clothes and of houses, ouer sores, scabbes, and glisterynge whyte, that it maye be knowne, whan eny thinge is vncleane or cleane. This is y lawe of leprosy.

The XV. Chapter.

And the LORD talked with Moses and Aaron, and sayde: Speake to the children of Israel, and saie vnto him: Whan a man hath a runnyng yssue from out of his flesh, y same is vncleane: but this is he vncleane by the reason of this yssue, whan his flesh is fretten of y yssue or wounde. Eueri red where on he lyeth, z what so euer he syttech vpon, shalbe vncleane.

And he that toucheth his bed shal wash his clothes, and bathe him self with water, and be vncleane vntyll the enen.

And he y syttech where he sat, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the enen. Who so toucheth his flesh, shal wash his clothes, z bathe him self with water, and be vncleane vntyll the enen. Whan he syttech vpon him that is cleane, y same shal wash his clothes, and bathe him self with water, z be vncleane vntyll the enen.

And the saddell and what so euer he rydeth vpon, shalbe vncleane. And who so euer toucheth eny thinge that hath bene vnder him, shalbe vncleane vntyll the enen. And who so beareth eny soch, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the enen. And whom so euer he toucheth, and washeth not his handes first, the same shal wash his clothes, and bathe him self with water, and be vncleane vntyll the enen. Whan he toucheth an erthen

vessell, it shal be broken: but the treen vessell shal be ransed w water. And whā he is cleane of his yssue, he shal nombre vij. dayes, after y he is made cleane, z wash his clothes, z bathe him self w sprynginge water, the is he cleane. And vpon the eight daye shal he take two turtill bones or two yonge pigeons, and bryng them before the LORD before the doore of the Tabernacle of wytnesse, and geue them vnto the prest. And the prest shal make of the one a synofferynge, of the other a burntofferynge, and make an attoument for him before the LORD, as concernynge his yssue.

C Whan a mans sede departeth from him in slepe, the same shal bathe all his flesh w water, and be vncleane vntyll the enen. And all clothes, and enery styngme that is stained with soch sede, shal he wash with water, z be vncleane vntyll the enen. A woman, by whom soch one lyeth, shal bathe hir self w water, and be vncleane vntyll the enen.

Whan a woman hath the bloude yssue of hir flesh, she shalbe put a parte vij. daies in to a sundrie place. Who so euer toucheth her, shal be vncleane vntyll the enen. And all that she lyeth vpon (as longe as she is put a parte) shalbe vncleane. And that she syttech vpon, shalbe vncleane. And who so euer toucheth hir bed, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the enen. And who so euer toucheth eny maner thinge that she hath sytten vpon, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the enen.

D And yf a man lye with her (whyle she is put a parte) he shalbe vncleane seuen dayes, and the bed that he laye vpon, shalbe vncleane.

But whan a woman hath hir bloude yssue a longe season, not onely at the tyme of hir naturall course, but also out of the tyme of hir naturall course, then shal she be vncleane so longe as she hath the yssue: eue as she is at the tyme whan she is put a parte, so shal she be vncleane here also. What so euer she lyeth vpon all the tyme of hir yssue, shalbe as hir bed, whan she is put a parte. And all that she syttech vpon, shalbe vncleane, as is hir vnclemesse, whan she is put a parte. Who so euer toucheth eny of them, shal be vncleane, and shal wash his clothes, and bathe him self with water, z be vncleane vntyll the enen.

E But yf she be cleane of hir yssue, the shal she nombre seuen dayes, afterwarde shal she be cleane: and vpon the eight daye shal

she take two turtill bones, or two yonge pigeons, and bryng them vnto the prest before the doore of the Tabernacle of wytnesse. And the prest shal make of the one a synofferynge, of the other a burntofferynge, and make an attoument for her before the LORD, as concernynge the yssue of hir vnclemesse.

Thus shal ye se that the childre of Israel kepe them selues from their vnclemesse, that they dye not in their vnclemesse, whan they defyle my habitacion, which is amōge you.

This is the lawe ouer him that hath a runnyng sore, z him whose sede departeth from him in slepe, so that he is vncleane ther of. And ouer her that hath hir bloude yssue, and who so euer hath a runnyng sore, whether it be man or woman, and whan a man lyeth with her that is vncleane.

The XVI. Chapter.

And the LORD spake vnto Moses (after that Aarons two sonnes were deyd, whan they offered before the LORD) z sayde: Speake vnto Aaron thy brother, y he go not at all tymes in to y innermer Sanctuary, within the vail before the Mercyseate, which is vpon the Arke, y he dye not: for I wyll appeare in a cloude vpon y Mercyseate. But herewithall shal he go in, euen with a yonge bullocke for a synofferynge, and with a ramme for a burntofferynge, and shal put on the holy linnen albe, and haue linnen breeches vpon his flesh, and gyrd him with a lynnē girdell, and haue the linnen myter vpon his heade.

For these are y holy garmentes: z he shal bathe his flesh with water, z put them on: z of the cōgregacion of the childre of Israel he shal take two he goates for a synofferynge, and a ramme for a burntofferynge.

And Aaron shal bryng the bullocke his owne synofferynge, and make an attoument for himself and his house: and afterwarde shal he take the two goates, and present them before the LORD, euen before the doore of the Tabernacle of wytnesse, and shal cast lottes ouer the two goates: the lot of the one goate for the LORD, and the other for the fre goate. And the goate that y LORDES lot fell vpon, shal he offre for a synofferynge. But the goate, that the fre goates lot fell vpon, shal he present alyue before y LORD, to make an attoument for him, and to let the fre goate go into y wyldernes. And so shal he bryng the bullocke of his synofferynge, and make an attoument for him and his household, and shal kyl him.

The iij. boke of Moses.

The xviij. Chap.

And he shall take a censor full of coales from the altare that stondech before the LORDE, and his handfull of beaten incense, and brynge them in within 3 wayle, and put the incense vpon the fyre before 3 LORDE, that the cloude of the incense maye couer the Mercyseate, which is vpon the witnessse, that he dye not. And he shall take of the bloude of the bullocke, and sprentle it with his synger towarde the Mercyseate on the foresyde. Seven tymes shall he sprentle of the bloude thus with his synger before the Mercyseate. The shal he kyll the goate which is the peoples synofferynge, z brynge in of his bloude within the wayle, z shall do with his bloude, as he dyd with the bloude of the bullocke, and sprentle therewith also on the foresyde towarde the Mercyseate, and so shal he reconcytle the Sanctuary from the vncleynesse of the chyldre of Israel, and frs their trespasses in all their synnes. Thus shal he do vnto the Tabernacle of wytnesse, which is the habitacion with them amonge their vncleynesses.

No man shalbe in the Tabernacle of witnessse, whan he goeth in to make an attonement in the Sanctuary, vntyll he go out: and so shal he make an attonement for him self and his house, and for the whole congregacion of Israel. And whā he goeth forth vnto the altare that stondech before the LORDE, he shal reconcytle, and shal take of 3 bullockes bloude, and of the goates bloude, z put it vpon the hornes of the altare rounde aboute. And with his synger shal he sprentle of the bloude thereon seven tymes, and halowe it, and consecrate it from the vncleynesse of the chyldren of Israel.

And whan he hath made an ende of reconcylinge the Sanctuary, and the Tabernacle of witnessse, and the altare, he shal burnge the lynynge goate.

The shal Aaron laie both his hādes vps 3 heade of him, z confesse ouer him all the mysdedes of 3 chyldre of Israel, z all their trespasses in their synnes, z shal laie the vps 3 heade of the goate, z by someman 3 is at hande, shal he let him runne in to the wyldernes: 3 the goate maye so beare all their mysdedes vpon him in to 3 wylderneesse, and he shal leaue him in the wylderneesse.

And Aaron shal go in to the Tabernacle of witnessse, and put of the linnen clothes, which he put on whā he wente in to 3 Sanctuary, and shal leaue them there, and bathe his flesh with water in the holy place, and put on his awne rayment.

And he shal go forth, and make his burnt offeringe, and the burnt offeringe of the people, and make an attonement both for himself and for the people, and burne the fat of the synofferynge vpon the albare. But he 3 caried out the fyre goate, shal wash his clothes, and bathe him self with water, z then come in to the hoost.

The bullocke of the synofferynge, and 3 goate of the synofferynge (whose bloude was brought in to the Sanctuary to make an attonement) shalbe caried out of 3 hoost, z brennt with fyre, both their synnes, flesh, and donge. And he that burneth them, shal wash his clothes, and bathe him self with water, and then come in to the hoost.

And this shalbe a perpetuall lawe vnto you: Vpon the tenth daye of the seventh moneth shal ye humble youre soules, and do no worke, whether it be one of youre selues, or a straunger amonge you. For in this daye is youre attonement made, that ye maye be clesed from all youre synnes before the LORDE: therfore shal it be a fre Sabbath vnto you, and ye shal humble youre soules. Let this be a perpetuall lawe.

But the priest that is anoynted, and whose hande was fylled to be priest in his fathers steade, shal make this attonement, and shal put on the linnen clothes, namely the holy vestimētes, so shal he reconcytle the holy Sanctuary, and the Tabernacle of wytnesse, and the altare, and 3 prestes, and all the people of the congregacion. This shal be a perpetuall lawe vnto you, that ye reconcytle 3 chyldren of Israel from all their synnes once a yeaere. And Moses dyd, as the LORDE commaunded him.

The XVII. Chapter.

And 3 LORDE talked with Moses, z sayde: Speake vnto Aaron z his sonnes, z to all 3 chyldre of Israel, z saye vnto them: This is it that 3 LORDE hath commaunded: What so ever he be of 3 house of Israel, 3 kylleth an oxe, or lābe, or goate in the hoost, or out of the hoost, and bryngeth it not before the dore of the Tabernacle of wytnesse, that it maye be brought vnto the LORDE for an offeringe before the habitacion of 3 LORDE, the same shal be giltye of bloude, as though he had shed bloude, and soch a man shalbe roted out from amonge his people.

Therfore shall the chyldren of Israel brynge their offeringes (that they wyll effie vpon the wyde felde) before the LORDE, euen before the dore of the Tabernacle

The iij. boke of Moses.

The xviij. Chap. Fo. l.

of witnessse, vnto the priest, z there offre their health offeringes vnto the LORDE. And the priest shal sprentle the bloude vpon the altare of the LORDE before the dore of the Tabernacle of wytnesse, and burne the fat for a swete sauoure vnto the LORDE: and they shal offre their offeringes nomore vnto denels, with whom they go a whoringe. This shal be a perpetuall lawe vnto them amonge their posterities.

Therfore shal the son saye vnto the: What man so ever he be of the house of Israel, or a straunger also that is amonge you, which offereth a burnt offeringe or any other offeringe, and bringeth it not before the dore of the Tabernacle of wytnesse to offre it vnto the LORDE, he shal be roted out from amonge his people.

And what man so ever it be (either of the house of Israel, or a straunger amonge you) that eateth any maner of bloude, agaynst him wyll I set my face, and wil rote him out from amonge his people: for the soule of 3 body is in the bloude, and I haue geuen it you for the altare, that youre soules maye be reconcyled therewith: for the bloude that is in the soule maketh attonement. Therfore haue I sayde vnto the chyldren of Israel: No soule amonge you shall eate bloude, nor any straunger that dwelleth amonge you.

And what man so ever it be amonge you (whether he be of the house of Israel, or a straunger amonge you) that at the huntynge eateth a beest or foule which maye be eaten, he shal poure out the bloude of the same, z couer it with earth: for all flesh lyueth in the bloude.

And I haue sayde vnto the chyldren of Israel: Ye shall eate the bloude of no body: for the life of all flesh is in his bloude. Who so ever eateth it, shalbe roted out. And what so ever soule eateth that which dyed alone, or 3 was come of wyld beestes (whether he be one of youre selues or a straunger) the same shal wash his clothes, and bathe himself with water, and be vncleane vntyll the euen, and then is he cleane. But yf he wash not his clothes, nor bathe him self, then shal he beare his synne.

The XVIII. Chapter.

And the LORDE talked w Moses, z said: Speake vnto the chyldre of Israel, z saye vnto them: I am the LORDE youre God. Ye shall not do after 3 workes of the lande of Egypte, wherin ye dwelt: neither after the doynges of the lande of Ca-

naan, in to the which I will brynge you. Ye shal not walke after their customes, but after my lawes shall ye do, z my statutes shall ye kepe, that ye maye walke therein: for I am the LORDE youre God. Therfore shal ye kepe my statutes and my lawes. For the man that doth the same, shal liue therein, for I am the LORDE.

No mā shal come at his nexte kynswoman, to vncouer hir preuytie: for I am 3 LORDE.

Thou shalt not vncouer 3 preuytie of 3 father z of 3 mother. It is thy mother, therfore shal thou not vncouer hir preuytie.

Thou shalt not vncouer 3 preuytie of 3 fathers wife, for it is 3 fathers preuytie.

Thou shalt not vncouer the preuytie of thy sister, which is the doughter of 3 father or of 3 mother, whether she be boine at home or without.

Thou shalt not vncouer the preuytie of thy sonnes doughter, or of thy doughters doughter, for it is thine awne preuytie.

Thou shalt not vncouer 3 preuytie of 3 fathers wiues doughter, which is boine vnto him, and is thy sister.

Thou shalt not vncouer the preuytie of thy fathers sister, for it is thy fathers nexte kynswoman.

Thou shalt not vncouer the preuytie of thy mothers sister, for it is 3 mothers nexte kynswoman.

Thou shalt not vncouer the preuytie of thy fathers brother, to take his wife, for she is thine awnte.

Thou shalt not vncouer 3 preuytie of 3 doughter in lawe, for she is 3 sonnes wife, therfore shal thou not vncouer hir preuytie.

Thou shalt not vncouer the preuytie of thy brothers wife, for it is thy brothers preuytie.

Thou shalt not vncouer the preuytie of thy wife and of hir doughter also, nether shalt thou take hir sonnes doughter or hir doughters doughter, to vncouer their preuyties, for they are hir nexte kynswomen. And it is wickednesse.

Thou shalt not take a wife and hir sister also, to vncouer hir preuytie, whyle she is yet alyue.

Thou shalt not go vnto a woman to vncouer hir preuytie, so longe as she hath hir disease in hir vncleynesse.

Thou shalt not lye with thy neighbours wife to medle with her, for to defyle thy self withall.

Thou shalt not gene of thy seede also, to be burnt vnto Moloch, lest thou vnhalowe the

name of thy God, for I am the LORDE.
 Thou shalt not lye with mankynde as
 with womankynde, for it is abhominacion.
 Thou shalt lye with no maner of beest, to
 defyle thyself therewith. And no woman shall
 have to do with a beest, for it is abhominacion.
 Re shall defyle youre selues in none of the
 se thinges. For if heithen (whom I wil cast
 out before you) haue stayned them selues in
 all these, and the lande is defyled there thro-
 row. And their wickednesse wil I vyset vpon
 them, so that the lande shall spue out the in-
 dwellers therof. Therfore kepe ye my statu-
 tes and lawes, and do not one of these abho-
 minacions, nether one of youre awne selues
 ner the straunger amonge you (for all soch
 abhominacions haue I people of this lode
 done which were before you, and haue defyled
 the lande) that the lande spue not you out al-
 so, whan ye haue defyled it, as it spewed out
 the heythē, that were there before you. For
 who so ever commytte these abhominacions,
 the same soules shalbe roted out from amonge
 their people. Therfore kepe ye my statu-
 tes, that ye do not after I abhominable cus-
 tomes, which were before you, that ye be
 not defyled therewith: For I am the LORDE
 youre God.

The XIX. Chapter.

And the LORDE talked with Moses,
 and sayde: Speake to the whole con-
 gregation of the children of Israel,
 and saye vnto them: Ye shall be holy, for I
 am holy, even the LORDE youre God. Ke-
 pe my holy dayes: for I am the LORDE
 youre God. Ye shall not turne youre selues vnto
 Idols, and ye shall make you no goddes of me-
 tall: for I am the LORDE youre God.

And whan ye wyll offere healehofferyn-
 ges vnto the LORDE, then shall ye offere the,
 that he maye be mercifull vnto you, and
 ye shall eate them the same daye that ye of-
 fre them, and on the morow: what so ever is
 left on the thirde daye, shall be burne with fy-
 re. But if any man eate therof vpon the
 thirde daye, then is he unholy, and shall not
 be accepted, and the same eater shall beare
 his synne, because he hath vnhallowed the
 Sanctuary of the LORDE: and soch a soule
 shall be roted out from amonge his people.

Whan thou reapest thy londe, thou shalt
 not reape downe the vttermost borders of it
 rounde aboute, ner gather it all cleane vp.
 Euen so likewise thou shalt not plucke thy
 vynyarde cleane also, ner gather up the gra-
 pes that are fallen downe, but shalt leaue

them for y poore and strangers: for I am
 the LORDE youre God.
 Ye shall not steale, nether lye, ner deale fal-
 sely one with another.
 Ye shall not sweare falsely by my name, and
 so to vnhallowe the name of thy God: for
 I am the LORDE.
 Thou shalt do y neighbour no wronge,
 ner robbe him. The workmas laboure shall
 not byde with the vntyll the mornynge.
 Thou shalt not curse the deaf. Thou
 shalt put no stomblyng blocke before y blind
 man, but shalt feare thy God: for I am the
 LORDE.
 Ye shall not deale wrongeously in iudg-
 ment, nether shall ye accepte the personne of
 the poore, ner honoure the personne of the
 greute, but thou shalt iudge thy neighbour
 righteously.
 Thou shalt let no preny accuser go amonge
 y people. Nether shalt thou stonde agaynst
 y neighbours bloude: for I am y LORDE.
 Thou shalt not hate thy brother in thine
 heart, but shalt tell y neighbour his faute,
 that thou beare not synne for his sake.
 Thou shalt not auenge thy self, ner beare
 enill will agaynst the childre of thy people.
 Thou shalt loue thy neighbour, as thy
 self: for I am the LORDE.
 My statutes shall ye kepe, that thou let
 not y cattell gender with beestes of another
 kynde: nether sowe thy selde with myngled
 seede. And let no garment come vpon the, y
 is mixte with wollen and linnen.
 Whan a man lyeth with a woman, and
 hath to do with her, which is a bonde wo-
 man, and hath benemedled withall of ano-
 ther man, but not lawfully, ner hath opey-
 ned fredome, it shall be punished, but they
 shall not suffere death, because she was not fre.
 But he shall brynge for his trespass vnto y
 LORDE: and before the dore of the Taber-
 nacle of wytnesse a ramme for a trespass of-
 ferynge: and the prest shall make an atton-
 ment for him with the trespass offerynge be-
 fore the LORDE, concernynge the synne
 that he hath done: so shall God be merci-
 full vnto him, as concernynge his synne
 which he hath done.
 What tyme as ye are come into the lon-
 de, and plante all maner trees wherof men
 eate, ye shall circumsise the foresynne of
 the same with their frutes: thre yeares shall
 ye holde them for vncircumcised, so that ye
 eate them not: but in the fourth yeare shall
 all their frutes be holy and praysed vnto y
 LORDE. In the fift yeare shall ye eate the

frutes, and gather them in: for I am y LOR-
 DE youre God.
 Ye shall eate nothyng of bloude. Ye shall
 not regarde y foules cryenge, ner chose out
 dayes.
 Ye shall haue no crownes vpon youre hea-
 de, nether shalt thou clippe thy beerde clea-
 ne off.
 Ye shall rente out no markes in youre bo-
 dy (for eny that is deed) ner make lettres vpon
 you: for I am the LORDE.
 Thou shalt not holde thy daughter to
 whoredome, that the lande fall not to who-
 dome, and waxe full of wickednesse.
 Kepe my holy dayes, and stonde in awe
 of my Sanctuary: for I am the LORDE.
 Ye shall not turne y selues to y sooth-
 sayers, and are nothyng at the expounders
 of tokes, that ye be not defyled by them: for
 I am the LORDE youre God.
 Thou shalt ryse vp before a graye heade,
 and shalt genereuerence vnto the aged. For
 thou shalt feare God: for I am y LORDE.
 Whan there dwelleth a straunger amonge
 ge you in youre londe, ye shall not vex him.
 He shall dwell with you, euen as one that is
 at home amonge you, and thou shalt loue him
 as y self: for ye youre selues also were straun-
 gers in the lande of Egypte. I am the LOR-
 DE youre God.
 Ye shall not deale wrongeously in iudg-
 ment, with meteyarde, with weight, with measu-
 re: A true balauce, a true weight, a true
 epha, a true hin shall be amonge you. For I
 am the LORDE youre God, which brought
 you out of the lande of Egypte, that ye shul-
 de kepe and do all my statutes and lawes: for
 I am the LORDE.

The XX. Chapter.

And the LORDE talked with Moses,
 and sayde: Tell the children of Israel:
 Who so ever he be amonge the chil-
 dren of Israel, (or eny straunger that dwel-
 leth in Israel) which geueth of his seide vnto
 Moloch, the same shall dye the death: the
 people of the lande shall stone him, and I will
 set my face agaynst that man, and will rote
 him out from amonge his people, because he
 hath geuen of his seide vnto Moloch, and de-
 filed my Sanctuary, and vnhallowed my holy
 name. And though the people of the lande
 loken thow the syngers vpon that man,
 which hath geuen of his seide vnto Moloch,
 so that they put him not to death, yet wil I
 set my face agaynst the same man, and agaynst
 his generacion: And him, and all that go a-
 whoringe with him after Moloch, wil I

rote out from amonge their people.
 If eny soule turne him to y soothsayers
 and expounders of tokes, so that he goeth
 a whoringe after them, I wil set my face a-
 gaynst the same soule, and wil rote him out
 from amonge his people. Sanctifie youre
 selues therfore, and be holy: for I am holy euen
 youre God. And kepe ye my statutes, and do
 them: for I am y LORDE that sanctifieth
 you.
 Who so ever curseth his father or his mo-
 ther, shall dye the death: his bloude be vpon
 him, because he hath cursed his father or
 mother.
 He that breaketh wedlocke with eny mas
 wife, shall dye the death (both the adnoute-
 rer and y adnouteresse) because he hath bro-
 ken wedlocke with his neighbours wife.
 If eny man lye with his fathers wife, so
 y he vncouer his fathers preuyte, they shall
 both dye the death: their bloude be vpon the.
 If eny man lye with his daughter in lawe,
 they shall dye both of them, for they haue
 wroughte abhominacion: their bloude be v-
 pon them.
 If eny man lye with the mankynde, as
 with womankynde, they haue wroughte ab-
 hominacion, and shall both dye the death: their
 bloude be vpon them.
 If eny man take a wyfe, and hir mother
 thereto, the same hath wroughte wickednes:
 he shall be burne with fyre, and so shall they al-
 so, that there be no wickednes amonge you.
 If eny man lye with a beest, he shall dye
 the death, and the beest shall be slayne.
 If a woman nidle with a beest, so y she
 haue to do with it, thou shalt put her to death,
 and the beest also, they shall dye the death:
 their bloude be vpon them.
 If eny man take his sister, his fathers
 daughter, or his mothers daughter, and se
 hir preuyte, and she agayne se his secretes, it
 is a wicked thinge. They shall be roted out
 in the sight of their people. For he hath vn-
 couered his sisters preuyte, he shall beare his
 synne.
 If a man lye with a woman in the tyme
 of hir sicknesse, and vncouer hir secretes, and
 open up hir founteyne, and she vncouer the
 founteyne of hir bloude, they shall both be
 roted out from amonge their people.
 Thou shalt not vncouer the preuytie of
 thy mothers sister, and of thy fathers sisters:
 for soch one hath vncouered his nerte kyns-
 woman, and they shall beare their synne.
 If eny man lye with his vncles wyfe, the
 same hath vncouered the preuytie of his vn-
 cle

cle: they shal beare their synne, without children shal they dye.

U. 10. b
Ex. 14. a
If any man take his brothers wyfe, & is an uncleane thinge: they shalbe without children, because he hath uncovered his brothers secretes.

D So kepe now all my statutes & my lawes, & do them, & the lode whither I brynge you to dwell therein, spewe you not out. And walke not ye in y statutes of the heithen, which I shal cast out before you. For all soch thinges have they done, & I have abhorred the.

cut. 9. a
But I saye unto you: Ye shall possesse their londe. For I wyll geue you to inheritaunce a lode, that floweth with mylke and hony. I am the LORDE youre God, which have separated you from the nacions, that ye also shulde separate the cleane bestes fro the uncleane, and the uncleane soules from the cleane: & not to defyle youre soules upon bestes, upon soules & upon all that creepeth on the ground: which I have separated unto you, that they shulde be uncleane. Therefore shall ye be holy unto me: for I the LORDE am holy, which have separated you fro the nacions, that ye shulde be myne.

cut. 14. a
Leu. 18. b
Ex. 28. b
If a man or woman be a soothsayer or an expounder of tokens, the same shal dye the death: they shal be stoned, their bloude be upon them.

The XXI. Chapter.

Leu. 19. f
Ex. 44. c
U. 10. b
Ex. 28. b
Leu. 19. f
Ex. 44. c
And the LORDE sayde unto Moses: Speake to y prestes & sonnes of Aaron, & saye unto the: A prest shal defyle him self vpon no soule of his people, but vpon his nexte kynne & belongeth unto him: as vpon his mother, vpon his father, vpon his sonne, vpon his daughter, vpon his brother, & vpon his sister, which is yet a virgin, & hath bene no mans wife (which belongeth unto him) vpon her maie he defyle himself. Moreover he shal not defyle him self vpon any ruler in his people, to unhalowe him self.

Leu. 19. f
Ex. 44. c
He shall make no crowne also vpon his heade, ner shawe of his beard, nether shall they cut out any markes in their fleshe. They shalbe holy unto their God, and not unhalowe y name of their God: for they offre the sacrifice of the LORDE, the bled of their God, therfore shal they be holy.

B
1. Tim. 3. a
They shal take no whore, ner one that is defyled, or y is put awaye from hir husband, for he is holy unto his God: therfore shal he sanctifie him self, for he offreth the bled of thy God. He shal be holy unto the, for I am holy, even the LORDE that sanctifieth you.

If a prestes daughter fall to whoringe,

she shalbe burnt with fyre, for she hath shamed hir father. He that is hye puffed amonge his brethren, vpon whose heade the anoyntinge oyle is poured, and his hande fylled (y he might be arayed with the vestimentes) shal not uncover his heade, ner cut his clothes, & shal come at no deed, & shal defyle him self nether vpon father ner mother. He shall not go out of the Sanctuary, that he unhalowe not the Sanctuary of his God. For y crowne of the anoyntinge oyle of his God is vpon him, for I am the LORDE.

A virgin shal he take to wife, but no widow, ner deuorced, ner defyled, ner whore, but a virgin of his awne people shal he take to wife, y he unhalowe not his seide amonge his people. For I am y LORDE, which sanctifie him.

And y LORDE talked w Moses, & sayde: Speake unto Aaron, & saie: If there be a blemish vpon any of y seide in y generations, the same shal not preasse to offre the bled of his God: For who so ever hath a blemish vpon him, shal not come nere, whether he be blynde, lame, with an euell fauoured nose, or any mysshappen membre, or y hath a broken fore or hande, or is crooked backed, or hath any blemish in the eye, or is gleyd, or is slayd vpon the scaulde, or hath his stones broken.

Who so ever now of the seide of Aaron y prest hath any blemish vpon him, shal not come nye to offre y sacrifice of the LORDE. For he hath a deformyte. Therefore shal he not preasse vnto the bled of his God, to offre it. Notwithstandinge he shal eate of the bled of his God, both of the holy, & of y most holy: but he shal not go in to y vayne, ner come nye the altare (for so moch as he hath a blemish vpon him) y he unhalowe not my Sanctuary. For I am y LORDE y sanctifieth the. And Moses spake this vnto Aaron & to his sonnes, and to all the children of Israel.

The XXII. Chapter.

U. 10. b
Ex. 28. b
And the LORDE talked with Moses, & sayde: Speake unto Aaron, & his sonnes, & they absteyne from y halowed thinges of the childre of Israel, which they have halowed vnto me, & y they unhalowe not my holy name: for I am y LORDE. Saie now vnto them & their posterities: Who so ever he be of y seide, y cometh nye vnto the holy thinges, which the childre of Israel halowe vnto the LORDE, & so defyleth him self vpon the same, his soule shal perishe before my face: for I am the LORDE.

Who so ever of the seide of Aaron is a leper, or hath a runnyng yssue, shal not eate

of the holy thinges, tyll he be cleansed. Who so toucheth any uncleane thinge, or whose seide departeth from him by night, or who so toucheth any womne that is uncleane vnto him, or a ma y is uncleane vnto him, & what so ever defyleth hi, loke what soule toucheth any soch, is uncleane vntill the euen, & shal not eate of the holy thinges, but shal first bath his flesh with water. And wha y Sonne is gone downe, and he cleane, then maye he eate therof, for it is his foode. Loke what dyeth alone, or is rent of wyld beestes, shal he not eate, y he be not uncleane theron: for I am y LORDE. Therefore shal they kepe my lawes, & they lade not synne vpon them, & dye therein, whan they unhalowe them selues in it. For I am y LORDE, y halowe them.

B
A stranger shal not eate of the holy thinges, ner an housholde gyst of the prestes, ner an hyed seruaut. But yf y prest bye a soule for his money, y same maye eate therof. And loke who is borne in his house, maye eate of his bled also. Nevertheless yf the prestes daughter be a strangers wife, she shal not eate of the heue offerings of holynes. But yf she be a wedowe, or deuorced, or haue no fede, & cometh agayne to hir fathers house as a fore (whan she was yet a mayden in hir fathers house) then shal she eate of hir fathers bled. But no stranger shal eate therof.

Who so els eateth of the halowed thinges, unwytingly, shal put y fift parte thereof vnto, and geue it vnto the prest with the halowed thinge, that they unhalowe not y halowed thinges of the children of Israel, which they heue vpon vnto the LORDE, lest they lade them selues with myssdoinge and trespass, wha they eate their halowed thinges, for I am y LORDE which halowe the.

C
And y LORDE talked w Moses, & sayde: Speake unto Aaron & his sonnes, & to all y childre of Israel: What so ever Israelite or stranger in Israel wyll do his offeringe, whether it be their vowe, or of fre wyl, that they wyll offre a burnt offeringe vnto the LORDE, to reconyle them selues, it shal be a male, and without blemish, of the oxen, or lambes or goates. What so ever hath any blemish, shal they not offre, for they shal synne no fauoure therewith.

And who so wyl offre an healt offeringe vnto the LORDE to separate out a vowe, or of fre wyl, oxen or shepe, it shalbe without blemish, y it maye be accepted. It shal haue no deformite. If it be blynde, or broke, or wounded, or haue a wen, or slayr vye, or scabbed, they shal offre none soch vnto the LOR

DE, ner put an offeringe of any soch vpon the altare of the LORDE.

An ore or shepe y hath mysshappen membres, or no rompe, mayest thou offre of a fre wyl: but to a vowe it maye not be accepted. Thou shalt offre also vnto the LORDE no thinge y is bruised, or broken, or rent, or cutt out, & ye shal do no soch in youre londe. Moreover ye shal offre no bled vnto youre God of a strangers hande: for it is marred of him, and he hath a deformite, therfore shal it not be accepted for you.

And the LORDE spake vnto Moses, & saye: Wha an ore, or lake, or goate is brought forth, it shal be seven dayes with the dame, and vpon the eighth daye & thereafter it maie be offered vnto the LORDE, the is it accepted. Whether it be ore or lambe, it shal not be slayne with his yonge in one daye.

But wha ye wil offre a chato offeringe vnto the LORDE y it maye be accepted, ye shal eate it the same daye, & kepe nothinge ouer vntill the morninge: for I am the LORDE. Therefore kepe now my commandmentes, and do them: for I am the LORDE, y ye unhalowe not my holy name, & that I maye be halowed amonge the children of Israel. For I am he that halowe you, eue y LORDE, which brought you out of y lode of Egipte, y I might be y God: Euen y y LORDE.

The XXIII. Chapter.

U. 10. b
Ex. 28. b
And the LORDE talked with Moses, & sayde: Speake vnto y childre of Israel, and saye vnto them: These are y feastes of the LORDE, which ye shal call holy dayes. Sixe dayes shal ye worke, but the seventh daie is the rest of the Sabbath, and shalbe called holy. Ye shal do no worke therein, for it is the Sabbath of the LORDE, where so ever ye dwell.

These are the feastes of the LORDE, y are called holy, which ye shal call youre feastes: Upon y fourtunedaye of y first moneth at euen, is the LORDES Easter. And vpon y fiftene daye of the same moneth is the feast of unleuened bled of the LORDE. Then shal ye eate unleuened bled seven dayes.

The first daie shalbe called holy amonge you, ye shal do no worke of bondage therein, & seven daies shal ye offre vnto y LORDE. The seventh daie shalbe called holy likewise, wher in ye shal do no worke of bondage also.

And y LORDE talked w Moses, & sayde: Speake to the childre of Israel, & saye vnto them: Whan ye come in to the lande y I shal geue you, and reape downe youre harvest, ye shal brynge a shefe of the first frutes

of your harvest unto the priest, the shall the sheaf be waved before the LORD, that ye may be accepted: but this shall the priest do the next day after the Sabbath. And the same day that ye shall wave the sheaf, shall ye offer a burnt offering unto the LORD, of a lamb which is without blemish, and of one year old, with the meat offering, two tenth deals of fine flour mingled with oyle, for an offering of a sweet savour unto the LORD: and the drynt offering also, even the fourth parte of an hin of wyne.

And ye shall eat neither bread, nor cakes, ner surmentye (of new corne) tyll the same daye that ye bringe an offering unto your God. This shall be a lawe unto your posterities, where so ever ye dwell.

Then shall ye number from the next daye after the Sabbath, when ye brought the wave sheaf, seven whole weekes, untill the next daye after the seventh week, namely, fiftie daies, shall ye number, and offer new meat offerings unto the LORD. And out of all your dwellings shall ye offer, namely, two wave loaves of two tenth deals of fine flour leavened, and baken for the first frutes unto the LORD. And with your bread ye shall bringe seven lambs of one year old without blemish, and a yonge bullocke, and two rammes: this shall be the LORDS burnt offering, meat offering, and drynt offering. This is a sacrifice of a sweet savour unto the LORD.

Mozoner ye shall offer an he goate for a syn offering, and two lambs of a year old for an healt offering. And the priest shall wave it upon the bread of the first frutes before the LORD with the two lambs. And they shall be holy unto the LORD, and shall be the prestes. And this daye shall ye proclaim, for it shall be called holy amonge you: no servyle worke shall ye do therein. A perpetuall lawe shall it be amonge your posterities, where so ever ye dwell.

When ye reape downe the harvest of your land, ye shall not cut it cleane downe upon the felde, ner gather up all, but shall leave it for the poore and straungers. I am the LORD your God.

And the LORD talked with Moses, and sayde: Speake unto the children of Israel, and saye: Upon the first daye of the seventh month shall ye have the holy rest of the remembrance of blowing, wherein ye shall do no servyle worke, and ye shall offer sacrifice unto the LORD.

And the LORD spake unto Moses, and

sayde: Upon the tenth daye in this seventh month is the daye of reconcyling, which shall be an holy convocation to you. Ye shall humble your selves therein, and offer unto the LORD, and shall do no servyle worke in this daye: for it is the daye of attonement, that ye may be reconcyled before the LORD your God. For what soule so ever humbleth not himself upon this daye, the same shall be rote out from amonge his people. And what soule so ever doeth any worke this daye, the same wil I destroye from amonge his people: therefore shall ye do no worke. This shall be a perpetuall lawe unto your posterities, where so ever ye dwell. It is the rest of your Sabbath, that ye may humble your selves. Upon the nyenth daye of the month also, shall ye kepe this holy daye from the even forth untill the even agayne.

And the LORD talked with Moses, and sayde: Upon the fiftene daye of the seventh month, is the feast of Tabernacles seven dayes unto the LORD. The first daye shall be an holy convocation: no servyle worke shall ye do therein. Seven dayes shall ye offer unto the LORD. The eight daye shall be an holy convocation unto you also, and ye shall offer unto the LORD: for it is the daye of gathering together: no servyle worke shall ye do therein.

These are the holy daies of the LORD, which ye shall proclame and holde for holy convocations, that ye may offer unto the LORD burnt offerings, meat offerings, drynt offerings and other offerings, every one according to his daye, besyde the Sabbathes of the LORD, and your giftes, and vowes, and frewyl offerings, that ye offer unto the LORD.

So upon the fiftene daye of the seventh month, when ye have brought in the increase of the land, ye shall kepe the LORDS feast seven dayes longe. The first daye shall be kepte holy daye, and the eight daye shall be kepte holy daye also. And upon the first daye ye shall take of goodly frutesfull trees, boughes of palme trees, and bowes of thicket trees, and Wyllies of the brooke, and seven dayes shall ye be merry before the LORD your God: and thus shall ye kepe the feast unto the LORD seven dayes in the year. This shall be a perpetuall lawe amonge your posterities, that they kepe holy daye thus in the seventh month. Seven dayes shall ye dwell in booths. Who so ever is an Israelite borne, shall dwell in booths, that they which come after you, may knowe, how that I made the

children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am the LORD your God. And Moses tolde the children of Israel these holy daies of the LORD.

The XXIII. Chapter.

And the LORD spake unto Moses, and sayde: Comaunde the children of Israel, that they bringe pure oyle olyue beaten for lightes, that it maye be allwaye put in the lampes, without before the vayne of witness in the Tabernacle of witness. And Aaron shall drie it allwaye at even in the morninge before the LORD. Let this be a perpetuall lawe unto your posterities. The lampes shall be drie upon the pure candlestick before the LORD perpetuallly.

And thou shalt take fine flour, and baken twelve cakes thereof: two tenth deals shall every cake have, and thou shalt laye them fire on a rowe upon the pure table before the LORD. And upon the same shalt thou laye pure frankincense, that it maye be bread of remembrance for an offering unto the LORD. Every Sabbath shall he prepare the before the LORD allwaye, and receive them of the children of Israel for an everlasting covenant. And they shall be Aarons and his sonnes, which shall care them in the holy place, for this is his most holy of the offerings of the LORD for a perpetuall dewtye.

And there wente out an Israelish womans sonne, which was the childe of a man of Egypt (amonge the children of Israel) and stroue in his hoost with a man of Israel, and named the name of God blasphemously, and cursed. Then brought they him unto Moses. His mothers name was Selomith, the daughter of Dibui, of the trybe of Dan. And they put him in prison, tyll they were informed by the mouth of the LORD.



And the LORD spake unto Moses, and sayde: Bring him that cursed, out of the hoost, and let all the that herde it, laye their

hands upon his heade, and let the whole congregacion stone him. And saye unto the childre of Israel, Who so ever blasphemeth his God, shall beare his synne: and he that blasphemeth the name of the LORD, shall dye the death. The whole congregacion shall stone him. As the straunger, so shall he of the household be also. If he blaspheme the name, he shall dye.

He that slayeth a man, shall dye the death. But he that slayeth a beast, shall paye for it, soule for soule. And he that maymeth his neighbour, it shall be done unto him, even as he hath done: broke for broke, eye for eye, tooth for tooth: even as he hath maymed a man, so shall it be done unto him agayne, so that, who so slayeth a beast, shall paye for it: But he that slayeth a man, shall dye. There shall be one maner of lawe amonge you, to the stranger as to one of your selves: for I am the LORD your God.

Moses tolde the children of Israel. And they brought him that had cursed, out of the hoost, and stoned him. Thus dyd the childre of Israel as the LORD comaunded Moses.

The XXV. Chapter.

And the LORD talked with Moses upon mount Sinai, and sayde: Speake to the children of Israel, and saye unto them: When ye come in to the land, I shall give you, the land shall rest unto the LORD, so that thou shalt have sowe thy felde sixe yeares, and sixe yeares cut thy vines, and gather in the frutes. But in the seventh yeare the land shall have his Sabbath of rest for a Sabbath unto the LORD, wherein thou shalt not sowe thy felde, ner cut thy vines.

Like what groweth of it self after thy harvest, thou shalt not reape it. And the grapes that growe without thy labour, shalt thou not gather, for so much as it is the year of the landes rest: But the rest of the land shalt thou kepe for this intent, that thou mayest eat thereof, thy servaunte, thy mayde, thy byrlinge, thy guest, thy straunger with thee, thy catell, and the bestes in thy land. All the increase shall be meate.

And thou shalt number seven of these years Sabbathes, that seven yeares maye be tolde seven tymes, and so the tyme of the seven years Sabbathes make nyne and fourtye years. Then shalt thou let the blast of the horne go thorow all your land, upon the tenth daye of the seventh month, even in the daye of attonement. And ye shall halowe the fiftieth yeare, and shall call it a fre yeare in the

Mat. 23. 10. 19. a

Exo. 21. b Deut. 19. a Levitic. 24. b Math. 5. c

Exo. 21. b

Deut. 15. 2

Exo. 45. c

londe, for all them that dwell therein: for it is the yeare of Jubilee. Then shall every one amonge you come agayne to his possession and to his kynred: for the fiftieth yeare is y^e yeare of Jubilee. Ye shal not sowe ner reape it that groweth of it self, ner gather the grapes, that growe without labour. For the yeare of Jubilee shall be holy amonge you. But loke what the felde beareth, that shall ye eate. This is the yeare of Jubilee, wherein ye shal come againe every man to his owne.

C Now whan thou sellest ought unto thy neyghboure, or byest any thinge of him, there shal none of you oppresse his brother: but accordinge to the nombre of the yeare of Jubilee shalt thou bye it of him: and accordinge to the nombre of the yeares of increase shall he sell it unto the. Accordinge to the multitude of the yeares shalt thou raise the pryce, and accordinge to the fewnesse of the yeares shalt thou mynish the pryce: for he shall sell it unto the accordinge to the nombre of the increase. Therefore let no man defraude his neyghboure, but feare y^e God. For I am the LORDE youre God. Wherefore do after my statutes, and kepe my lawes, so y^e ye do them that ye maye dwell safe in the londe. For the londe shal geue you hir frute, so that ye shal haue ynough to eate, and dwell safe therein.

And yf ye wolde saye: What shall we eate in the seventh yeare, in as moch as we shal not sowe, ner gather in oure increase? I wyll sende my blessinge vpon you in the sixte yeare, that it shal brynge forth frute for thre yeares: so that ye shal sowe in y^e eight yeare, and eate of the olde frute vntyll the nyenth yeare, that ye maye eate of the olde tyll new frutes come agayne. Therefore shall ye not sell the londe for ever, for the lode is myne. And ye are straungers and indwellers before me. And in all youre lande shall ye geue the lode to louse.

Psal. 113. a

Nu. 35. c
Exo. 35. a
Ruth. 4. a

Whan thy brother waxeth poore, and selleth y^e his possession, and his nexte kynsmā cometh to him, y^e he maye redeme it: then shall he redeme that his brother solde. But whan a man hath none to redeme it, and can get so moch with his hande as to redeme oⁿe parte, then shall it be rekened how many yeares it hath bene solde, and the remnaunt shal be restored vnto him to whom he solde it, y^e he maye come agayne to his possession. But yf his hande can not get so moch, as to haue one parte agayne, the shal it y^e he solde be styll in the hande of the byer vntyll y^e yeare of Jubilee: In y^e same shal it go out, and returne to his owner agayne.

He that selleth a dwellinge house within the walles of the cite, hath an whole year respyte to louse it out agayne: that shal be the tyme, wherein he maye redeme it. But yf he redeme it not a fore the whole yeare be out, then shal he that bought it, and his successors kepe it for ever, and it shal not go out louse in the yeare of Jubilee. Nevertheless yf it be an house in a vyllage that hath no wall aboute it, it shal be counted like vnto the felde of the countrie, and maye be redemed and shal go out fre in the yeare of Jubilee.

The cities of the Leuites, and the houses in the cities that their possession is in, maye allwaye be redemed. Who so purchaseth ought of the Leuites, shal leave it in the yeare of Jubilee, whether it be house or cite that he hath had in possession. For the houses in the cities of the Leuites are their possession amonge the children of Israel. But the felde before their cities shal not be solde, for it is their awne for ever.

Whan thy brother waxeth poore, and falleth in decaye besyde the, thou shalt receaue him as a straunger, or guest, that he maye lyue by the: and thou shalt take no vsury of him, ner more then thou hast geue, but shalt feare thy God, that thy brother maye lyue besydes the. For thou shalt not lende him y^e money vpon vsury, ner delyuer him thy meate vpon vantage. For I am the LORDE y^e God, which haue broughte you out of the lode of Egypte, to geue you the lande of Canaan, and to be youre God.

Whan thy brother waxeth poore besyde the, and selleth himself vnto the, thou shalt not holde him as a bode mā: but as an hyred seruaunte and as a sojourner shall he be wth the, and serue the vntyll y^e yeare of Jubilee. Then shal he departe louse from the, and his childre with him, and shal returne to his awne kynred, and to his fathers possession: for they are my seruantes, whom I broughte out of the londe of Egypte. Therefore shal they not be solde like bondmen. And thou shalt not raigne ouer them with crueltie, but shalt feare thy God. But yf thou wilt haue bode seruantes and maydens, thou shalt bye them of the heithen, that are rounde aboute you: of the children of the sojourners and straungers amonge you, and of their generacions with you, and that are borne in youre londe, the same shal ye haue for bonde seruantes, and shal possesse them, and youre children after you for an everlastinge possession, these shal be y^e bondmen. But ouer youre brethren the children of Israel, there shall none of you raigne

ouer another with crueltie.

C Whan a straunger or sojourner waxeth ryche by the, and thy brother waxeth poore besyde him, and selleth him self vnto y^e straunger or sojourner by the, or to any of his kynne, then shall he haue right (a fter that he is solde) to be redemed agayne. And any of his brethren maye louse him out: or his vncle or his vncles sonne, or any other kynsmā of his kynred: Or yf his awne hande getteth so moch, he shal louse him self out, and shal reken with him that bought him, from y^e yeare that he solde him self, vntyll the yeare of Jubilee. And y^e money shal be counted accordinge to the nombre of the yeares that he was solde, and his wages of the whole tyme shal be rekened withall.

If there be yet many yeares vnto y^e yeare of Jubilee, then shal he (accordinge to the same) geue the more for his delyueraunce, thereafter as he is solde. If there remayne but few yeares vnto the yeare of Jubilee, then shall he geue agayne thereafter for his redemption. And his wages from yeare to yeare shal he reken withall, and thou shalt not let the other raigne cruelly ouer him in y^e sight. But yf he bye not him self out after this maner, then shal he go out fre in the yeare of Jubilee, and his childre with him: for the childre of Israel are my seruantes, which I haue brought out of the londe of Egypte. I am the LORDE youre God.

Ye shall make you no Idols ner ymage, and ye shal reate you vpon no piler, ner set vpon any markstone in youre londe, to bowe youre selues thereto. For I am the LORDE youre God. Repeme my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.

The XXVI. Chapter.

Yf ye wyll walke now in my statutes, and kepe my commandementes and do them, the wyll I geue you raine in due season, and y^e londe shal geue hir increase, and the trees of y^e felde shal brynge forth their frute. And the threshinge tyme shall reache vnto the wyne harvest, and the wyne harvest shal reache vnto the sowynge tyme. And ye shall eate y^e bred in plenteousnes, and shal dwell safe in youre londe. I wil geue peace in youre londe, so that ye shall slepe, and no man shall make you afraied. I wyll ryd euell beestes out of youre londe, and there shall no swerde go thorow youre londe.

Ye shal chase youre enemies, and they shal fall into y^e swerde before you. Y^e yue of you shal chase an hundred: and an hundred of

you shal chase ten thousande. For youre enemies shall fall in to the swerde before you. And I wyll turne me vnto you, and wyll canse you to growe and increase, and wyll set vpon my couenaunt with you. And ye shal eate of the olde store, and shall let go the olde for plenteousnesse of the new. I wil haue my dwellinge amonge you, and my soule shall not refuse you. And I wyll walke amonge you, and wyll be youre God, and ye shal be my people. For I am the LORDE youre God, which broughte you out of the londe of Egypte, that ye shulde not be their bondmen. And I haue brok the cepter of youre yocke, and caused you to go vpon right.

Exo. 19. c
2. Cor. 6. c

But yf ye wil not harken vnto me, ner do all these commaundementes, and wyll despyse my statutes, and yf youre soules refuse my lawes, y^e ye wyll not do all my commandementes, and shal let my couenaunt stonde, then wyll I do this agayne vnto you. I wyll visyte you shortly with swellnges and fevers, which shal destroye y^e eyes, and consume awaye y^e bert. Ye shal sowe youre seede in vayne, and youre enemies shal eate it vp.

And I wyll set my face agaynst you, and ye shal be slayne before youre enemies. And they that hate you, shal haue dominion ouer you. And ye shall flye, whā no man chaseth you.

Pro. 28. a

But yf ye wyll not harken vnto me for all this, then wyll I make it yet seven tymes more, to punyssh you for youre synnes, that I maye breake y^e pryde of youre strength, and wyll make youre heauenlye yon, and youre earth as brasse: and youre trauaile and labo^r shal be but lost, so that youre londe shal not geue hir increase, and the trees in the londe shal not brynge forth their frute.

If ye walke yet agaynst me, and wyll not harken vnto me, then wyll I make it yet seven tymes more, to punyssh you because of youre synnes: and wyll sende wyld beestes amonge you, which shal robbe you, and destroe youre catell, and make you fewer, and youre hye waye shal become waste.

But yf ye wyll not yet be reformed here withall, and wyll walke contrary vnto me, then wyll I walke contrary vnto you also, and wyll punyssh you yet seven tymes for youre synnes. And I wyll brynge vpon you a swerde of vengeance, which shal auenge my Testament. And though ye gather you together in to youre cities, yet wyll I sende the pestilence amonge you, and wyll delyuer you in to the handes of youre enemies. For I wil destroe youre prouysion of bred, so y^e ten women shal take youre bred in one

Ofc. 4. b
Mich. 6. c

men, and youre bried shal be deliuered out by weight. And whan ye eate, ye shall not haue ynough.

Ef ye wyl not yet for all this harten vnto me, & wyl walke contrary vnto me, then wyl I also walke contrary vnto you in wrath full displeasure, and wyl punyssh you sevenfold because of youre synnes, so that ye shal eate the flesh of youre sonnes and daughters. And I wyl destroye youre hye altares, and rote out youre ymages, and wyl cast youre bodies vpon the bodies of youre Idols, and my soule shall abhorre you. And youre cities wyl I make waist, and brynge youre churches to naught, and wyl not smell youre swete odoures.

Thus wyl I make the londe desolate, so that youre enemies shall dwell therein, and make it waist: but you wyl I scatter amonge the heithen, and drawe out the swerde after you, so that youre londe shal be waist, & youre cities desolate.

Then shall the londe reioyse in hir Sabbathes, as longe as it lyeth waist, and ye be in the enemies londe. And then shal the londe kepe holy daye, and reioyse in hir rest, as longe as it lyeth waist, because it conde not rest in youre Sabbathes, whan ye dwelt therein.

And as for them that remayne of you, I wyl make them saynte harted in the londe of their enemies, so that a shakynge leaf shall chace them. And they shall flye from it, as though a swerde persecuted them, and shal fall noman folowynge vpon them. And they shall fall one vpon another (as it were before the swerde) and noman yet chacynge them. And ye shall not be so bolde, as to withstonde youre enemies, and shal perishe amonge the heithen, and the londe of youre enemies shal eate you vp.

And they that are left of you, shall pyne awaye in their mysdede, even in the enemies londe, and in the mysdedes of their fathers shall they consume awaye. Then shall they knowlege their mysdedes, and the mysdedes of their fathers in the trespase, wherewith they haue trespassed agaynst me, and walked contrary vnto me. Therefore wyl I also walke contrary vnto the, and wyl brynge them in to the enemies londe.

Then shall their vncircumcysed herte be tamed. And then shall they ende their mysdedes. And I shal thinke vpon my couenaunt with Jacob, and vpon my couenaunt with Isaac, and vpon my couenaunt with Abraham, and wyl thynke vpon the lode. As for the londe, whan it shalbe left of them, it shal

reioyse in hir Sabbathes, even then, whan it lyeth waist, and they sylle it not. And they shall make attonement for their mysdedes, because they despyed my lawes, & their soles refused my statutes. Moreover I haue so refused them, that they shoulde be in the enemies londe: neither haue I so utterly abhored them, that I wolde brynge them to naught, and breake my couenaunt wth them: for I am the LORD their God. And for their sake I wyl remembre my first couenaunt, whan I broughed them out of the londe of Egypte in the sight of the heithen, & I might be their God. Euen I the LORD.

These are the ordinances, statutes and lawes, which the LORD made betwixte him and the children of Israel vpon mount Sinai, by the hande of Moses.

The XXVII. Chapter.

And the LORD talked with Moses, & sayde: Speake to the children of Israel, & saye vnto them: If any man make a speciall vowe vnto the LORD, so that he prysse a soule, then shal this be the valuation: A man of twentye yeare olde vnto the thre score yeare, shal thou set as fiftie syluer Syckles, after the Cycle of the Sanctuary: but a woman at thirtie Syckles. If it be fyue yeare olde vnto twentye yeare, then shalst set it at twentye Syckles, whan it is a man childe: but a woman at ten Syckles. If it be a moneth olde vnto fyue yeare, thou shalt set it at fyue Syckles of syluer, whan it is a man childe: but a woman at thre Syckles. If he be thre score yeare olde and aboue, the shalst thou set him at fiftene Syckles whan it is a man, & at ten Syckles whan it is a woman. If he be to poore so to be set, the let him present himself to the prest, & the prest shal value him. Nevertheless he shal value him, accordinge as he haue of him that vowed, is able to get. But if it be a beest, he maye be offred vnto the LORD, all that is offred vnto the LORD of lode, is holy: it shal not be altered ner chaunged, a good for a bad, or a bad for a good. If any man chaunge it, one beest for another, then shal they both be holy vnto the LORD. But if the beest be vnclene, which maye not be offred vnto the LORD, the shal it be set, before the prest, and the prest shal value it, whether it be good or bad, & it shal stonde at the prestes valyng. But if any man wil bye it out, he shal geue the fiftie part more, to that it was set at.

Whan any man sanctifieth his house vnto the LORD for the Sanctuary, the prest shal value it, whether it be good or bad. And as the prest valuethe it, so shal it stonde. But if

he sanctified it, wyl redeme it, he shal geue the fiftie parte of syluer thereto, aboue that it was set at: So shal it be his.

If any man halowe a pece of lode of his heritage vnto the LORD, it shalbe set accordinge to the value thereof. If it beare an homer of barleye, it shalbe valued at fiftie Syckles of syluer. But if he halowe his londe immediately from the yeare of Jubilee forth, then shal it be set accordinge to the value thereof. If he haue halowed it after the yeare of Jubilee, then shal the prest reke it, accordinge to the yeares he remayne vnto the yeare of Jubilee, & thereafter shal he set it the lower.

But if he sanctified the londe, wyl redeme it agayne, then shal he geue the fiftie parte of syluer thereto, aboue that it was set at: So shal it be his. If he wil not lowse it out, but selleth it vnto another, then shal he redeme it no more: but the same londe whan it goeth out fre in the yeare of Jubilee, shal be holy vnto the LORD, as a dedicated felde, and shalbe the prestes inheritance.

If any man halowe vnto the LORD a felde, which he hath bought, and is not his inheritance, then shal the prest reke it, what it is worth vnto the yeare of Jubilee, & the same daye shal he geue the pryce that it is set at, vnto the LORD for the Sanctuary. But in the yeare of Jubilee it shal returne vnto him that bought it, & it maye be his inheritance in the londe. All maner of prysynge shalbe made accordinge to the Cycle of the Sanctuary. One Cycle maketh xx. Yeres.

The first borne amonge the cattell (which belongeth vnto the LORD) shal no man sanctifie vnto the LORD, whether it be ox or shepe, for it is the LORDES all ready. But if there be any vnclene thinge vpon the beest, the shal it be lowsed out thereafter as it is worth, and the fiftie parte shalbe geuen more thereto. If he wil not redeme it, the let it be solde, as it is worth.

There shall no dedicated thinge be solde ner bought out, if any man dedicateth vnto the LORD, of all that is his good, whether it be man, cattell or lode. For every dedicated thinge, is most holy vnto the LORD. There shal no dedicated thinge of man be bought out, but shal dye the death. All the tythes in the londe, both of the seide of the londe, & of the frutes of the trees, are the LORDES, & shal be holy vnto the LORD. But if any man wil redeme his tythes, he shal geue the fiftie parte more thereto. And all the tythes of oxen & shepe, & that goeth vnder the rod, the same is an holy tythe vnto the LORD. It shal

not beared whether it be good or bad, neither shall it be chaunged. But if any man chaunge it, then both it & that it was chaunged withall, shal be holy, & not redemed.

These are the commaundementes, which the LORD gaue Moses in charge vnto the children of Israel vpon mount Sinai.

The ende of the thirde boke of Moses, called Leviticus.

The fourth boke of Moses, called Numerus.

What this boke conteyneth.

Chap. I. The children of Israel are nombred and mustred out, as many as are mete for the batayll: The captaynes are ordeyned, and Levi appoynted to the seruyce of the Tabernacle.

Chap. II. The ordre and maner how the tentes were pitched, and how the children of Israel laye aboute the Tabernacle of wynges.

Chap. III. The office of Levi, & of the sonnes of Aaron.

Chap. IIII. The office of the sonnes of Ahabath, Gerson and Merari.

Chap. V. What maner of people were daynen out of the hoost. The lawe of Gelousy of the man toward the wife.

Chap. VI. The lawe and ordinance concernynge the Nazarites or absteyners. The blessinge of the Israelites.

Chap. VII. The offerynge of the captaynes at the dedicacyon of the altare, after that the Tabernacle was set vp.

Chap. VIII. Of the candlestick, offerynge, purifyinge, and altare of the Leuites.

Chap. IX. Of the feast of Easter, & how the vnclene shoulde kepe it. Of the cloude vpon the Tabernacle.

Chap. X. The vse of the syluer trumpettes, & how the children of Israel brake vp, and toke their iourney with Hobab Moses brother in lawe.

Chap. XI. The people are weery and vnpatient by the waye, murmur agaynst Moses, desyre flesh, and abhorre the Manna. The LORD gaue them after their lust, but punissheth them sore.

Chap. XII. Miriam and Aaron grudge agaynst Moses, & Miriam is smytten with Leprosy.

Chap. XIII. The spyes that were sent in to the lande of Canaan, come agayne, and put the people in feare.

Chap. XIII. The people are vnpatient, wepe, and murmur agaynst Moses, Josue & Caleb geue the londe a good worde, & comforte them. The LORD is angrie, & punissheth the people.

Chap. XV. Of dyuerse offerynge, and how he was punisshed, that gathered stidies vpon the Sabbath. The people are commaunded to make gardes of remembrance vpon their garments, to thinke vpon the commaundementes of the LORD.

Chap. XVI. Of the vprours and insurreccion of Corah, Dathan and Abiram, & their punisshment. The people murmur. Fourtene thousand.

- be and seven hundred and dyed in the plague.
- Chap. XVII. By the flourishing staff of Aaron, it is declared, that the trybe of Levi and the priesthode of Aaron is chosen of God.
- Chap. XVIII. The office & ministracion of Aaron, of the priestes & Levites, & their dewtye.
- Chap. XIX. Of the reed cove that was burnt, and how the spraynginge water was made of the ashes of her.
- Chap. XX. Miriam dyeth at Cadis. The people chydewith Moses and Aaron for faulte of water, the LORDE getheth them out of the hard stony rocke. Moses desyeth the kynge of Edom, to let them go thorow his londe. Aaron dyeth upon mount Hor.
- Chap. XXI. The battaill betwene Israel and Arad the kynge of the Cananites. The people murmur, and are plagued with the serpentes. They wyne the victory of Og and Sihon.
- Chap. XXII. Of Balac the kynge of the Moabites, and of Balaam the Soothsayer.
- Chap. XXIII. Balaam is brought to curse the people of God.
- Chap. XXIV. The LORDE turneth Balaams curse in to a blessing and prayse.
- Chap. XXV. The people fall to whoredome and Idolatrye with the women of Moab, and soyne themselves to the seruice of Baal Peor. Foure and twenty thousande are destroyed. Phineas in his fervent zeale slayeth a man and woman in their synne.
- Chap. XXVI. The people are nombred agayne and mustred.
- Chap. XXVII. What inheritance the daughters haue, where there is no sonne. Josua is made captayne of the people in Moses steade.
- Chap. XXVIII. Offeringes apoynted for every tyme.
- Chap. XXIX. The feast of the seventh moneth and the offeringes therof.
- Chap. XXX. Of vowes made by men or women.
- Chap. XXXI. Israel wynerth the victory of the Midianites, and deuydeth the spoyle.
- Chap. XXXII. Ruben, Gad, and the half trybe of Manasse haue their inheritance apoynted them on this syde of Jordan.
- Chap. XXXIII. The journeyes of the children of Israel are nombred. The people are commaunded (whan they come in to the londe of Canaan) to destroye all vnto the last.
- Chap. XXXIV. The deuydinge of the londe of Canaan with the borders therof, and what they be that deuyde it.
- Chap. XXXV. The porcion of the Levites. Freedom for soch as comynre slaughter vnawares. Dyners slaughterers.
- Chap. XXXVI. The inheritance of the tribe male not be miste nor changed.

The first Chapter.



And the LORDE spake vnto Moses in the wyldernes of Sinai, in the Tabernacle of witness, the first daye of the secōde moneth in the secōde yeare, whā they were gone out of

Exo. 10. b the lade of Egypte, and sayde: Take the summe of the whole congregacion of the children of Israel, after their kynredes & their

fathers houses, with the nombre of the names, all that are males, heade by heade, fō twentye yeare and aboue, as many as are able to go forth in to the warre in Israel. And ye shal nombre them acordinge to their armyes chō and Aaron, and of every trybe ye shal take vnto you one captayne ouer his fathers house.

These are the names of the captaynes that shal stonde with you. Of Ruben, Elizur the sonne of Sedeur. Of Simeon, Soluniel the sonne of Zuri Sabai. Of Iuda, Nahasson the sonne of Aminadab. Of Issachar, Nathaneel the sonne of Zuar. Of Zabulon, Eliab the sonne of Helon. Amonge the children of Joseph: Of Ephraim, Elisama the sonne of Amihud. Of Manasse, Gemaliel the sonne of Pedazar. Of Ben Jamin, Abidam the sonne of Gedoni. Of Dan, Ahieser the sonne of Ammi Sabai. Of Aser, Pagiel the sonne of Ochiam. Of Gad, Eliasaph the sonne of Deguel. Of Nephthali, Ahira the sonne of Enan.

These are the awncient men of the congregacion, the captaynes amonge the trybes of their fathers, which were heades and prynces in Israel.

And Moses & Aaron toke them (like as they are there named by name) and gathered the whole cōgregacion together also, the first daye of the secōde moneth, and rekened the after their byrth, acordinge to their kynredes and fathers houses by their names, fō twentye yeare and aboue, heade by heade, as the LORDE commaunded Moses, and nombred them in the wyldernes of Sinai.

The children of Ruben Israels first sonne, their kynreds & generacions after their fathers houses, in the nombre of their names heade by heade, all the were males, from twentye yeare & aboue, and were able to go forth to the warre, were nombred to the trybe of Ruben, sixe and fortye thousande, and fyue hundred.

The children of Simeon their kynreds & generacions after their fathers houses in the nombre of the names heade by heade, all that were males from twentye yeare and aboue, and were able to go forth to the warre, were nombred to the trybe of Simeon, nyme and fiftye thousande and thre hundred.

The children of Gad their kynreds and generacions after their fathers houses in the nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Gad,

fyue and fortye thousande, sixe hundred and fiftie.

The children of Iuda their kynreds and generacions after their fathers houses in the nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Iuda, foure and seventy thousande, & sixe hundred.

The children of Issachar their kynreds & generacions, after their fathers houses in the nombre of the names from twentye yeare & aboue, all that were able to go forth to the warre, were nombred to the trybe of Issachar, foure and fiftye thousande and foure hundred.

The children of Zabulon their kynreds and generacions after their fathers houses in the nombre of the names from twentye yeare & aboue, all that were able to go forth to the warre, were nombred to the trybe of Zabulon, seven and fiftye thousande and foure hundred.

Josephs children of Ephraim, their kynreds & generacions after their fathers houses in the nombre of the names, from twentye yeare & aboue, all the were able to go forth to the warre, were nombred to the trybe of Ephraim, fortye thousande & fyue hundred.

The children of Manasse their kynreds & generacions, after their fathers houses in the nombre of the names from twentye yeare & aboue, all the were able to go forth to the warre, were nombred to the trybe of Manasse, two & thirtie thousande & two hundred.

The children of Ben Jamin their kynreds and generacions, after their fathers houses, in the nombre of the names from twentye yeare & aboue, all that were able to go forth to the warre, were nombred to the trybe of Ben Jamin, fyue and thirtie thousande and foure hundred.

The children of Dan their kynreds and generacions after their fathers houses, in the nombre of the names, from twentye yeares and aboue, all that were able to go forth to the warre, were nombred to the trybe of Dan, two and thre score thousande, and seven hundred.

The children of Aser their kynreds & generacions, after their fathers houses in the nombre of the names, from twentye yeare & aboue, all the were able to go forth to the warre, were nombred to the trybe of Aser, one & fortye thousande and fyue hundred.

The children of Nephthali, their kynreds and generacions after their fathers houses

in the nombre of the names, from twentye yeare & aboue, all that were able to go forth vnto the warre, were nombred to the trybe of Nephthali, thre and fiftie thousande and foure hundred.

These are they whom Moses and Aaron nombred with the twelue prynces of Israel, wherof every one was ouer the house of their fathers. And the summe of the children of Israel after their fathers houses, from twentye yeare and aboue (what so ever was able to go forth to the warre in Israel) was sixe C. thousande, thre thousande, fyue C. & fiftie. But the Levites after the trybe of their fathers, were not nombred amonge them.

And the LORDE spake vnto Moses, and sayde: The trybe of Levi shal thou not nombre, ner take the summe of them amonge the children of Israel: but shal appoynte them to the habitacon of wytnesse, and to all the apparell therof, and to all that belongeth thereto. And they shal beare the Tabernacle & all the ordinaunce therof, and shal wayte vpon it, and shal pitch their tentes rounde aboute it. And whan men shal go on their iourney, the Levites shal take downe the Tabernacle. And whan the hoost pitch their tentes, they shal set vp the Tabernacle. And yf a stranger please nye vnto it, he shal dye. The children of Israel shal pitch their tentes, every one in his awne armye, and by the baner of his awne companye. But the Levites shal pitch rounde aboute the Tabernacle of wytnesse, that there come no wrath vpon the congregacion of the children of Israel: therfore shal the Levites wayte vpon the habitacon of wytnesse. And the children of Israel byd all, as the LORDE commaunded Moses.

The ii. Chapter.

And the LORDE spake vnto Moses and Aaron, & sayde: The children of Israel shal pitch rounde aboute the Tabernacle of wytnesse, every one vnder his banner & tokens, after their fathers houses.

On the East syde shal Iuda pitch with his banner & hoost, their captayne Nahasson the sonne of Aminadab. And his armye in the summe, foure & seventy thousande and sixe hundred. Next vnto him shal the trybe of Issachar pitch, their captayne Nathaneel the sonne of Zuar: and his armye in the summe, foure and fiftye thousande and foure hundred. The trybe of Zabulon also, their captayne Eliab the sonne of Helon: his armye in the summe, seven and fiftie thousande and foure hundred.

Exo. 11. f
Num. 11.

1 Par. 14.

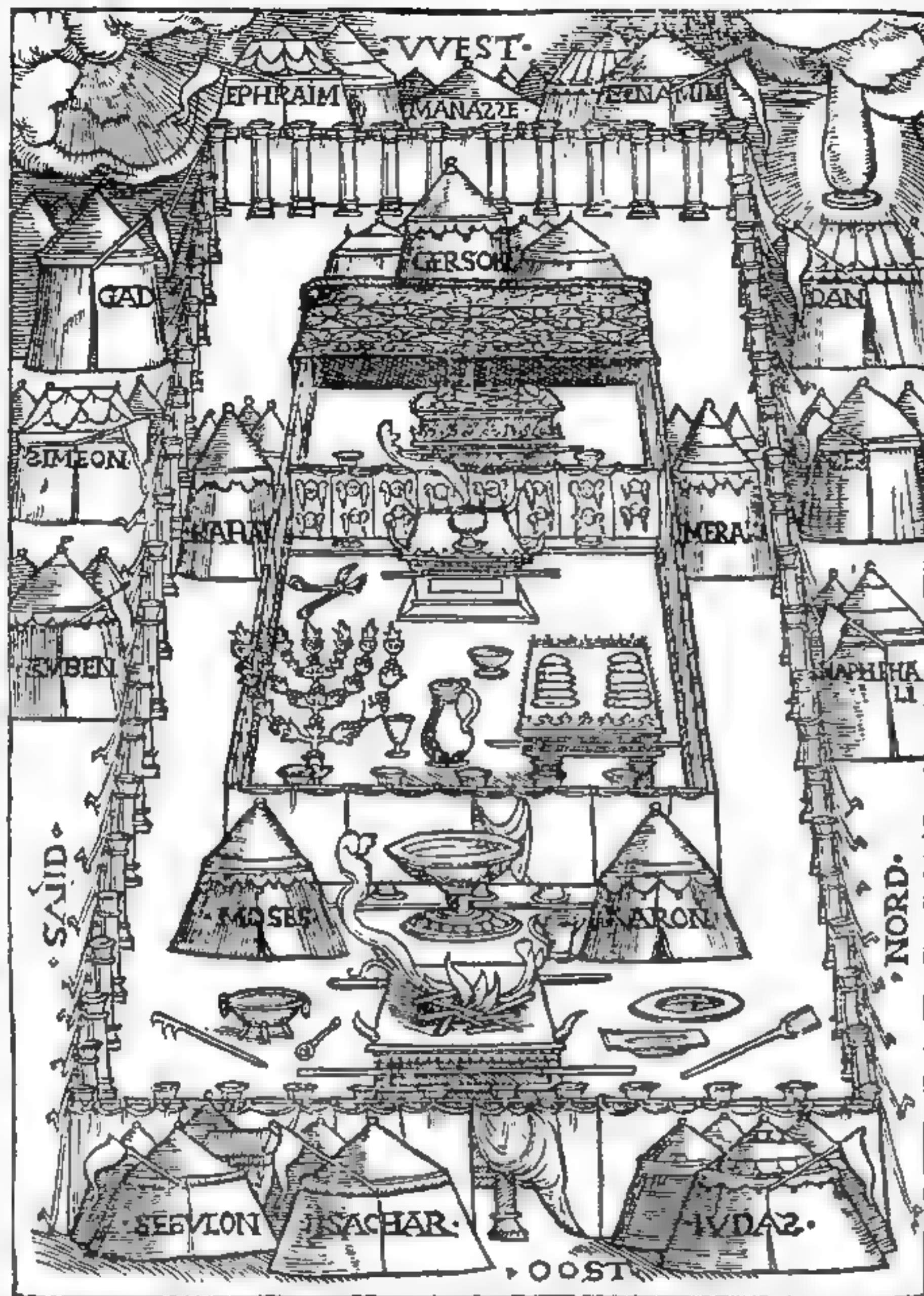
So þ all they which beidge to þ hoost of Iuda, be in the summe an C. sixe and foure score thousande, z foure hundieth be longinge to their armye, z they shall go before.

B On the South side shall lye the paulyons z baner of Ruben w their hoost, their captaine Eliazur þ sonne of Sedeur: z his armie in the summe, sixe z fourtie thousande, z fyue C. Nexte vnto him shall the trybe of Simeon pitch, their captaine Selumiel þ sonne of Zuri Sadai: z his armie in y summe, nyne and fiftie

thousande, and thre hundieth. The trybe of Gad also, their captaine Eliasaph þ sonne of Deguel: z his armie in the summe, fyue z fourtye thousande, sixe hundieth z fiftie. So that all they which belonge to the hoost of Ruben, be in the summe, an hundieth, one z fiftie thousande, foure hundieth and fiftie, belonginge to their armye. And they shall be the seconde in the iourney.

C After that shall the Tabernacle of wytenesse go w the hoost of the Levites euē in þ myddes amōge the hoostes: z as they lye in their tentes, so shall they go forth also, every one in his place vnder his baner.

On the West syde shall lye y paulyons z baner of Ephraim w their hoost: their cap-



tainy shall be Elisama sonne of Amihab, and his armye in the summe, fourtye thousande and fyue hundieth. Nexte vnto him shall þ trybe of Manasse pitch, their captaine Gamaliel the sonne of Pedazur: his armye in the summe, two and thirtie thousande z two hundieth. The trybe of Ben Jamin also, their captaine Abidan the sonne of Gedeon: his armye in the summe, fyue and thirtie thousande z foure hundieth. So þ all they which belonge to the hoost of Ephraim, be in the summe, an hundieth thousande, eight hundred, z an hundieth, belonginge to his armie. And they shall be the thirde in the iourney.

On the North syde shall lye þ paulyons z baner of Dan with their hoost: their cap-

tainy Abieser þ sonne of Ammi Sadai, his armye in the summe, two and sixtye thousande and sent hundieth. Nexte vnto him shall the trybe of Asser pitch: their captaine Pagiel þ sonne of Ochar, his armye in the summe, one and fourtye thousande, and fyue hundieth. The trybe of Nephthali also, their captaine Ahira the sonne of Enan: his armye in the summe, thre z fiftie thousande z foure hundieth. So þ all they which belonge to the hoost of Dan, be in the summe, an hundieth thousande, seven z fiftie thousande, z sixe hundieth. And they shall be the last in the iourney with their baners.

This is the summe of the children of Israel, after their fathers houses and armyes with their hoostes: even sixe hundred thousande, z thre thousande, fyue hundieth z fiftie. But þ Levites were not nombred in þ summe amonge the childre of Israel, as y LORDE comānded Moses. And y childre of Israel dyd all as the LORDE comānded Moses. And so they pitched vnder their baners, z toke their iourney, every one in his kynred, accordinge to the house of their fathers.

The III. Chapter.

A These are the generacions of Aaron z Moses, whan þ LORDE spake vnto Moses at þ same tyme vpon mount Sinai. And these are þ names of the sonnes of Aaron. The firstborne, Nadab: then Abihu, Eleasar z Jehamar. These are þ names of the sonnes of Aaron, which were anoynted to be prestes, z their handes fylled for þ presthode. But Nadab z Abihu dyed before y LORDE, whā they offred straige fyre before y LORDE, in þ wilderness of Sinai, z had no sonnes. But Eleasar and Jehamar executed þ prestes office w their father Aaron.

And the LORDE spake vnto Moses, z sayde: Bynge hither the trybe of Levi, and set them before Aaron the prest, þ they maye serue w him, z wayte vpon him z vpo the whole congregacion before y Tabernacle of wytenesse, and execute the seruyce of the habitation, and kepe all the apparell of the Tabernacle of wytenesse, and wayte vpon the childre of Israel, to mynistr in the seruyce of the habitation.

B And thou shalt geue þ Levites vnto Aaron and his sonnes for a gift, vnto every one his awne, from amonge the childre of Israel. As for Aaron z his sonnes, thou shalt appoynte them to wayte on their prestes office. If another preasse therto, he shall dye.

And the LORDE spake vnto Moses, and sayde: Beholde, I haue take the Levites fro

amonge the childre of Israel, for all the first borne that open the Matrix amonge the children of Israel, so that the Levites shall be myne. For the firstborne are myne, sence y tyme that I smote all the first borne in y lande of Egypte, whā I sanctified vnto me all the first borne in Israel, from me vnto catell, that they shulde be myne. The LORDE.

And the LORDE spake vnto Moses in the wilderness of Sinai, and sayde: Nombre the children of Levi after their fathers houses and kynreds, all that are males of a moneth olde and aboue.

So Moses nombred them accordinge to the worde of the LORDE, as he had comānded. And these were the children of Levi with their names: Gerson, Kachath, Merari. The names of the children of Gerson in their kynreds, were Libni and Semei.

The childre of Kachath in their kynreds were Amram, Jesehar, Hebion and Osiel.

The children of Merari in their kynreds, were Maheli and Musi. These are the kynreds of Levi after their fathers houses.

These are y kynreds of Gerson: The Libnites and Semeites, the summe was founde in nombre, seven thousande and fyue hundieth, of all that were males of a moneth olde and aboue. And the same kynreds of the Gersonites shall pitch behinde the habitation on the west syde: Let Eliasaph the sonne of Lael be their ruler. And they shall waite vpon the Tabernacle of wytenesse, of the habitation, and of the tent, and conerynges therof, and the hangynge in the dore of the Tabernacle of wytenesse, the hangynge aboute the court, z the hangynge in y court-dore, which (court) goe h aboute the habitation and the altare, and the cordes of it, z all that belongeth to the seruyce therof.

These are the kynreds of Kachath: The Amramites, the Jeseharites, the Hebionites, and Osielites, all that were males of a moneth olde z aboue, in nombre eight thousande and sixe hundieth, waytinge vpon the Tabernacle of the Sanctuary, z shall pitch on the south syde of y habitation: Let Eliasaph the sonne of Osiel be their ruler. And they shall kepe the Arke, the table, the candillsticke, the altare and all the vessels of the Sanctuary, to do seruyce in, and the wayle, and all that belongeth to the service therof. But the chiefe of all the rulers of the Levites, shall be Eleasar the sonne of Aaron the prest, over them that are apoynted to kepe the watch of the Sanctuary.

These are y kynreds of Merari: The Ma-

helites and Mishites, which were in nombre six thousande and two hundred, all that were males of a moneth olde and above: Let Zariel & sonne of Abihail be their ruler, and they shall pitche vpon the north syde of the habitation. And their office shalbe to kepe the bordes, and barres, and pilers, and sockets of the habitation, and all the apparell therof and that serueth thereto: & pilers also aboute & courtes, with the sockets, and nailes, and cordes.

¶ But before the habitation and before & Tabernacle on the East syde shal Moses & Aaron & his sonnes pytche, that they maye wayte vpon the Sanctuary, & the children of Israel. ¶ If any other please thereto, he shal dye.

Num. 3. b
ad. 16. a
14. 25. g

All the Levites in the summe, whom Moses and Aaron nombred after their tymreds, accordinge to the worde of the LORDE, all that were males, of a moneth olde and above, were two and twenty thousande.

Num. 3. b
ad. 8. b

And y LORDE saide vnto Moses: Take all the first borne, that are males amonge the children of Israel, of a moneth olde and above, and take the nombre of their names. And & Levites shalt thou take out vnto me the LORDE, for all & first borne of & childre of Israel, & the cattell of the Levites for all the first borne amonge the cattell of & children of Israel. And Moses nombred all the first borne amonge the childre of Israel, as the LORDE commaunded him. And in the nombre of the names of all the first borne, that were males of a moneth olde & above, in their summe, there were foude two and twenty thousande, two hundred, and thre and seventy.

Leu. 27. a

And the LORDE spake vnto Moses, & sayde: Take the Levites for all & first borne amonge the childre of Israel, & the cattell of & Levites for their cattell, & the Levites maye be myne the LORDES. But the redemption money of the two hundred thre & seventy & remayne of the first borne of the children of Israel, above the nombre of the Levites, shalt thou take, even fyne Syckles of every heade, after the Syckle of the Sanctuary (one Syckle is worth twentye Seras) & the money & remayneth over their nombre, shalt thou geue vnto Aaron and his sonnes.

Num. 30. b
ad. 26. d
45. b

Then toke Moses & redemption money (that remayned over above the nombre of the Levites) from & first borne of the childre of Israel, even a thousande, thre hundred, and fyne and thre score Syckles, after & Syckle of the Sanctuary, & gaue it vnto Aaron

and his sonnes, accordinge to the worde of the LORDE, as the LORDE commaunded Moses.

The iiii. Chapter.

¶ And the LORDE spake vnto Moses & Aaron, & sayde: Take & summe of the childre of Rahath from amonge the childre of Levi, after their tymreds & fathers houses, from thirtie yeare and above vntill fiftye yeare, all that are mete for the warre, that they maye do the worke in the Tabernacle of witnessse. This shal be the office of the children of Rahath in the Tabernacle of witnessse, which is most holy.

¶ When the hoost breketh vp, Aaron and his sonnes shal go in, and take downe the vayne, and couer the Arke of witnessse therewith, and laye the couerynge of doo slaynes vpon it, and spred a whole yalowe clothe above thereon, and put his stauess therein. And vpon the shewe table they shal spred a yalowe clothe also, and set thereon the dishes, spones, flatpeces and pottes to poure out and in, and the daylie bred shal lye vpon it, and they shal spred a purple clothe thereover, and couer it with a couerynge of doo slaynes, and put the stauess of it therein.

And they shal take a yalowe clothe, and couer the candlestick of light therewith, and his lampes, with his snuffers and outquenchers, and all the oyle vessels that belonge to the seruyce, and aboute all this shal they put a couerynge of doo slaynes, and put it vpon stauess.

So shal they spred a yalowe clothe ouer the golden altare also, and couer the same with a couerynge of doo slaynes, and put it vpon stauess. All the vessels that they occupye in the Sanctuary, shal they take, and put a yalowe clothe therover, & couer them with a couerynge of doo slaynes, and put them vpon stauess. They shal swepe the ashes also from the altare, and spred a clothe of scarlet ouer it, and set all his vessels thereon, that they occupye vpon it: colespanses, fleshokes, shouels, basens, with all the apparell of the altare, and they shal spred a couerynge of doo slaynes thereon, and put his stauess thereto.

¶ Now when Aaron and his sonnes haue done this, and haue couered the Sanctuary & all the ornaments therof, when the hoost breketh vp, then shal the children of Rahath go in, that they maye beare it, and the Sanctuary shal they not touche, lest they dye. This is the charge of the childre of Rahath in the Tabernacle of witnessse.

¶ And Eleasar the sonne of Aaron & prest, shal haue the office, to prepare the oyle for the light, and the spyces for the incense, and the daylie meat offeringe, and the anoyntinge oyle, to order the whole habitation, & all that therein is, in the Sanctuary and the ornaments therof.

¶ And the LORDE spake vnto Moses and Aaron, & sayde: Ye shal not destroye the trybe of the tymred of the Rahathites amonge the Levites, but this shal ye do with them, & they maye lye & not dye, yf they touche the most holy. Aaron and his sonnes shal go in, and appoynte every one vnto his office & charge. But they shal not go in, presumptuously to lye vpon & Sanctuary, lest they die. And & LORDE spake vnto Moses and Aaron & sayde: Take the summe of the children of Gerson also, after their fathers house & tymred, from thirtie yeare & above, vntill fiftye yeare, & appoynte them all & are mete for the warre, to haue an office in the Tabernacle of witnessse.

¶ This shal be the office of the tymred of the Gersonites, euere to serue & to beare. They shal beare the curtaynes of the habitation and of the Tabernacle of witnessse, and his couerynge and the couerynge of doo slaynes, that is aboute thereon, and the hanginge in the dore of the Tabernacle of witnessse, and the hanginge aboute the courtes, which goeth aboute the habitation and the altare, and their cordes, and all the instrumentes & serue for the, and all that belongeth to their occupieng. Accordinge vnto the worde of Aaron and of his sonnes, shal all the office of the children of Gerson be done, what so ener they shal beare and occupye. And ye shal se, that they wayte vpon all their charge. This shal be & office of & tymred of & childre of & Gersonites in & Tabernacle of witnessse. And their waytinge shal be vnder & haide of Jehamar, the sonne of Aarons the prest.

¶ The children of Merari after their tymred and fathers house, shal thou appoynte also, from thirtie yeare and above, vnto fiftye yeare, all that are mete for the warre, & they maye haue an office in the Tabernacle of witnessse. But vpon this charge shal they wayte accordinge to all their office in & Tabernacle of witnessse, that they beare the bordes of the habitation, and the barres, and pilers, and sockets: the pilers of the courtes also rounde aboute, and the sockets and nailes and cordes, with all their apparell, accordinge to all their seruyce. And vnto every one shal ye appoynte his porcion

of charge to waite vpon the apparell. ¶ Let this be the office of the tymred of the children of Merari, all that they shal do in the Tabernacle of witnessse vnder the hande of Jehamar the sonne of Aaron the prest.

¶ And Moses and Aaron with the captaines of the congregacion, nombred the children of & Rahathites, accordinge to their tymreds and houses of their fathers, from thirtie yeare and above, vntill fiftye, all that were mete for the warre, to haue office in the Tabernacle of witnessse. And the summe was, two thousande, seven hundred and systie. This is the summe of the tymred of the Rahathites (which all had seruyce in the Tabernacle of witnessse) whom Moses and Aaron nombred, accordinge to the worde of the LORDE by Moses.

¶ The children of Gerson were nombred also in their tymreds and fathers houses from thirtie yeare and above vntill systie, all that were mete for the warre, to haue office in & Tabernacle of witnessse, and the summe was two thousande, fyne hundred and thirtie. This is & summe of the tymred of the childre of Gerson, which all had to do in the Tabernacle of witnessse, whom Moses and Aaron nombred, accordinge to & worde of & LORDE.

¶ The children of Merari were nombred also accordinge to their tymreds and fathers houses, from thirtie yeare and above vntill systie, all that were mete for the warre, to haue office in the Tabernacle of witnessse, & the summe was thre thousande, and two hundred. This is the summe of the tymred of the childre of Merari, whom Moses and Aaron nombred, accordinge to the worde of the LORDE by Moses.

¶ The summe of all the Levites, whom Moses and Aaron with the captaines of Israel tolde, after their tymreds and fathers houses, from thirtie yeare and above vntill systie, all that wente in to do every one his office, and to beare the burthen in & Tabernacle of witnessse, was eight thousande fyne hundred and foure score, which were nombred accordinge to the worde of the LORDE by Moses, every one to his office & charge, as the LORDE commaunded Moses.

The V. Chapter.

¶ And & LORDE spake vnto Moses, and sayde: Commaunde the children of Israel, & they put out of the hoost, all & lepers, and all that haue yssues, and that are defyled vpon the deed, both men and women shal they putt out of the hoost, that they defyle not their tentes, wherein I dwell

Leu. 15. g

The iij. boke of Moses.

The vi. Chap.

amonge them. And 3 children of Israel dyd so, and put them out of the hoost, as 3 LORDE had sayde vnto Moses.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel & saye vnto them: Whan a man or woman doeth a synne to eny body, and offendeth ther with agaynst the LORDE, then hath that soule a trespase vpon it. And they shall knowlege their synne, that they haue done, and shall make amendes for their trespase, even with the whole summe, and put 3 fifti parte more thereto, and geue it vnto him, agaynst whom they haue trespassed. But yf there be noman to make the amendes vnto for the offence 3 he hath trespassed agaynst him, then shal the reconcylynge be made vnto the LORDE for the prest, besydes the ramme of the attonement, wherwith he shal be reconcyled.

B Likewyse all the Zeneofferynges of all that the children of Israel halowe vnto the LORDE, and offre vnto the prest, shall be his. And who so haloweth eny thinge, it shal be his. And who so geueth the prest eny thinge, it shal be his also.

And the LORDE talked with Moses, and sayde: Speake to the children of Israel; and saye vnto them: Whan eny mans wife goeth asyde, and trespaceth agaynst him, & eny mā lye with her fleshye, and the thinge be yet hyd from his eyes, and is not come to light that she is defiled, and he can brynge no witness agaynst her (for she was not takē ther in) and the sperte of gelousy kyndleth him, so that he is gelous ouer his wife: whether she be vncleane or not vncleane, then shal he brynge her vnto the prest, and brynge an offeringe for her, even the tenth parte of an Ephah of barlye meale, and shal poure no oyle theron, ner put frankensence vpon it: for it is an offeringe of gelousy, and an offeringe of remembraunce, that remembreth synne.

C Then shall the prest brynge her, and sett her before the LORDE, and take of the holy water in an earthen vessell, and put of 3 dust that is on the floore of the habitacion, in to the water. And he shal see the wife before 3 LORDE, and vncouer hir heade, and the offeringe of remembraunce which is an offeringe of gelousy, shal he laye vpon hir handes. And the prest shal haue in his hande bytter cursinge water, and shal coniure the wife, & saye vnto her: If no man haue lyē with the, and thou hast not gone asyde from thy husbande, to defyle thy self, then shall not these bytter cursinge waters hurte the. But yf

thou hast gone asyde from thy husbande, so that thou art defyled, and some other man hath lyen with the besyde thy husbande, then shall the prest coniure the wife with this curse, and shal saye vnto her: The LORDE sett the to a curse and a coniuration amonge thy people, so that the LORDE make thy thye rotte, and thy wombe to berst. So go this cursed water in to thy body, that 3 wombe berst, and thy thye rotte. And the wife shal saye: Amen Amen.

So the prest shall wyte this curse in a byll, and wash it out with the water, and shall geue the wife of the bytter cursinge waters to drynke. And whā the cursinge water is gone in her, so 3 it is bytter vnto her then shal the prest take the gelousy offeringe out of the wyues hande, and waue it for a meatofferynge before the LORDE, and of fre it vpon the altare: namely, he shall take an handfull of the meatofferynge for hir remembraunce, & burne it vpo the altare, & then geue the wife the water to drinke. And whā she hath dronken the water, yf she be defyled and haue trespassed agaynst hir husbande, then shal the cursinge water go in to her, and be so bytter, that hir wombe shal berst, and hir thye shall rotte, and the wife shal be a curse amonge hir people. But yf the same wife be not defyled, but is cleane, then shall it do her no harme, so that she maye be with childe.

This is the lawe of gelousy, whan a wyfe goeth asyde from hir husbande, and is defyled: Or whan 3 sperte of gelousy kyndleth a man, so that he is gelous ouer his wyfe, 3 he brynge her before the LORDE, and that 3 prest do all w her accordinge vnto this lawe. And 3 man shal be gilelesse of the synne, but the wife shall beare hir mysdede.

The VI. Chapter.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye vnto them: Whan a man or woman separateth them selues, to vowe a vowe of abstinence vnto the LORDE, he shal absteyne from wyne and strōge drynke. Vyneger of wyne & of stronge drynke shal he not drynke, ner that is pressed out of grapes: he shall nether eate fresh ner drye grapes, so longe as his abstinence endureth. Morouer he shall eate no thinge that is made of the vyne tre, from the vyne cornels vnto the hulle.

As longe as the vowe of his abstinence endureth, there shall no rasoure come vpon his heade, tyll the tyme be out which he ab-

The iij. boke of Moses.

The vii. Chap. No. lix.

steyneth vnto the LORDE, for he is holy.

And he shall let the heer of his heade grewe, and stonde bare openly. All the tyme out 3 he absteyneth vnto the LORDE, shal he goe no deed. Nether shal he defyle himself at 3 death of his father, of his mother, of his brother, or of his sister. For the abstinence of his God is vpon his heade, and 3 whole tyme of his abstinence shall he be holy vnto the LORDE.

B And yf it chaunce eny man to dye suddenly before him, then shal 3 heade of his abstinence be defyled. Therfore shal he shawe his heade in the daye of his clensynge, that is vpon the seuenth daye: and vpon 3 eight daye shal he brynge two turtill doves, or two yonge pigeons, vnto the prest before 3 dore of the Tabernacle of wytnesse. And the prest shal make the one a synofferynge, and the other a burnt offeringe, and make an attonement for him, because he defyled himself vpon 3 deed, and so shal he halowe his heade the same daye, that he maye holde out the tyme of his abstinence vnto the LORDE, and he shal brynge a lambe of a yearc olde for a trespacofferynge. But 3 daies afore shal he be but lost, because his abstinence was defyled.

C This is the lawe of the absteyner. Whan the tyme of his abstinence is out, he shal be brought before the dore of the Tabernacle of wytnesse. And he shal brynge his offeringe vnto the LORDE, even an he lambe of a yearc olde without blemyshe for a burnt offeringe, & a she lambe of a yearc olde without blemyshe for a synofferynge, and a ramme without blemyshe for an healt offeringe, & a maū de w vnlendened cakes of fyne floure myngled with oyle, and swete wafers anoynted with oyle, & their meatofferings & dryntofferynges.

And the prest shal brynge it before the LORDE, and shal make his synofferynge and his burnt offeringe, and 3 ramme shal he make an healt offeringe vnto the LORDE, with 3 maūde of the vnlendened bred. His meatofferynge and dryntofferynge shal he make also. And he shall shawe the heade of the absteyners abstinence before the dore of the Tabernacle of wytnesse, and shall take the heade heer of his abstinence, and cast it vpon the fyre that is vnder 3 healt offeringe.

D And the sodden shulder of the ramme shal he take, and an vnlendened cake out of the maūde, and a swete wafer, and laye them vpon the handes of the absteyner:

(after that he hath shawen of his abstinence.) And he shal waue them before the LORDE. This is holy for the prest with the Wauebrest, and Zene shulder. After that, maye the absteyner drynke wyne. This is the lawe of the absteyner, which vowerth his offeringe vnto the LORDE for his abstinence, besydes that, which his hande can get. As he hath vowed, so shall he do accordinge to the lawe of his abstinence.

And the LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: Thus shal ye saye vnto the children of Israel, whan ye blesse them.

The LORDE blesse the, and kepe the. The LORDE make his face to shyne vpo the, and be mercifull vnto the.

The LORDE lift vp his countenance vpon the, and geue the peace.

For they shal put my name vpo the children of Israel, that I maye blesse them.

The VII. Chapter.

And whan Moses had set vp the habitacion and anoynted it, and sanctified it with all the apparell therof: and had anoynted and halowed the altare also with all his vessels, Then offred the captaines of Israel, which were the rulers in their fathers houses.

For they were the captaines amonge 3 kynreds, and stode ouer the that were nombred. And they brought their offeringes before the LORDE, siue couered charettes, and twolue oren, for every two captaines a charette, and an oren for every one, and brought them before the habitacion.

And the LORDE sayde vnto Moses: Take it of them, that it maye serue for the ministracion of the Tabernacle of wytnesse, and geue it vnto the Leuites, vnto every one accordinge to his office. Then toke Moses the charettes and oren, and gaue them vnto the Leuites.

Two charettes and foure oren gaue he vnto 3 children of Gerson accordinge to their office: and foure charettes and eight oren gaue he vnto the children of Merari accordinge to their office, vnder the hande of Jehamar the sonne of Aaron the prest.

But vnto the children of Rahab he gaue no thinge, because they had an holy office vpon them, and must beare vpo their shulders. And the captaines offred to the dedication of the altare, in the daye whan it was anoynted, and offred their giftes before the altare.

And the LORD sayde vnto Moses: Let euery captayne bringe his offeringe vpon his daye to the dedication of the altare.

On the first daye, Nabasson the sonne of Aminadab, of the trybe of Iuda, offered his gifte. And his gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Nabasson the sonne of Aminadab.

On the seconde daye offered Nathaneel the sonne of Zuar, the caprayne of Isachar. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Nathaneel the sonne of Zuar.

On the thirde daye, the caprayne of the children of Zabulon, Eliab the sonne of Helon. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Eliab the sonne of Helon.

On the fourth daye, the caprayne of the children of Ruben, Elizur the sonne of Sedeur. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge:

And a golde sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Elizur the sonne of Sedeur.

On the fift daye, the caprayne of the children of Simeon, Selumiel the sonne of Zuri Sadai. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Selumiel the sonne of Zuri Sadai.

On the sixte daye, the caprayne of the children of Gad, Eliasaph the sonne of Deguel. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Eliasaph the sonne of Deguel.

On the seuenth daye the caprayne of the children of Ephraim, Elisama, the sonne of Amihud. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Elisama the sonne of Amihud.

On the eight daye, the caprayne of the children of Manasse, Gamaliel the sonne of Pedazur. His gifte was a syluer charger,

worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Gamaliel the sonne of Pedazur.

On the nyenth daye, the caprayne of the children of Ben Jamin, Abidan the sonne of Gedeoni. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Abidan the sonne of Gedeoni.

On the tenth daye, the caprayne of the children of Dan, Abieser the sonne of Ammi Sadai. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Abieser the sonne of Ammi Sadai.

On the eleuenth daye, the caprayne of the children of Asser, Pagiel the sonne of Ochan: His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Pagiel the sonne of Ochan.

On the twelfe daye, the caprayne of the children of Nephthali, Ahira the sonne of Enan. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Ahira the sonne of Enan.

This is the dedication of the altare, what tyme as it was anoynted, vnto the which the captaynes of Israel offered these twelue syluer chargers, twelue syluer boules, twelue spones of golde: euery charger conteynyng an hundred and thirtie Sycles of syluer, and euery boule seuentye Sycles. So that the summe of all the syluer in the vessels, was two thousande and foure hundred Sycles (after the Sytle of the Sanctuary). And the twelue spones of golde full of incense, conteyned euery one ten Sycles, after the Sytle of the Sanctuary: So that the summe of the golde in the spones, was an hundred and twenty Sycles.

The summe of the catell for the burntofferings, was twelue bullockes, twelue rammes, twelue labes of a yere olde with their meatofferings: And twelue he goates for synofferings. And the summe of the catell for the healthofferings, was foure and twety oxen, thre score rammes, and thre score he goates, thre score labes of a yere olde. This is the dedication of the altare, after that it was anoynted.

And whan Moses wente in to the Tabernacle of wytnes, he might be commoned withall, he herde the voyce speakyng vnto him fro of the Mercy seate, which was vpon the Arke of wytnes betwixte the two Cherubins, from thence was he comoned withall.

The VIII. Chapter.

And the LORD calked with Moses, and sayde: Speake to Aaron, and saye vnto him: Whan thou settest vp the lampes, thou shalt set the so, that they maye all sende geue light aboue vpon the candilstick. And Aaron dyd so, and set the lampes vpon the candilstick, as the LORD commanded Moses. The worke of the candilstick was of beate golde, both the shaft and floures thereof: Accordyng to the vison that the LORD had shewed Moses, even so

Exo. 24. 6

Exo. 25. 31

made he the candelssticke.

And the **LORDE** spake vnto **Moses**, and sayde: Take the **Leuites** frō amonge the children of **Israel**, & clense them. But thus shalt thou do with them, that thou mayest clense them. Thou shalt sprentle purifienge water vpon them, and lett a rasure go ouer their whole body, and washe their clothes, and then are they cleane. Then shall they take a yonge bullocke, and his meat offeringe of fyne floure myngled with oyle. And another yonge bullocke shalt thou take for a synofferinge.

And thou shalt brynge the **Leuites** before the **Tabernacle** of wytnesse, and gather together the whole congregacion of β children of **Israel**, and brynge the **Leuites** before the **LORDE**. And the children of **Israel** shall laye their handes vpon the **Leuites**. And **Aaron** shall waue β **Leuites** before the **LORDE** for the children of **Israel**, that they maye mynistrē in the seruyce of the **LORDE**.

And the **Leuites** shall laye their handes vpon the heedes of the bullockes, and the one shall be made a synnofferynge, the other a burnt offeringe vnto the **LORDE**, to make an attonement for the **Leuites**. And thou shalt set the **Leuites** before **Aaron** and his sonnes, and waue them before the **LORDE**, and so shalt thou separate them from β children of **Israel**, that they maye be myne. Thus shall they go in, that they maye do seruyce in the **Tabernacle** of wytnesse. Thus shalt thou clense the, & waue them: for they are my gifte of the children of **Israel**, & and I haue taken them vnto me for all that openeth the **Matrix**, namely for the first borne of all the children of **Israel**.

Num. 3. b

Exo. 13. a
Luc. 2. d

For every first borne amonge the children of **Israel** is myne, both of men and of cattell. sens the tyme that I smote all the first borne in the lande of **Egipte**, and sanctified them vnto my self, and toke the **Leuites** for all the first borne amonge the childre of **Israel**, and gaue them for a gifte vnto **Aaron** and his sonnes from amonge the children of **Israel**, β they shulde do the seruyce of the children of **Israel** in the **Tabernacle** of wytnesse, to make attonement for the children of **Israel**, that there be not a plage amonge the children of **Israel**, yf they wyll come nye β **Sanctuary**.

And **Moses** with **Aaron** and the whole congregacio of the childre of **Israel**, dyd to the **Leuites** all as the **LORDE** had commaunded **Moses**. And they purified the **Leuites**, and washed their clothes. And **Aaron** waueed them before the **LORDE**, and made attonement for them, that they might be cleane.

ment for them, that they might be cleane.

After that wente they in, to do their office in the **Tabernacle** of wytnesse before **Aaron** and his sonnes: as the **LORDE** commaunded **Moses** concernynge the **Leuites**, euen so dyd they with them.

And the **LORDE** spake vnto **Moses** & sayde: This is it that belongeth vnto the **Leuites**: From fyue and twentye yere and aboue, shall they go in to the office of the **Tabernacle** of wytnesse. But frō fyfte yere forth, they shal ceasse from the waitinge of the seruyce therof, and shall mynistrē nomore, but shal appoynte their brethren to waite and serue in the **Tabernacle** of wytnesse: but the office shal not they execute. Thus shalt thou do with the **Leuites** in their seruyces, that euery one maye wayte vpon his awne charge.

The IX. Chapter.

And the **LORDE** spake vnto **Moses** in the wilderness of **Sinai**, in β first moneth of the seconde yere that they were departed out of the lande of **Egipte**, & sayde: Let the children of **Israel** kepe **Easter** in his season, euen vpon the fourtene dayes of this moneth at euen, in his season shall they kepe it, acordinge to all the statutes & lawes therof. And **Moses** spake to β childre of **Israel**, yf they shulde kepe **Easter**. And they kep **Easter** vpo the fourtene daye of the first moneth at euen in the wilderness of **Sinai**. Acordinge to all that the **LORDE** commaunded **Moses**, euen so dyd the children of **Israel**.

Then were there certayne men defyled of a deed man, so that they coulde not kepe **Easter** vpon that daye: these came before **Moses** and **Aaron** the same daye, and sayde vnto him: We are defyled of a deed mā: wherfore shulde we be despysed, that we must not bringe oure giftes in his season amonge the children of **Israel**: **Moses** sayde vnto them: Stande styll, I wil heare what the **LORDE** commaundeth you.

And the **LORDE** spake vnto **Moses**, and sayde: Speake vnto the children of **Israel**, & saie: Whā eny man is defyled of a deed course, or is gone farre from you ouer the felde, or is amonge youre kynssfolkes, yet shall he kepe **Easter**, but in the seconde moneth vpo β fourtene daye at euen, and they shal eat it with vnleuended bred and sower sawse, and shall leaue none of it vntyll the morrowe, ner breake eny bone therof, and shal kepe it acordinge to all β maner of β **Easter**.

But he that is cleane, and not gone in a iourney, and is negligent to kepe the **Easter**, the same soule shal be roted out from amonge

his people: because he brought not his gifte to the **LORDE** in his season, he shal beate his synne. And whan there dwelleth a straunger amonge you, he shal kepe **Easter** also vnto the **LORDE**, & shal holde it acordinge to β ordinaunce and lawe of β **Easter**. This statute shal be vnto you alike, to the straunger as to him that is borne in the londe.

And β same daye β the habitacion was set vp, a cloude couered it vpo the **Tabernacle** of wytnesse, & at euen there was a symilitude of fyre vpon the habitacion vntill the morrowe. So came it to passe allwaye, β the cloude couered it by daye, & the symilitude of fyre by night. And whan the cloude was takē vp from the habitacion, then the children of **Israel** wente on their iourney. And loke in what place the cloude abode, there the childre of **Israel** pitched their tentes. Acordinge to the worde of the **LORDE** toke the children of **Israel** their iourney, and acordinge to his worde pitched they their tentes. So longe as the cloude abode vpon the habitacion, they laye styll. And whan the cloude taried many dayes vpon the habitacion, the childre of **Israel** wayted vpon the **LORDE**, & wente not on their iourney.

And whan it chaunced that the cloude abode vpo β habitacion eny space of dayes, then pitched they acordinge to the worde of the **LORDE**, & after the worde of the **LORDE** wente they on their iourney. Whan the cloude was there from the euenynge vntyll the morrowe, and so was taken vp, then wēte they on their iourney: and whether it was takē vp by daye or by night, they iourneyed. But whan it taried vpon the habitacion two dayes, or a moneth, or a longe season, then laye the children of **Israel**, and iourneyed not: and so whan it was taken vp, they wente on their iourney. For acordinge to the mouth of the **LORDE** they laye, and after the mouth of the **LORDE** they iourneyed, so β they kep the **LORDES** watch, acordinge to the worde of the **LORDE** by **Moses**.

The X. Chapter.

And the **LORDE** spake vnto **Moses**, and sayde: Make the two trompettes of beaten syluer, that thou mayest vse them, to call the congregacion together, and whan the hoost shal breake vp. Whan they blowe with both, then shall the whole congregacion gather them selues together vnto the before the dore of the **Tabernacle** of wytnesse. Whan they blowe but with one, then the captaynes, the rulers ouer the then

sandes in **Israel** shal gather them selues together vnto the. Whan ye trompe, then shal the hoostes that lye on the East syde, breake vp. And whan ye trompe the seconde tyme, the hoostes that lye on the South syde, shal breake vp. For ye shall trompe, whan they shal take their iourneys. But whan β congregacion is to be gathered together, ye shal blowe, and not trompe. This blowinge w the trompettes shal the sonnes of **Aaron** the priest do. And it shal be y^e lawe for euer amonge youre posterities.

Iudic. 3. d

Whan ye go to a battayll in youre londe agaynst youre enemies β were you, ye shall trompe with the trompettes, that ye maye be remembied before the **LORDE** y^e **God**, and delyuered from youre enemies.

Like wyse whan ye are mery, and in youre feast dayes, & in youre new Monethes, ye shal blowe with the trompettes ouer youre burnt sacrifices & health offeringes, β it maie be a remembraunce vnto you before youre **God**. I am the **LORDE** youre **God**.

Vpon the twentye daye in the seconde moneth of the seconde yere, arose the cloude from the habitacion of wytnesse. And the childre of **Israel** wente on their iourney out of the wilderness of **Sinai**, and the cloude abode in the wilderness of **Paran**, first brake vp (acordinge to the worde of the **LORDE** by **Moses**.) Namely, the baner of the hoost of **Juda** wente forth first with their armies, and ouer their hoost was **Nahasson** the sonne of **Aminadab**. And ouer the hoost of the trybe of the children of **Isachar** was **Nathaneel** the sonne of **Zuar**. And ouer the hoost of the trybe of the children of **Zabulon** was **Eliab** the sonne of **Elon**. And the habitacion was taken downe, and the children of **Gerson** and **Merari** bare the habitacion.

Num. 31. c
Deut. 1. a

Num. 1. a

Num. 4. a

After that wente the baner of the hoost of **Ruben** with their armies, and ouer their hoost was **Elizur** the sonne of **Sedeur**. And ouer the hoost of the trybe of the children of **Simeon** was **Selumiel** the sonne of **Zuri**. And **Elisaph** the sonne of **Deguel** ouer the hoost of the trybe of the children of **Gad**. Then wente the **Rahabites** forward also, and bare the **Sanctuary**, and caused β habitacion be set vp agaynst they came.

After that wente the baner of the hoost of the children of **Ephraim** with their armies, and ouer their hoost was **Elisama** the sonne of **Amihud**. And **Gamaliel** the sonne of **Peasur** ouer the hoost of the trybe of the children of **Manasse**. And **Abidan** the

sonne of Gedeoni ouer the hoost of the try-
be of the children of Ben Jamin.

After that wente the baner of the hoost
of the children of Dan with their Armyes,
(and so were all the hoostes vp) and Abieser
the sonne of Ammi Sadai was ouer their
hoost. And Pagiel & sonne of Othian, ouer
the hoost of the trybe of the children of As-
ser. And Ahira the sonne of Enan ouer the
hoost of the trybe of the children of Nephe-
thali. Thus the childre of Israel were forth
with their armyes.

D And Moses spake vnto his brother in
lawe, Hobab the sonne of Raguel of Ma-
dian: We go vnto the place, of the which I
LORDE sayde: I wil geue it you: Come now
with vs therfore, and we wil do I best with
the, for the LORDE hath promysed good vnto
Israel. But he answered: I wil not go w
you, but wil go in to myne awne londe vnto
my kynred. He sayde: Oh nay, leaue vs not:
for thou knowest where is best for vs to pyr-
che in the wyldernes, and thou shalt be ou-
re eye. And yf thou geest with vs, loke what
good the LORDE doth vnto vs, the same
wil we do vnto the. So they departed from
the mount of the LORDE the dayes iour-
ney, & the Arke of the LORDES couenaunt
wente before them those the dayes iourney,
to shewe the where they shulde rest. And I
cloude of the LORDE was ouer them in the
daye tyme, whan they were out of I tere.

Plal. 67. a And whan the Arke wente forth, Moses
sayde: Arysse LORDE, let thine enemies be
scattered, and let them that hate the, flye befo-
re the. And whan it rested, he sayde: Come
agayne O LORDE vnto the multitude of the
thousandes of Israel.

The XI. Chapter.

Exo 16. a
Deut. 9. d **A** And whan I people wared vnpacide,
it displeased sore I eares of I LORDE.
And whan the LORDE herde it, his
wrath wared whore, & the fyre of I LORDE
burnt amonge them, so I it consumed the vtre-
most of I hoost. The cryed the people vnto
Moses. And Moses prayed vnto the LOR-
DE. So I fyre quenched. And the place was
called Tabera, because the fyre of the LOR-
DE burnt amonge them.

Then the comon sorte of people I was a-
monge them, fell a lusting, and sat & wept w
the children of Israel, and sayde: Who wyl
geue vs flesh to eate? We remembre the fish,
the we ate in Egipte for naught, & Cucum-
bers, Melons, letes, onyons, & garlete: But
now is oure soule dried awaye, oure eyes se
nothinge then the Manna.



The Manna was like Coriander seede, and
to loke vpon, like Bedellion. And the people
ranne here and there, & gathered it, & groun-
de it in Milles, and beate it in morters, and
baked it in panes, and made cakes of it, and
it had a raistlike an oyle cake. And whan I
dew fell vpon the cokes in the night, I Man-
na fell therewith.

Now whan Moses herde the people we-
pe amonge their kynreds, every one in his e-
dore, then the wrath of the LORDE wared
exceedinge whore. And it grieved Moses al-
so. And Moses sayde vnto the LORDE: Why
verest thou thy seruante? And why fynde
not I fauoure in I sight, I thou sayest I bur-
then of all this people vps me? Haue I the
cōceaned all this people, or begotten them,
that thou shuldest saye vnto me: Carry them
in thine armes (as a nurse beareth a childe)
vnto the londe, that thou hast sworne vnto
their fathers: Where shal I get flesh, to ge-
ue all this people? They wepe before me, and
saye: Geue vs flesh, that we maye eate. I am
not able to beare all this people alone, for it
is to heuy for me. And yf thou wylt deale
thus w me: O kyll me then, yf I haue foun-
de fauoure in thy sight, that I se not my
wretchednesse.

And the LORDE saide vnto Moses: Ga-
ther vnto me I seuentye men amonge the El-
ders of Israel, whom thou knowest I they
are the Elders in I people and officers ouer
them, and brynge them before the Taber-
nacle of witness, and set them there with the:
then wil I come downe, and talke with the
euen there, & take of thy spire that is vpon
the, and putt it vpon them, that they maye
beare the burthen of the people with the, I
thou beare not all alone.

And vnto I people thou shalt saye: Sac-
tifie yor selues agaynst tomorrow, I ye maye
eate flesh: for youre wepyng is come into
the eares of the LORDE, ye that saye: Who
shal geue vs flesh to eate? for we were well
at ease in Egipte. Therfore shal the LORDE

geue you flesh to eate, not one daye, not two,
not fyue, not ten, not twentye dayes longe,
but a moneth longe, tyll it go out at youre
noses, and tyll ye lothe it: euen because ye ha-
ue refused the LORDE, which is amonge you,
and haue wepte before him, & sayde: Where-
fore wente we out of Egipte?

And Moses sayde: Sixe hundred thou-
sande fore men are there of the people amō-
ge whom I am, and thou sayest: I wyl ge-
ue you flesh to eate a moneth lōge. Shal the
shepe and oxen be slayne to be ynough for
than? Or shal all the fishes of the see be ga-
thered together, to be sufficient for them?
The LORDE sayde vnto Moses: Is the
LORDES hande shortened then? But now
shalt thou se, whether my wordes shal be
fulfilled in dede, or no?

And Moses wete out, and tolde the peo-
ple I worde of the LORDE, and gathered
the seuentye men amonge the Elders of the
people, & set them rounde aboute the Taber-
nacle. Then came the LORDE downe in a
cloude, & spake vnto him, & toke of the spire
I was vpon him, & put it vpon the seuentie
Elders. And whan the spire rested vpon
them, they prophesied, and ceassed not.

S But in the hoost thereremayned yet two
men, of whom the one was called Eldad, I
other Medad, & the spire rested vps them.
For they were wyrtten vp also, & yet were
they not gone out vnto the Tabernacle, and
they prophesied in the hoost. Then ran the-
re a lad, & tolde Moses, & sayde: Eldad and
Medad prophesie in the hoost. Then answe-
red Josua I sonne of Nun Moses seruau-
te (whom he had chosen) and sayde: My lor-
de Moses, for bydder them. But Moses sayde
vnto him: Art thou gelous for my sake? wol-
de God, I all the people of I LORDE coul-
de prophesie, and that I LORDE wolde ge-
ue them his spire. So Moses and the El-
ders of Israel gat them to the hoost.

G Then wente out the wynde from I LOR-
DE, & cansed quayles to come from the see, &
scattered the ouer the hoost. here a dayes iour-
ney, there a dayes iourney rounde aboute I
hoost, two cubytes hye aboue I earth. Then
the people stode vp all that daye and all I
night, and all the nexte daye, and gathered
quayles: and he that gathered the leest, ga-
thered ten homers, & they fylled them roun-
de aboute the hoost.

But whyle I flesh was yet betwene their
teeth, & ouer it was vp, the wrath of the
LORDE wared whore amonge the people,
and slawe them with an exceedinge greates

slaughter. Therfore is the same place called
the graues of lust, because the voluptuous
people were buried there. From the lust gra-
ues toke the people their iourney vnto Haz-
eroth, and abode at Hazeroth.

The XII. Chapter.

A And Miriam & Aaron spake agaynst
Moses because of his wife the Mo-
rian, which he had taken, because he
had take a Moian to wife, and they sayde:
Both the LORDE speake onely thow Mō-
ses? Speaketh he not also by vs? And the
LORDE herde it. But Moses was a very
mekeman, aboue all men vpon earth. And
haistely spake the LORDE vnto Moses, and
to Aaron, and to Miriam: Go out ye thre vn-
to I Tabernacle of wytnesse. And they wen-
te out all thre.

Then came the LORDE downe in the clou-
dy piler, & stode in the dore of the Taberna-
cle, & called Aaron & Miriam, & they both
wete out. And he sayde: Heare my wordes:
If eny man be a prophet of the LORDE, vn-
to him wil I shewe my self in a vision, or wil
speake vnto him in a dreame. But not so to
my seruante Moses, which is faithfull in
all my house. I touch to mouth speake I
vnto him, & he seyth the LORDE in his fashi-
on, not thow barke wordes or licenesse:
Wherefore were ye not afrayed then to spea-
ke agaynst my seruant Moses?

And I wrath of the LORDE wared who-
re ouer them, & he turned him awaye, and I
cloude also departed from the Tabernacle.
And beholde, then was Miriam become le-
prous, as it were snowe. And Aaron turned
him vnto Miriam, and sawe that she was
leporous, and sayde vnto Moses: Oh my lor-
de, put not the synne vpon vs, which we ha-
ue foolishly committed and synned, that she
be not as one that commeth deed out of his
mothers wombe: It hath eaten vp half his
flesh already.

But Moses cried vnto the LORDE, & say-
de: Oh God, heale her. The LORDE sayde vn-
to Moses: If hir father had spytted in hir fa-
ce, shulde she not be ashamed seuen dayes?
Let her be shnt out of I hoost seue dayes,
after I let her be receaved agayne. So Mi-
riam was shnt out of the hoost seue dayes,
& the people wente no farther, tyll Miriam
was receaved agayne. Afterwarde departed
the people from Hazeroth, and pitched in I
wyldernes of Paran.

The XIII. Chapter.

A And the LORDE spake vnto Moses, &
sayde: Send forth men to spye out I

lande of Canaan (which I wil geue vnto y children of Israel) of euery trybe of their fathers a man, and let them all be soch as are captaines amonge them. Moses sent the out of the wilderness of Paran, accordinge to the worde of the LORDE, soch as were all heades amonge the children of Israel, and these are their names:

Samua the sonne of Zaur, of the trybe of Ruben. Saphat the sonne of Hou, of the trybe of Simson. Caleb y sonne of Jephune, of the trybe of Iuda. Igeal the sonne of Joseph, of the trybe of Isachar. Hosea the sonne of Nun, of y trybe of Ephraim. Palti the sonne of Rapha, of the trybe of Ben Jamin. Gabiel the sonne of Sodi, of y trybe of Zabulon. Gaddi the sonne of Sasi, of the trybe of Joseph of Manasse. Ammel the sonne of Gemalli, of the trybe of Dan. Serphur y sonne of Michael, of the trybe of Asser. Nabebi the sonne of Naphsi, of the trybe of Nephthali. Guel the sonne of Machi, of the trybe of Gad. These are the names of the men, whom Moses sent forth to spye out the lande. As for Hosea the sonne of Nun, Moses called him Josua.

B Now when Moses sent the forth to spye out the lande of Canaan, he sayde vnto the: Go vp southwarde, and get you vnto the mountaynes, and loke vpon the lande how it is: and the people that dwell therein, whether they be stronge or weake, fewe or many: and what maner of lande it is that they dwell in, whether it be good or bad: y what maner of cities they be that they dwell in, whether they be fenced with walles, or not: and what maner of lande it is, whether it be fat or leane, and whether there be trees therein, or not. Be of a good courage, and bringe of the frutes of the lande. It was euen aboute the tyme, that grapes are first ripe.

They wente vp, y spyed the lande, from y wilderness of Sin, vntyll Rehob, as me go vnto Hemath. They wente vp also toward the south, and came vnto Hebron, where Abimam was, and Sefai and Thalmal, the children of Enack (Hebron was buylded seven yeres before Joan in Egypte.)

C And they came to the ryuer of Escol, and there they cut downe a cluster of grapes, and caused two to beare it vpon a staffe, pomgranates also and fygges. The place is called the ryuer of Escol, because of the cluster of grapes, which the children of Israel cut downe there.

And when they had spyed out the lande, they turned backe agayne after fourty daies,



and wente, and came to Moses and Aaron, y to the whole congregacion of y children of Israel in to y wilderness of Paran, vnto Cades, and broughte them worde agayne, and to the whole congregacion, how it stood, and let them se the frute of the lande, and tolde them, and sayde: We came into y lande, whither ye sent vs, where it floweth with mylke and hony, and this is the frute thereof: saynge that stronge people dwell therein, and the cities are exceedinge stronge and greate. And we sawe the children of Enack there also. The Amalechites dwell in the south countre, the Hethites, and Jebusites and Amorites dwell vpon the mountaynes, but the Cananites dwell by the sea, and aboute Jordane.

Howbeit Caleb stylled y people that was agaynst Moses, and sayde vnto them: Let vs go vp, and conquere the lande, for we are able to ouercome it. But the men that wente vp with him, sayde: We are not able to go vp agaynst that people, for they are to stronge for vs. And of the lande that they had searched, they broughte vp an euell reporte amonge the childre of Israel, and saide: The lande that we have gone thorow to spye out, eateth vp the indwellers thereof: and all the people that we sawe therein, are men of grete stature. We sawe giauntes there also, yet seemed in oure sighte as y greshoppers, and so dyd we in their sighte.

The XIII. Chapter.

Then the whole congregacion toke on, and cryed, and the people wepte y night. And all the childre of Israel murmured agaynst Moses and Aaron, and the whole congregacion sayde vnto them: Oh that we had dyed in the lande of Egypte, or that we might dye yet in this wilderness. Wherefore bringeth the LORDE vs in to this lande, that oure wyues shulde fall thorow the swerde, and ouer children be praye? Is it not better, that we go agayne

into Egypte? And they sayde one to another: Let vs make a captain, and go in to Egypte agayne.

But Moses y Aaron fell vpo their faces before y whole congregacion of the multitude of the childre of Israel. And Josua y some of Nun, y Caleb y some of Jephune (which also had spyed out the lande) rente their clothes, y spake to the whole congregacion of the children of Israel: The lande y we have walked thorow to spye it out, is a very good lande. If the LORDE haue lust vnto vs, he shal bringe vs in to the same lande, y geue it vs, which is a lande that floweth with mylke y hony. But in anye wyse rebell not ye agaynst the LORDE, y feare not y people of this lande, for we wil eate the vp as bred. Their defence is departed fro them, but the LORDE is with vs, be not ye afayed of them.

B And all the people, bad stone them w stones. Then appeared the glory of the LORDE in the Tabernacle of witness vnto all the children of Israel, y the LORDE sayde vnto Moses: How longe shal this people blaspheme me? And how longe wil it be, or they beleue me, for all the tokes that I haue shewed amonge them? I wil smyte them with pestilence y destroye the, y wil make of the a greater y mightier people then this is.

But Moses sayde vnto y LORDE: Then shal y Egyptians heare it (for thy power hast thou brought this people from amonge the) so shal it becolde the inhabitants of this lande also, which haue herde, y thou O LORDE art amonge this people, y thou art sene from face to face, y that thy cloude stondeth ouer them, and that thou goest before them in the cloudy piler on the daye tyme, and in the fyrie piler on the night season. If thou shuldest now slaye this people as one man, then the Hethen that haue herde so good reporte of the, shulde saye: The LORDE was not able to bringe the people in to the lande, that he swate vnto them, therefore hath he slayne them in the wilderness.

C So let the power of the LORDE now be greate, accordinge as thou hast spoken and sayde: The LORDE is of longe sufferance and of greate mercy, and forgiveth synne and trespass, and leaveth no man innocent, y visiteth the mysdede of the fathers vpon the children in to the thirde and fourth generation. O be gracious now vnto the synne of this people accordinge to thy greate mercy, like as thou hast forborne this people also, ever from Egypte vnto this place. And

the LORDE sayde: I haue forgiven it, as thou hast saide. But as truly as I lyue, all y that shall be full of my glory. For of all y men that haue sene my glory y my tokens, which I dyd in Egypte and in the wilderness, and tempted me now ten tymes, y haue not hearkened vnto my voyce, there shall not one se the lande that I swate vnto their fathers: nether shal eny of them that haue blasphemed me, se it. But my seruante Caleb, because there is another maner spie with him, y because he hath folowed me, him wil I bringe in to the lande, which he hath gone thorow, y his sede shal conquere it, and y Amalechites also and the Cananites, that dwell in the lowe countrees. Tomorrow turne you, and get you to the wilderness, in the waye toward the reed sea.

And y LORDE spake vnto Moses y Aaron, y sayde: How longe shal this euell multitude murmur agaynst me? For I haue herde the murmuringe of the childre of Israel, y they haue murmured agaynst me. Tell them therefore: As truly as I lyue (sayeth y LORDE) I wil do vnto you, euen as ye haue spoken in myne eares: Your carcases shal lye in this wilderness. And all ye that were nombred from twentye yeres and aboue, which haue murmured agaynst me, shal not come in to the lande (exceptynge the which I lift vp my hande, y I wolde let you dwell therein) save Caleb y sonne of Jephune, and Josua the sonne of Nun.

Your children, of whom ye sayde: They shal be a spoyle, them wyll I bringe in, so y they shal knowe the lande, which ye haue refused. But ye with youre carcases shal lye in this wilderness, and y children shal wander in this wilderness fourty yeres, y beare y whoredome, tyll y carcases be wasted in the wilderness, accordinge to the nombre of y fourty dayes, wherein ye spyed out the lande. A daye for a yere, so y fourty yeres ye shall beare youre mysdede, that ye maye knowe what it is, when I with drawe my hande. Euen I the LORDE haue sayde it, y wil do it in dede vnto all this euell congregacion, that haue lift vp them selues agaynst me: In this wilderness shal they be consumed, and there shal they dye.

So there dyed and were plagued before the LORDE all the me, whom Moses sent to spye out the lande, y came agayne, and made the whole congregacion to murmur agaynst it, because they brought vp a mysreporte of the lande, that it was euell. But Josua the sonne of Nun, and Caleb y some of Jephune

ne were left alyue, of the men that wente to spye out the lande. And Moses spake these wordes vnto all the children of Israel. The toke the people greatesorrowe.

S And they arose early in the mornynge, and wente vnto the toppe of the mountayne, and sayde: Lo, here are we, and will go vnto the place, wherof the LORD hath sayde: for we haue synned. But Moses sayde: wherfore go ye on this maner beyonde the word of the LORD? It shall not prosper with you: go not vp (for the LORD is not amōge you) y^e ye be not slayne before y^e enemies. For the Amalechites and Cananites are there before you, and ye shall fall thorow the sword, because ye haue turned y^e selues from the LORD, and the LORD shall not be with you.

But they were blynded to go vnto the toppe of the mountayne: neuertheles the Ark of the LORDES conenante and Moses came not out of the hooste. Then came downe the Amalechites and Cananites which dwelt vpon that mountayne, and smote them and hewed them, cūen vnto Horma.

The XV. Chapter.

AND the LORD talked with Moses, and sayde: Speake to the childre of Israel, and saye vnto them: Whan ye come in to the lande of youre dwellinge, which I shall geue you, and wil do sacrifice vnto the LORD, whether it be a burnt offering, or an offering for a speciall vowe, or a freewill offering, or youre feast offerings, that ye maye make a sweete sauoure vnto the LORD, of oxen or of shepe.

He shall wil offre now his gifte vnto the LORD, shall brynge for the meat offering a tēth deale of fyne flour myngled with oyle of the fourth parte of an hin, and wyne for the drynt offeringe the fourth parte of an hin also: to the burnt offering, or any other offering, whan a lambe is offred. But whā the re is a ramme offred, thou shalt make the meat offeringe two tēth deales of fyne flour myngled with oyle, of the thirde parte of an hin, and the thirde parte of an hin of wyne also for a drynt offeringe: this shalt thou offre for a sweete sauour vnto the LORD.

But yf thou wilt offre an oxe for a burnt offering, or for a speciall vowe offering, or for an healt offering vnto the LORD, thou shalt brynge to the oxe, the meat offeringe, even thre tenth deales of fyne flour myngled with half an hin of oyle, and half an hin of wyne for a drynt offeringe. This is an offeringe of a sweete sauoure vnto the LORD. Thus shalt thou do with an oxe, with a ram

me, with a lambe, and with a goate. Accordinge as the nombre of the offeringes is, therafter shall the nombre of the meat offerings and drynt offerings be also.

He that is one of youre selues, shall do this, that he maye offre a sacrifice of a sweete sauoure vnto the LORD. And yf there dwell a straunger with you, or is amōge youre kynnsfolkes, and wil do an offeringe vnto the LORD for a sweete sauoure, the same shall do as ye do. Let there be one statute for the whole congregacion, both vnto you and to the strangers. A perpetuall statute shall it be vnto youre posterities, that the stranger be enē as ye before the LORD. One lawe, and one ordinaunce shall be vnto you and to the stranger that dwelleth with you.

And the LORD talked with Moses, and sayde: Speake to the childre of Israel, and saye vnto them: Whan ye come in to the lande, in to the which I shall brynge you, so that ye eate the bred of the lande, ye shall hewe vp an heue offeringe vnto the LORD, namely, a cake of the firstlinges of youre dowe shall ye geue for an heue offeringe: as the heue offeringe of the barne, enē so shall ye geue the firstlinges of youre dowe also vnto the LORD, for an heue offeringe amōge youre posterities.

And whan ye thorow ignorance overseye any of these commaundementes, which the LORD hath spoken by Moses, and all the LORD hath commaunded you by Moses (from the daye that the LORD began to commaunde for youre posterities) and the congregacion do ought ignorantly, the LORD shall the whole congregacion offre a yonge bullocke from amōge the greates catell, as a burnt offeringe, for a sweete sauoure vnto the LORD, with his meat offeringe and drynt offeringe as the maner is, and an hegoate for a syn offeringe. And so shall the prest make an attonement for the whole congregacion of the childre of Israel, and it shall be forgiven them: for it is an ignorance. And they shall brynge these their giftes for an offeringe vnto the LORD, and their syn offeringe before the LORD for their ignorance, and it shall be forgiven the whole congregacion of the childre of Israel, and the stranger also that dwelleth amōge you, for so much as all the people is in such ignorance.

And if one soule synne thorow ignorance, the same shall brynge a she goate of a year olde for a syn offeringe. And the prest shall make an attonement for such an ignorant soule with the syn offeringe for the ignorant

ce before the LORD, that he maye reconcile him, and it shall be forgiven him. And it shall be one lawe, (that ye shall do for ignorance) both vnto him that is borne amōge the childre of Israel, and to the stranger that dwelleth amōge you.

But yf a soule do ought presumptuously, whether he be one of youre selues or a stranger, he hath despysed the LORD: the same soule shall be roted out from amōge his people: because he hath despysed the word of the LORD, and hath leste his commaundment undone: that soule shall vicerly perish, his synne shall be vpon him.



Now whyle the childre of Israel were in the wyldernes, they founde a man gatheringe stickes vpon the Sabbath daye. And they that founde him gatheringe stickes, brought him vnto Moses and Aaron, and before the whole congregacion. And they put him in prison, for it was not declared what shulde be done vnto him. The LORD sayde vnto Moses: The man shall dye the death, the whole congregacion shall stone him without the hoost. Then the whole congregacion brought him out of the hoost, and stoned him that he dyed, as the LORD commaunded Moses.

And the LORD sayde vnto Moses: Speake to the childre of Israel, and saye vnto the, that they make them gardes vpon the quarters of their garmentes amōge all y^e posterities, and put yalowe rybandes vpon the gardes in the quarters. And the gardes shall serue you, that ye maye loke vpon the, and remembre all the commaundementes of the LORD, and do them: that ye order not youre selues after the manege of youre awne hert, ner go awhorunge after youre awne eyes. Therefore shall ye remembre and do all my commaundementes, and be holy vnto youre God. I am the LORD your God, which brought you out of the lande of Egypt, to be y^e God. Euen I the LORD your God.

The XVI. Chapter.

And Corah the sonne of Jesehar the sonne of Rahab, the sonne of Levi, with Dathan and Abiram the sonne of Eliab, and On the sonne of Peleth, the sonnes of Ruben, stode vp agaynst Moses, with certayne men amōge the childre of Israel, two hundred and fyftee capaynes of the congregacion, counsellors, and famous men. And they gathered them selues agaynst Moses and Aaron, and sayde vnto them: Remake to moch a doo, for all the congregacion is holy euery one, and the LORD is amōge them: Why lifte ye youre selues vpon then aboue the congregacion of the LORD?

Whan Moses herde this, he fell vpon his face, and saide vnto Corah, and to all his company: Tomorrow shall the LORD shewe who is his, and who is holy to come vnto him. Whosoeuer he choseth, the same shall come vnto him. This do: Take ye censours, thou Corah and all thy company, and do fyre therin, and put incense thereon to morrow before the LORD: then whom so euer the LORD choseth, the same shall be holy. Remake to moch a doo, ye childre of Levi.

And Moses sayde vnto Corah: Heare ye childre of Levi. Is it not ynough vnto you, that the God of Israel hath separated you from the multitude of Israel, that ye shulde come nye him, to do the seruyce of the dwellinge place of the LORD, and stonde before the people to minister vnto them? He hath caused the and all thy brethren the childre of Levi with the, to come nye vnto him: and now ye sette the presthode also. Thou and all thy company conspyre agaynst the LORD. What is Aaron, that ye shulde murmur agaynst him?

And Moses sent to call Dathan and Abiram the sonnes of Eliab. But they saide: We wil not come vp. Is it to litle that thou hast broughte vs out of the lande of Egypt (that floweth with mylke and hony) to kill vs in the wyldernes: but thou must raigne ouer vs also? How goodly well hast thou broughte vs in to a lande that floweth with mylke and hony, and geueth vs felde and vniardes in possession? Wilt thou put out these mens eyes? We wil not come vp.

Then was Moses very wroth, and saide vnto the LORD: Turne thou not vnto their meat offerings. I haue not take so moch as an Asses fro the, necher haue I hurte eny of the. And Moses sayde vnto Corah: Tomorrow be thou and all thy company before the LORD, thou, and they, and Aaron. And take euery one his censur, and put incense therin, and come before the LORD, euery one with his censur (that is two hundred and fyftee censurs) and both thou and Aaron take euery his censur.

And every one took his censer, and put fyre therin, and layed incense thereon, and came before the dore of the Tabernacle of witness, and Moses and Aaron also. And Corah gathered y whole congregaciō agaynst the before the dore of the Tabernacle of witness.

But y glory of the LORDE appeared before y whole congregaciō. And y LORDE spake vnto Moses z Aaron, z sayde: Separate ydure selues frō this congregaciō, y I maye shortly consume them. And they fell vpon their faces, z sayde: O God, thou God of the spreces of all flesh, ys one man haue synned, wile thou therfore be wroth ouer the whole congregaciō? And the LORDE spake vnto Moses, z sayde: Speake to the congregaciō, and saye: Come vp from y dwellynge of Corah, and Dathan, and Abiram.

And Moses stode vp, z wente vnto Dathan z Abiram, z the Elders of Israel followed him, z he spake to y congregaciō, z sayde: Departe frō y tentes of these vngodly mē z touche nothynge y is theirs, y ye perishe not in any of their tymes. And they gat them vp from the dwellynge of Corah, Dathan, z Abiram. But Dathan and Abiram came out, and stode in the dore of their tentes, with their wyues, and sonnes and children.

And Moses sayde: Hereby shal ye knowe that the LORDE hath sent me, to do all these woites, and that I haue not done them of myne owne here. If these men dye the comen death of all men, or be vysited as all men are vysited, then hath not the LORDE sent me. But ys the LORDE make a new thynge, and the earth open hir mouth, and swalowe them with all that they haue, so y they go downe quyk in to hell, the shal ye knowe, that the sēmen haue blasphemed the LORDE.



Deu. 11. a
Nu. 26. b
Ps. 105. b

And whā he had spokē out all these woites, y groude cloue asunder vnder the, z the earth opened hir mouth, z swallowed the, w their houses, z all the mē y were w Corah, z all their substantice, and they wente downe quyk in to the hell, with all that they had.

And the earth closed vpo them, z so they perished from amonge y congregaciō. And all Israel y were aboute the, fled at y cry of the, for they sayde: That y earth swalowe not vs also. Moreover the fyre came out frō the LORDE, and consumed the two hundred and fiftye men, that offred the incense.

And the LORDE spake vnto Moses, z sayde: Speake to Eleazar y sonne of Aaron y priest, y he take vp y censers out of y burninge, z scatter y fyre here z there (for the censers of these synners are halowed thow their soules) y they maye be beate in to thur ne places, z fastened vpon y altare. For they are offred before y LORDE, z halowed: and they shalbe a token vnto y childre of Israel.

And Eleazar the priest took y brasen censers which they y were burnt, had offred, z bet the to plates, to fasten the vpon y altare for a remēbrance vnto y children of Israel y no straunger (and he that is not of y seide of Aaron) come nye to offre incense before the LORDE, y it happē not vnto him as vnto Corah and his companye, a cōdyngē as the LORDE sayde vnto him by Moses.

On the nexte morow murmured y whole congregaciō of y childre of Israel agaynst Moses z Aaron, z sayde: We haue slayne y peple of y LORDE. And whā the cōgregaciō was gathered agaynst Moses z Aaron, they turned the towarde y Tabernacle of witness. And beholde, the y cloude covered y Tabernacle, z y glory of y LORDE appeared. And Moses z Aaron wete in before y Tabernacle of witness. And y LORDE spake vnto Moses z sayde: Get you out of this cōgregaciō, I wil shortly consume the. And they fell vpon their faces. And Moses sayde vnto Aaron: Take the cēser z put fyre therin frō of the altare, z laye incense thereon, z go soone to the cōgregaciō, z make an attonement for them. For the wraith is gone out from the LORDE, and the plage is begōne amonge the people.

And Aaron dyd as Moses sayde, z rāme in the myddest amonge y congregaciō. And beholde, y plage was begōne. And he burnt incense z made an attonement for the people, z stode betwene the deed z the lyuynge, and the plage ceased. But there were fourtent thousande, and sent hundredeth deed in the plage, besydes them that dyed aboute the busynesse of Corah. And Aaron came agayne vnto Moses before the dore of the Tabernacle of witness. And the plage ceased.

The XVII. Chapter.
And y LORDE spake vnto Moses, z sayde: Speake to the children of Israel, z

take of the twelue staves, of every capteyne of his fathers house one, and wyte every mans name vpon his staffe. But Aarons name shalst thou wyte vpon the staffe of Levi. For every heade of their fathers house shal haue a staffe. And laye the in the Tabernacle of witness, before the witness where I reside vnto you. And loke whom I shall chōse, his staffe shal flourish, y I maye stylye the grōdginges of the children of Israel, which they grudge agaynst you.

And Moses spake vnto the childre of Israel, z all their capteynes gaue him twelue staves, every capteyne a staffe, after y house of their fathers. And Aarons staffe was amonge their staves also. And Moses layed the staves before the LORDE in the Tabernacle of witness.

On the morow whā Moses wete in to y Tabernacle of witness, he founde y Aarons rodde of the house of Levi flourished, and brought forth blossoms, z bare allmondes. And Moses brought forth all y staves frō y LORDE before all y childre of Israel, that they might se it. And they took every mā his staffe. The LORDE sayde vnto Moses: (Staffe. Dunge Aarons staffe agayne before the witness, y it maye be kepte for a tokē to the childre of rebellion, that their murmurings maye cease frome, lest they dye.

Moses dyd as y LORDE cōmaunded him. And y childre of Israel sayde vnto Moses: Beholde, we cōsume awaye, we are destroyed, z perishe. Who so cōmeth nye y dwellynge place of y LORDE, he dyeth. Shal we the vterly cōsume awaye? The XVII. Chap.

And the LORDE sayde vnto Aaron: Thou z thy sonnes, z thy fathers house w the shal beare the myssede of y Sanctuary: z thou z thy sonnes w the shal beare the myssede of y presthode. But thy brethren of the trybe of Levi y father, shal come nye the, z be ioyned vnto the, that they maye mynistrē vnto y. But thou z thy sonnes w the, shal mynistrē before y Tabernacle of witness. And they shal waite vpo y seruyce z vpon y seruyce of the whole Tabernacle. But nye vnto the vessels of y Sanctuary z to the altare, shal they not come, y both they z ye dye not: howbeit they shal be ioyned vnto the, to waite vpo the mynistraciō in the Tabernacle of witness, in all the seruyce of the Tabernacle. And there shal no straunger come nye vnto you.

Therefore waite now vpon the seruyce of the Sanctuary, and vpon the seruyce of the altare, that there come no more wraith vpon

the children of Israel. For lo, I haue ratē y brethren the Leuites frō amonge the children of Israel, to be youre giste, for a presente vnto y LORDE, to do y seruyce in y Tabernacle of witness. As for y, and y sonnes with the, ye shal waite vpon youre prestes office, that ye maye mynistrē in all maner busynesse of the altare, and within the vayle: for y prestes office geue I vnto you for a giste to do seruyce. If a straunger come nye, he shal dye.

And the LORDE sayde vnto Aaron: beholde, I haue geuen the my hēueofferyngest. And all that the children of Israel halowe, haue I geuen vnto the, and to thy sonnes for a perpetuall dewtye. This shalst thou haue of the most holy thinges that they offer. All their gistes with all their meatofferings, and with all their synofferings, and w all their trespass offerings, that they geue me, the same shal be most holy vnto the and y sonnes. In the most holy place shalst thou eate it. All that are males shal eate therof: For it shal be holy vnto the.

The hēueofferynge of their gistes in all the Waueofferyngis of the children of Israel, haue I geuen vnto the also, and to thy sonnes, and to thy daughters for a perpetuall dewtye. Who so is cleane in thy house, shal eate therof. All the fat of the oyle, and all y fat of the wyne and corne of their first linges, that they geue vnto the LORDE, haue I geuen vnto y. The first frutes of all that is in their londe, which they brynge vnto the LORDE, shal be thine. Who so euer is cleane in thine house, shal eate therof.

All dedicate thinges in Israel shal be thine. All that breaketh the Matre amonge all flesh, which they brynge vnto the LORDE, whether it be man or best, shal be thine. But so, that thou cause the firstborne of mā to be redeemed, and that thou cause the first borne of vncleane bestes to be redeemed also. They shal redeme it whā it is a moneth olde, and shal geue it lowse for money, euen for synē cycles, after the cycle of the Sanctuary, which cycle is worth twentye Gerās.)

But the first frutes of an ore, or lambe, or goate shalst thou not cause to be redeemed for they are holy. Their bloude shalst thou sprenkle vpon the altare, and their fat shalst thou burne for an offeringe of a swete sauoure vnto y LORDE. Their flesh shal be thine, like as y Wauehest and y right shulder is thine also. All the hēueofferings that y childre of Israel halowe vnto y LORDE, haue I geuen vnto the, z to thy sonnes, z to thy daughters with the for a perpetuall deuotiō.

Exo. 28. b
Leu. 27. d
Exo. 45. b

This shalbe a salted covenant for ever befo-
re y^e LORDE, vnto the and thy seide with the.

And the LORDE sayde vnto Aaron: Thou
shal inherit nothinge in their londe, ner ha-
ue any poeise amonge them: for I am y^e por-
cion, and thine inheritaunce amonge the chil-
dren of Israel. Vnto the children of Levi ha-
ue I geuen all the riches in Israel to inheri-
taunce, for y^e seruyce which they do vnto me
in the Tabernacle of witnessse, that from he-
ce forth the children of Israel come not nye
the Tabernacle of witnessse, to lade them sel-
ues with synne, and to dye: But the Levites
shal do the seruyce in the Tabernacle of wit-
nesse, and shal beare their synne, for a perpetuall
lawe amonge youre posterities. And they
shal inherit none inheritaunce amonge the
children of Israel. For y^e riches of the childre
of Israel, which they haue vnto y^e LORDE, ha-
ue I geuen vnto the Levites for an hereta-
ge. Therefore haue I sayde vnto them, that
they shal inherit no inheritaunce amonge
the children of Israel.

And y^e LORDE talked wth Moses, and saide:
Speake to the Levites, and saye vnto them:
Wha ye take of y^e childre of Israel y^e riches,
y^e I haue geuen you of the for y^e inheritaun-
ce, ye shal take an heueofferinge of the same
vnto the LORDE, euen the tenth of the tiche.
And the same y^e heueofferynge shal ye re-
te, as though ye gaue come out of the bar-
ne, and fullnesse out of the wynepresse.

Thus shal ye geue an heueofferynge vn-
to the LORDE of all y^e riches, which ye take
of the children of Israel, y^e ye maie geue the
same heueofferynge of y^e LORDE, vnto Aaron
y^e priest. And all y^e ye geue of y^e tythes, and ha-
lowe vnto y^e LORDE for a gifte, y^e same shal
be his of the best. And saye thou vnto them:
Whan ye thus haue vnto y^e fat therof, it shal
be reueined vnto the Levites as the increace
of the barne, and as the increace of the wine
presse. And ye maye eate it in all places, ye
y^e childre: for it is youre rewarde for you-
re seruyce in the Tabernacle of witnessse: and
ye shal not lade synne vpon you in the same,
whan ye haue the fat therof, and vnhallowe
not the halowed thinges of the children of
Israel, and ye shal not dye.

The XIX. Chapter.

And the LORDE spake vnto Moses and
Aaron: This custome shal be a
lawe, which the LORDE hath commaun-
ded, and sayde: Speake vnto y^e children of Is-
rael, y^e they brynge vnto y^e a reed cow with
out spot, wherein is no blemyshe, and vpon wh^o
there came neuer yock: and ye shal geue her

unto Eleasar the priest, which shal burne
her without the hooste, and cause her to be
slayne there before him.

And Eleasar y^e priest shal take of her
be with his synger, and sprentle it seuen-
met straighte toward the dore of the Taber-
nacle of witnessse, and cause the cow to be
burne before him, both hir synne and hir
flesh, and hir bloude also with hir donge.
And the priest shal take Cedar wood and ro-
se, and purple wolle, and cast it vpon the cow
as she burneth, and he shal washe his clothes,
and bathe his body with water, and the go-
in to the hoost, and be vncleane vntill y^e eue.

And he that burneth her, shal wash his clo-
thes also with water, and bathe his body in
water, and be vncleane vntill y^e euen. And one
y^e is cleane, shal gather vp the asshes of y^e
cow, and poure them without the hoost in a
cleane place, that they maye be kepte there,
for sprentlinge water to the congregation
of the childre of Israel, for it is a synofferyn-
ge. And he that gathered vp the asshes of
the cow, shal wash his clothes, and be vncleane
vntill the euen. This shalbe a perpe-
tuall lawe vnto y^e childre of Israel, and vnto
the strangers that dwell amonge you.

Who so now toucheth a deed ma, shal be
vncleane seuen dayes: the same shal purifie
himself here with, on the thirde daye and on
the seuenth daie, and then shal he be cleane.
And yf he purifye not himself on the thirde
daye, and on the seuenth daye, the shal be not
be cleane. But wha any ma toucheth a deed
personne, and wil not purifie himself, he defy-
leth the dwellinge of the LORDE, and the sa-
me soule shal be roted out of Israel, because
the sprentlinge water is not sprentled vpon
him: and he is vncleane, as long as he let-
teth not himself be pouged therof.

This is the lawe. Whan a ma dyeth in y^e
tente, who so ever goeth in to the tente, and
all y^e is in the tente, shal be vncleane seuen da-
es. And every open vessel that hath no lydd
nor couerynge, is vncleane. And who so tou-
cheth one y^e is slayne wth the swerde vpon
y^e felde, or any other deed, or a deed mans bo-
ne, or a grave, y^e same is vncleane seuen dayes.

So now for the vncleane personne, they
shal take of y^e asshes of this burnt synoffe-
rynge, and put springinge water thereon in to a
vessell, and a cleane man shal take y^e sops, and
dyppe it in the water, and sprentle it vpon
the tente, and vpon all the vessels, and all the
soules that are therein. Likewyse also vpon
him, y^e hath touched a deed mans bone, or a
slayne personne, or a deed body, or a grave.

And he that is cleane, shal sprentle vpon
the vncleane, y^e thirde daye, and the seuenth daie,
and purifye him on y^e seuenth daye. And he shal
washe his clothes, and bathe him self wth wa-
ter, and so at euen he shal be cleane.

But he y^e is vncleane, and wil not purifye
himself, y^e same soule shal be roted out of y^e
cōgregation. For he hath defyled the Sanc-
tuary of the LORDE, and is not sprentled wth spri-
tlinge water, therfore is he vncleane. And
this shalbe a perpetuall lawe vnto the. And
he y^e sprentled wth the sprentlinge water, shal
wash his clothes also. And who so euer tou-
cheth the sprentlinge water, shal be vncleane
vntill the euen. And what so euer he tou-
cheth, shal be vncleane: and loke what soule he
toucheth, shal be vncleane vntill the euen.

The XX. Chapter.

And the childre of Israel came wth the
whole cōgregation into the wilder-
nesse of Sin in the first moneth, and the
people abode at Cades. And there dyed Mi-
riam, and was buried there. And the congrega-
cion had no water, and they gathered them sel-
ues together agaynst Moses and Aaron, and the
people chode with Moses, and sayde: Wolde
God y^e we had perished, whan oure brether
perished before the LORDE. Wherfore haue
ye broughte the congregation of the LORDE
into this wildernes, y^e we shulde dye here
with oure catell: And wherfore haue ye
broughte vs out of Egipte in to this place,
where men can not sowe, where are nerher
sygges, ner vynes, ner pomgranates, and whe-
re there is no water to drynke?

And Moses and Aaron were fro the congre-
gacion vnto y^e dore of y^e Tabernacle of wit-
nesse, and fell vpon their faces. And the glory
of the LORDE appeared vnto them. And the
LORDE spake vnto Moses, and sayde: Take
the staffe, and gather the cōgregation toge-
ther, then and thy brother Aaron, and speake vn-
to the rocke before their eyes, and it shal geue
his water. And thus shalt thou prouyde the
water out of the rocke, and geue the congrega-
cion drynke, and their catell also.

And the LORDE spake vnto Moses and Aa-
ron, as he commaunded him, and Moses and Aa-
ron gathered the congregation together be-
fore the rocke, and sayde vnto the: Heare ye re-
bellions: Shal we prouyde you water out of
this rocke? And Moses lift vp his hande, and
smote y^e rocke wth the staffe two tymes. Then
came y^e water out abundantly, so y^e the cōgre-
gacion drank, and their catell also.

But the LORDE sayde vnto Moses and Aa-
ron: Because ye belened me not, to sanctifye

me before y^e childre of Israel, ye shal not bryn-
ge this congregacion in to the londe that I
shal geue the. This is y^e water of strife, whe-
re the children of Israel strone wth the LORDE
and he was sanctified vpon them.

And Moses sent messengers fro Cades
vnto y^e kynge of y^e Edomites: This worde
sendeth the y^e brother Israel: Thou knowest
all y^e trauayle that happened vnto vs, how
that oure fathers wente downe in to Egipte,
and how we haue dwelt in Egipte a longe
tyme, and how the Egiptians deale euell with
vs and our fathers. And we cryed vnto y^e LORDE
which herde oure voyce, and sent his angell,
and hath broughte vs out of Egipte: And be-
holde, we are at Cades in y^e cite without the
borders of y^e londe. O let vs go thorow thy
londe, we wyl not go thorow y^e felde, ner vy-
nyardes, ner drynke the water out of the fou-
tynes. We wyl go the hye strete, and cur-
ne nether to y^e right hande ner to y^e lefte, cyll
we be come past y^e borders of thy countre.

But the Edomite answered him: Thou
shal not go by me, or I wyl come agaynst y^e
with y^e swerde. The children of Israel saide
vnto him: We wil go y^e comd hye waye, and yf
we or oure catell drynke of thy water, we wil
paye for it: we wil do nothinge, but passe tho-
row on fote onely. But he sayde: Thou shalt
not go thorow, And the Edomites came out
agaynst them with a mightie people and a strō-
ge hande. Thus y^e Edomites denied to gra-
te Israel passage thorow the borders of the
lande. And Israel turned awaye from them.

And the children of Israel brake vp fro
Cades, and came vnto the whole congrega-
cion vnto mount Hor. And the LORDE spa-
ke vnto Moses and Aaron at mount Hor har-
de vpon the coastes of y^e lande of y^e Edomi-
tes, and sayde: Let Aaron be gathered vnto his
people: for he shal not come in to y^e lande y^e
I haue geuen vnto y^e childre of Israel, be-
cause ye were disobedient vnto my mouth
at the water of strife. Take Aaron and Elea-
sar and his sonne, and brynge them vp vnto
mount Hor, and strype Aaron out of his ves-
timentes, and put the vpon Eleasar his son-
ne and there shal Aaron be gathered (vnto
his people) and dye.

Then dyd Moses as the LORDE commaun-
ded him, and they wente vp vnto Mount
Hor in y^e sight of the whole congregacion.
And Moses toke Aarons clothes, and put the
vpon Eleasar his sonne. And Aaron dyed
there, euen aboue vpon the mount. And Mo-
ses and Eleasar came downe from the mount.
And whan the whole congregacion sawe

Iudic. 11. c.

Gen. 25. c.

Eze. 11. c.

Num. 21. c.

1. Mac. 3. c.

Eze. 33. a

Abd. 1. b

Deut. 2. a

Num. 21. d

Deut. 10. b

and 21. g

that Aaron was awaye, they mourned for him thirtie daies thowout the whole house of Israel.

The xxi. Chapter.

Now when Arad the kynge of the Canaanites (which dwelt toward the south) herde, that Israel came in by the waie of the spies had founde out, he sought agaynst Israel, and toke some of them prisoners. Then vowed Israel a vowe vnto the LORD, and sayde: If thou wilt geue this people vnder my hande, I will utterly destroye their cities. And the LORD herde the voyce of Israel, and deliuered them the Canaanites, and they utterly destroyed them with their cities also. And he called the place Horma.

Then departed they from mount Horon by waye toward the red see, that they might go aboute the lande of the Edomites. And the soules of the people faynted by the waie, and they spake agaynst God and agaynst Moses: Wherefore hast thou brought vs out of the lande of Egypt, to slaye vs in the wilderness? For here is neither bread nor water, and oure soules lothech this lighte meate.

Then sent the LORD fyre serpentes amonge the people, which bite the peple, so that there dyed moch people in Israel. Then came they vnto Moses, and sayde: We haue synned, because we haue spoken agaynst the LORD and agaynst the. Praye thou vnto the LORD, that he take awaye the serpentes from vs. And Moses prayed for the people.



Then sayde the LORD vnto Moses: Make the a brasen serpente, and sette it vp for a token. Who so euer is bitten, and lokech vpon it, shall lyue. Then made Moses a serpent of brasen, and set it vp for a token: and when a serpent had bitten any man, he behelde the brasen serpente, and recovered.

And the children of Israel departed, and pitched in Oboth. And from Oboth they wente on, and pitched in Ijim by Abarim

in the wilderness ouer agaynst Moab, in the East hyde. From thence departed they, pitched by the ryuer of Sared. From thence departed they, and pitched on this side Arnon, which is in the wilderness, and cometh out of the coastes of the Amorites. In Arnon is the border betwixte Moab and the Amorites. Wherefore it is spoken in the booke of the warres of the LORD: And go with violence both on the ryuer of Arnon, and on the founteyne of the river, which boweth downwarde to dwell at Ar, and leaneth thereon, to be the border of Moab.

And from thence they came to the well. This is the well, wherof the LORD spake vnto Moses: gather the people together, I will geue them water. Then sange Israel this songe, and they sange one after another ouer the well: This is the well, that the prynces digged: the nobles amonge the people haue digged it thowout the teacher and their stauers.

And from this wilderness they wente vnto Mathana, and from Mathana vnto Nabaliel, and from Nabaliel to Bamoth, and from Bamoth vnto the valley that lieth in the felde of Moab at the toppe of Pisga, and turneth toward the wilderness.

And Israel sent messengers vnto Sihon the kynge of the Amorites, and caused to saye vnto him: Let me go thowout thy lande, we will not turne in to thy felde, nor in to the vynyards: neither will we drynke the water of the welles, but by the strete wil we go, till we be past the borders of thy countre.

Howbeit Sihon wolde not geue the children of Israel licence to go thowout the coastes of his lande, but gathered all his people together, and wente out agaynst Israel in the wilderness. And when he came to Jahaza, he fought agaynst Israel. Neuertheless Israel smote him with the edge of the swerde, and conquered his lande from Arnon vnto Iaboc, and vnto the children of Ammon. For the borders of the children of Ammon were ströge. So Israel toke all those cities, and dwelt in all the cities of the Amorites, namely at Hesbon, and in the townes belonginge therto. For Hesbon the cite was Sihons the kynge of the Amorites, and he had foughten before with the kynge of the Moabites, and conquered all his lande from him vntyll Arnon.

Wherefore it is sayde in the proverbe: Come vnto Hesbon, let vs buylde and prepare a cite of Sihon. For there is a fyre gone out of Hesbon, and a flamme from the cite of Sihon, which hath consumed Ar of the Moabites,

and the citisens of the toppe of Arnon. And vnto the Moab, thou people of Camos art vndone. His sonnes are put to flighte, and his daughters brought captiue vnto Sihon the kynge of the Amorites. Their glory is come to naught from Hesbon vnto Dibon: waisted are they vnto Mediba, which reacheth vnto Mediba. Thus dwelt Israel in the lande of the Amorites.

And Moses sent out spies vnto Jahesar, and they toke the townes belonginge therto, and conquered the Amorites that were therein. And they turned, and wente vp the waye toward Basan. Then Og the kynge of Basan wete out agaynst them with all his people, to fight in Edrei. And the LORD sayde vnto Moses: Feare him not, for I haue geuen him to his lande and people in thy hande, and thou shalt do with him, as thou wydest with Sihon the kynge of the Amorites, which dwelt at Hesbon. And they smote him, and his sonnes, and all his people (so that there remayned none) and conquered the lande. Afterwarde wete the children of Israel, and pitched in the felde of Moab beyonde Iordane by Jericho.

The xxij. Chapter.

Now when Balac the sonne of Ziphor sawe all that Israel had done vnto the Amorites, and that the Moabites were sore afrayed of the people (he was so greate) and that the Moabites stode in feare of the children of Israel, he sayde vnto the Elders of the Madianites: Now shall this heape lycke vp all that is aboute vs, euē as an oxe licketh vp the grasse in the felde. (And Balac the sonne of Ziphor was kynge of the Moabites at that tyme.)

And he sent out messengers vnto Balaam the sonne of Beor, which was an interpreter. (The same dwelt by the water of the lande of the children of his people) that they shulde call him, and he caused to saye vnto him: Beholde, there is come out of Egypt, a people, which couereth the face of the earth, and lyeth ouer agaynst me. Come now therefore, and curse me this people, for they are to myghtie for me, yf peradventure I might be able to smyte them, and to dryne them out of the lande. For I wote, that whom thou blessest, he is blessed: and whom thou cursest, he is cursed.

And the Elders of the Moabites wente on with the Elders of the Madianites, and had the rewarde of the fourth sayenge in their handes, and they came vnto Balaam, and tolde him the wordes of Balac. And he saide vnto the: Tary here all night, and I will bringe

ge you worde agayne, euē as the LORD shall saye vnto me. So the prynces of the Moabites abode with Balaam.

And God came vnto Balaam, and sayde: What men are these, which are with thee? Balaam sayde vnto God: Balac the sonne of Ziphor the kynge of the Moabites hath sent vnto me: Beholde, there is a people come out of Egypt, and couereth the face of the earth, come now therefore, and curse me this people, that I maye be able to smyte them, and to dryne them out. But God sayde vnto Balaam: Go not with them, and curse not that people, for they are blessed.

Then rose Balaam vp in the mornyng, and sayde vnto the prynces of Balac: Get you vnto youre lande, for the LORD will not suffer me to go with you.

And the prynces of the Moabites gat the vp, came to Balac, and saide: Balaam refuseth to come to vs. Then sent Balac yet a greater company of prynces, and more honorable than they. When they came to Balaam, they tolde him: Balac the sonne of Ziphor sendeth thee this worde: Wherfore wilt thou not come vnto me, for I will promote thee vnto hye honoure, and wil do what so euer thou sayest vnto me. Come I praye thee, curse me this people.

Balaam answered, and sayde vnto the seruantes of Balac: If Balac wolde geue me his house full of silver and golde, yet coulde I not go beyonde the worde of the LORD my God, to do litle or greate. Neuertheles tary ye here this night, and I maye wete, what the LORD will saye more vnto me. Then came God to Balaam by night, and saide vnto him: If the men are come to call thee, get thee vp then, and go with them: but what I shall saye vnto thee, that shalt thou do.



Then rose Balaam vp in the mornyng, and saddled his Asse, and wente with the prynces of the Moabites. But the wrath of God waxed whote, because he wete. And the angell of the LORD stode in the waye, to withstode him. But he rode vpon his Asse, and two seruantes

to him. And the Ass sawe the angell of the LORD standing in the waye, and his swerde drawen in his hande. And the Ass turned a syde out of the waye, and wente in to the felde. But Balaam smote her, that she shulde go in the waye.

Then stode the angell of the LORD in the waye by the vynyardes, where there were walles on both the sydes. And when the Ass sawe the angell of the LORD, she wrenched vnto the wall, and thrust Balaams fore vnto the wall. And he smote her agayne. The while the angell of the LORD farther, and stode in a narrow place, where there was no waye to turne, nether to the righte hande ner to the left. And when the Ass sawe the angell of the LORD, she fell downe vnder Balaam. Then was Balaams wiach furious, and smote the Ass with a staffe.

Then opened the LORD the mouth of the Ass, and she sayde vnto Balaam: What haue I done vnto the, that thou hast smitten me now thre tymes? Balaam sayde vnto the Ass: Because thou hast mocked me. Oh the Ass! I had a swerde now in my hande, I wolde kill the. The Ass sayde vnto Balaam: Am not I thine Ass, which thou hast rydden vpon in the tyme vnto this daye? Was I euer wont to do so vnto the? he sayde: No.

Then opened the LORD the eyes of Balaam, and he sawe the angell of the LORD standing in the waye, and a drawen swerde in his hande. And he enclined him selfe, and bowed downe to his face. And the angell of the LORD sayde vnto him: Wherefore hast thou smitten thine Ass now thre tymes? Beholde, I am come out to resiste the, for the waye is forward, and contrary vnto me. And the Ass sawe me, and auoyded from me thre tymes: or els yf she had not turned asyde fro me, I had slayne the, and saved the Ass alyue.

Then sayde Balaam vnto the angell of the LORD: I have synned, for I wist not, that thou stodest in the waye agaynst me. And now yf it displeaseth the, I wil turne agayne. The angell of the LORD saide vnto him: Go with the me: but thou shalt speake nothinge els, then that I shal saye vnto the. So Balaam wente forth to the princes of Balac. When Balac herde that Balaam came, he wente out to meete him (in the cite of the Moabites, which lieth on the coaste of Arnon, which is on the uttermost border) and sayde vnto him: Dyd not I sende for the to call the? Wherefore camest thou not then vnto me? Thinkest thou that I am not able to promote the vnto honoure? Balaam answered him: Lo, I am come vnto the. But how can I saye any thinge els, then that

God putteth in my mouth? I must speake. So Balaam wente with Balac, and they came vnto the cite on the uttermost border of his lande. And Balac slew oxen and shepe, and sent for Balaam, and for the princes that were with him.

The XXIII. Chapter.

And in the morninge, Balac toke Balaam, and they wente vnto the hye place of Baal, that from thence he might see vnto the uttermost parte of the people. And Balaam sayde vnto Balac: Buylde me here seven altars, and prouyde me here seven bullockes, and seven rammes. Balac dyd as Balaam sayde. And both Balac and Balaam offered, on every altare a bullocke and a ramme. And Balaam sayde vnto Balac: Stand thou by, and burne offerynge, I wil go, yf happily the LORD wil mee me, and call me, and I maye tell the, what so euer he sheweth me. And he wente his waye, as he sayde.

And the LORD mette Balaam. And Balaam saide vnto him: Seven altars haue I prepared, and offered on every altare a bullocke and a ramme. The LORD put the word in Balaams mouth, and sayde: Go agayne vnto Balac, and saye on this wise. And when he came agayne vnto him, beholde, he stode by his burntofferynge, with all the princes of the Moabites.

Then toke he vp his parable, and sayde: Balac the kynge of the Moabites hath caused to seme out of Syria from the mostaynes toward the East, (and sayde) Come, curse me Jacob: come, desyre me Israel. How shall I curse, whom God curseth not? How shall I desyre, whom the LORD desyeth not? For I sit in the coppe of the stonye rockes, I see him, and from the hilles I beholde him. Beholde, the people shall dwell by the selues, and shal not be reckoned amonge the heithen. Who can tell the dust of Jacob, and the nombre of the fourth parte of Israel? My soule is of death, and of righteousnes, and my ende be as the ende of these.

Then saide Balac vnto Balaam: What doest thou vnto me? I caused to see the, that thou curse myne enemies, and beholde, thou blessest the. He answered and saide: Must I not kepe, and speake that which the LORD putteth in to my mouth? Balac saide vnto him: Come with me yet vnto another place, fro whence thou mayest see the uttermost parte of them, and not see them all, and curse me them there.

And he toke him vp to a free place, and wente to the toppe of Pisga, and buylde seven altars, and offered on every altare a bullocke and a ramme. And he sayde vnto Balac: Stand

beside by thy burntofferynge, whyle I go yonder. And the LORD mette Balaam, and put the worde in his mouth, and sayde: Go agayne vnto Balac, and saye on this wise. And when he came to him agayne, beholde, he stode by his burntofferynge with the princes of the Moabites. And Balac sayde vnto him: What hath the LORD sayde?

And he toke vp his parable, and sayde: As ye see vnto Balac, and heare, make my testimony in thine eares, thou some of Ephor. God is not a man, that he shulde lye, ner a mans childe, that he eny thinge shulde repente him. Shulde he saye and not do? Shulde he speake and not make it good? Beholde, I am broughte hither to blesse, I blesse, and can not go backe there fre. There is no weerynesse sene in Jacob, neither eny labour in Israel. The LORD his God is with him, and the kynges trompet is amonge the. God hath broughte the out of Egypte, his strength is as of an unicorn. For there is no Soicrye in Jacob, and no Soicrye saye in Israel. When the tyme cometh, it shal be saide vnto Jacob, and to Israel, what God doeth. Beholde, the people shall rise vp as a Lyoness, and heue vp him selfe as a Lyon. He shal not lye downe, tyll he eate of the pray, and drynke the bloude of the slayne.

Then sayde Balac vnto Balaam: Thou shalt neither curse him, ner blesse him. Balaam answered, and sayde vnto Balac: Haue I not tolde the: All that the LORD speake, that I must do? Balac saide vnto him: Oh come, I wil bringe the to another place, yf it maye happily please God, that thou mayest curse the there. And he broughte him vp to the toppe of mount Peor, and boweth toward the wyldernes. And Balaam sayde vnto Balac: Buylde me here seven altars, and prouyde me seven bullockes and seven rammes. Balac dyd as Balaam sayde, and offered on every altare a bullocke and a ramme.

The XXIIII. Chapter.

And when Balaam sawe that it pleased the LORD, that he shulde blesse Israel, he wente not as he dyd before, to see witches, but set his face straight toward the wyldernes, lifte vp his eyes, and sawe Israel, how they laye accordinge to their trybes, and the spere of God came vpon him, and he toke vp his parable, and sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vision of the Almighty: which fell downe, and his eyes were opened.

How goodly are thy tentes O Jacob, and thy habitacions O Israel: Euen as the brode valleys, as the gardens by the waters syde, as the tentes which the LORD hath piactured, and as the Cedar trees vpon the water. The water shal flowe out of his boter, and his sede shal be a greete water. His kynge shal be hyer then Agag, and his kyngdome shal be exalted. God hath broughte hi out of Egypte, his strength is as of an unicorn. He shal eate vp the heithen his enemies, and grynde their bones to poulder, and shute thow downe as a Lyon and as a Lyoness. Who wyll raise him vp? Blessed be he, that blesseth the: and cursed, that curseth the.

Then was Balac furious with wrath agaynst Balaam, and smote his handes together, and sayde vnto him: I haue called the, and thou shuldest curse myne enemies, and beholde, thou hast blesseth the now thre tymes: and now get the hede to the place. I thoughte that I wolde promote the vnto honoure, but the LORD hath kepte the backe from that worshippe.

Balaam answered him: Tolde not I the messengers (whom thou sendest vnto me) and sayde: If Balac wolde geue me his house full of syluer and golde, yet coulde I not go beyonde the worde of the LORD, to do either euill or good after myne owne herte: but what the LORD speake, that must I speake also. And now beholde, for so moch as I go to my people, come therefore, I wyll shewe the what this people shal do vnto the people after this tyme.

And he toke vp his parable, and sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man, whose eyes are opened: Thus sayeth he which heareth the wordes of God, and which hath the knowledge of the hyest, euen he that sawe the vision of the Almighty, and fell downe, and his eyes were opened: I shal see him, but not now: I shal beholde him, but not nie at hande. There shal a starre come out of Jacob, and a cepter shal come vp out of Israel, and shal smyte the rulers of the Moabites, and overcome all the chyldren of Seth.

Edom shal be his possession, and Seir shal be his enemies possessiō, but Israel shal do manfully. Out of Jacob shal come he that hath dominion, and shal destroye the remnant of the cities.

And when he sawe the Amalechites, he toke vp his parable, and sayde: Amalec the first amonge the heithen, but at last thou shalt perish utterly. And when he sawe the Kenites, he toke vp his parable, and sayde: Sitt

ge is y dwellinge, and on a rocke hast thou put thy nest, neuertheles thou shalt be a burminge vnto Ayn, tyll Assur take y prisoner. And he toke vp his parable agayne, & sayde: Alas, who shal lye, whā God doeth this? And shippes out of Citim shall subdue Assur and Eber. He him self also shal perishe utterly. And Balaam gat him vp, and departed, and came agayne vnto his place, and Balac wente his waye also.

The XXV. Chapter.

Unto Israel dwelt in Sittim, and the people beganne to commytte whoredomes with the daughters of the Moabites, which called the people vnto the sacrifice of their goddes. And the people ate and worshipped their goddes, and Israel submytted him self vnto Baal peor. Then the wrath of the LORDE waxed whore vpon Israel, and he sayde vnto Moses: Take all the rulers of the people, and hange them vp vnto the LORDE agaynst y Sonne, that the terrible wrath of the LORDE maye be turned awaye from Israel. And Moses sayde vnto the iudges of Israel: Every man slaye his capteyne, that haue submytted them selues vnto Baal peor.

B And beholde, one of the childre of Israel wete in agaynst his brether, & loyned him self to a Madiamitish womā, in y sighte of Moses & of the whole cōgregation of y childre of Israel, which weped before the dore of y Tabernacle of wytnesse. Whan Phineas y sonne of Eleasar the sonne of Aaron y prest sawe y, he rose vp out of the cōgregation, & toke a swerde in his hande, & wente after the man of Israel into the whore house, & thrust the thore w, both the man of Israel and the woman, enē thorew the bely of her. Then ceased the plague from the children of Israel, and there were slayne in the plague foure and twenty thousande.

C And y LORDE spake vnto Moses, & saide: Phineas the sonne of Eleasar the sonne of Aaron y prest, hath turned my wrath awaye from the childre of Israel thorew his gelousy for my sake amonge them, y I shulden not cōsume the childre of Israel in my gelousy. Wherefore saye beholde, I geue him my cōvenant of peace, and he shal haue it, & his seed after him, enē the cōvenant of an everlastinge presthode, because he was gelous for his Gods sake, and made an attonement for the children of Israel.

The man of Israel that was slayne with the Madiamitish woman, was called Simri the sonne of Salu, a capteyne of the hou-

se of the father of the Simeonites. The Madiamitish woman also that was slayne, was called Cosbi, y daughter of Bar, which was a ruler of the people of a kynred amonge the Madiamites.

And the LORDE spake vnto Moses, & sayde: Vere the Madiamites, & smyte them, for they haue vexed you with their wyles, whereby they haue bigyled you thorew Peor, and thorew their sister Cosbi the daughter of a capteyne of y Madiamites, which was slayne in the daye of the plague, for Peors sake, and the plague came after.

The XXVI. Chapter.

Unto whan the giltie bloude was shed, the LORDE sayde vnto Moses & vnto Eleasar y sonne of Aaron y prest: Take the summe of the whole cōgregation of the childre of Israel from twentye years & aboue, after thair fathers houses, all y are able to go forth to the warre in Israel. And Moses & Eleasar the prest spake vnto them (in the felde of the Moabites besyde Jordan) ouer agaynst Jericho manly vnto all the that were twentye years olde & aboue, as the LORDE cōmanded Moses. And these are y childre of Israel, that came out of Egypte.

Ruben y first borne sonne of Israel. The childre of Ruben were, Hanoch: of whom cometh y kynred of the Hanochites. Pallu: of whom cometh the kynred of the Pallmites. Hesron: of whom cometh the kynred of the Hesronites. Carmi: of whom cometh y kynred of the Carmites. These are the kynreds of the Rubenites. And the nombre of the was, thie & fourtye thousande, seven hundred & thretye. But the childre of Pallu were, Eliab. And the children of Eliab were Nemuel, and Dathan and Abiram.

This is y Dathan & Abiram, those famous men in the cōgregation, which stode vp agaynst Moses and Aaron in the cōpany of Corah, whan they rose vp agaynst the LORDE, & the earth opened hir mouth, and swallowed the w Corah, whā the cōpany dyed, what tyme as the fyre consumed two hundred & fiftie men, & they became a totē. But the children of Corah dyed not.

The childre of Simeon in their kynreds were, Nemuel: of whō cometh the kynred of y Nemuelites. Jamin: of whom cometh y kynred of y Jaminites. Jachin: of whō cometh the kynred of the Jachinites. Sera: of whom cometh y kynred of the Sarabites. Saul: of whom cometh the kynred of the Saulites. These are the kynreds of the Simeonites, two & ff. M. & two hundred.

The childre of Gad in their kynreds were Zephon: of whom cometh y kynred of y Zephonites. Haggi: of whom cometh the kynred of y Haggites. Sumi: of whom cometh y kynred of y Sumites. Aseni: of whom cometh y kynred of the Asenites. Eri: of whō cometh the kynred of the Erimites. Arod: of whom cometh the kynred of the Aroditers. Ariel: of whom cometh y kynred of y Arelites. These are the children of Gad, in their nombre fourtye thousande and fyue C.

The children of Juda, Er & Onan, which both dyed in the lade of Canaan. But y childre of Juda in their kynreds, were, Sela: of whom cometh the kynred of the Selanites. Phares: of whom cometh the kynred of the pharaites. Serah: of whom cometh y kynred of y Serahites. The childre of Phares, were Hesron: of whom cometh the kynred of the Hesronites. Hamul: of whom cometh the kynred of the Hamulites. These are the kynreds of Juda, in their nombre, sixe and seventy thousande and fyue hundred.

The children of Isachar in their kynreds were, Thola: of whom cometh the kynred of the Tholaites. Phunai: of whom cometh y kynred of the Phunaites. Jasub: of whō cometh the kynred of the Jasubites. Simron: of whom cometh the kynred of y Simronites. These are the kynreds of Isachar, in nombre, foure and thre score thousande, & thie hundred.

The children of Zabulon in their kynreds were, Sered, of whom cometh the kynred of y Seredites. Elon: of whom cometh y kynred of y Elonites. Jabel: of whom cometh the kynred of the Jabelites. These are y kynreds of Zabulon, in their nombre, thre score thousande, and fyue hundred.

The children of Joseph in their kynreds were, Manasse & Ephraim. The childre of Manasse were, Machir: of whom cometh the kynred of the Machirites. And Machir begat Gilead: of whom cometh y kynred of y Gileadites. And these are y childre of Gilead, Zieser: of whom cometh the kynred of y Zieserites. Helech: of whom cometh y kynred of the Helechites. Asriel: of whom cometh the kynred of the Asrielites. Sich: of whom cometh the kynred of y Sichemites. Simida: of whō cometh y kynred of y Simidites. Zepher: of whom cometh y kynred of y Zepherites. And Zelaphead was y sonne of Zepher, & had no soimes, but daughters, whose names were: Mahela, Noa, Hagla, Milca and Thyza. These are the kynreds of Manasse, in their nombre, two and

fiftye thousande and seven hundred.

The childre of Ephraim in their kynreds were, Suchelah: of whom cometh y kynred of the Suchelahites. Becher: of whom cometh y kynred of the Becherites. Thabani: of whom cometh the kynred of the Thabanites. The childre of Suchelah were, Erani: of whom cometh y kynred of y Eranites. These are y kynreds of the childre of Ephraim, in their nombre, two and thirtie thousande and fyue hundred. These are the childre of Joseph in their kynreds.

The childre of Ben Jamin in their kynreds were, Bela: of whom cometh y kynred of the Belaites. Asbel: of whom cometh y kynred of the Asbelites. Abiram: of whom cometh the kynred of the Abiramites. Supham: of whom cometh the kynred of the Suphamites. Supham: of whom cometh the kynred of the Suphamites. And the childre of Bela were, Ard & Naaman: of whom cometh the kynred of the Ardites & Naamanites. These are the children of Ben Jamin in their kynreds, in nombre, fyue & fourtye thousande and sixe hundred.

The childre of Dan in their kynreds were, Suham: of whom cometh the childre of y Suhamites. These are y kynreds of Dan in their generacions, & they were all together in nombre, foure and thre score thousande & foure hundred.

The childre of Affer in their kynreds were, Jemna: of whom cometh the kynred of the Jemnites. Jesui: of whom cometh the kynred of the Jesuites. Bria: of whom cometh the kynred of the Braiters. And y childre of Bria, were Zebai: of whom cometh the kynred of the Zebaites. Melchiel: of whō cometh the kynred of the Melchielites. And the daughter of Affer was called Sarah. These are the kynreds of the children of Affer, in their nombre, thie and fiftye thousande and foure hundred.

The childre of Nephtali in their kynreds were, Jahziel: of whom cometh the kynred of the Jahzielites. Guni: of whom cometh y kynred of y Gunites. Jeser: of whom cometh y kynred of the Jeserites. Sillem: of whō cometh y kynred of y Sillemites. These are y kynreds of the childre of Nephtali in their generacions, in their nombre, fyue & fourtye thousande and foure hundred.

This is the summe of the children of Israel: sixe hundred thousande, a thousande seven hundred and thirtie.

And y LORDE spake vnto Moses, & sayde: Vnto these shalst thou denybe the lode to in iij

inheritance, according to the nombre of names. To many shalt thou geue the more inheritance, and to few the lesse, vnto every one shall be geue according to their nombre: yet shall the lande be deuyled by lott. According to y names of the trybes of their fathers shall they enheret it: for after the lott shalt thou deuyle their inheritance, both betwixte many and fewe.

And this is the summe of the Leuites in their tymes. Gerson: of whom cometh the tymed of the Gersonites. Rahath: of whos cometh the tymed of the Rahathites. Merari: of whom cometh y tymed of y Merarites. These are y tymes of Levi, the tymed of y Libnites, y tymed of y Hebronites, y tymed of the Mahalites, y tymed of the Musites, the tymed of the Corahites.

Rahath begat Amram. And Amrams wife was called Jochebed a daughter of Levi, which was borne him in Egypt: And vnto Amram she bare Aaron y y. Ioses, y Miriam their sister. And vnto Aaron were borne Nadab, Abihu, Eleasar y Jehamar. As for Nadab y Abihu, they dyed, when they offered straunge fyre before y LORDE. And the summe of the was thie y twentye thousande, all males fro fyue monethes y aboue. For they were not nombred amonge the children of Israel, for there was no inheritance geuen the amonge the children of Israel.

This is y summe of y childre of Israel, whos Moses y Eleasar the prest nombred in the felde of the Moabites besyde Jordane ouer agaynst Jericho: Amonge whom there was not one of the summe of those children of Israel, whom Moses y Aaron the prest nombred in the wilderness of Sinai. For y LORDE sayde vnto the, y they shulde dye in the wilderness. And there was not one of them leste, saue Caleb the sonne of Iephune and Josua the sonne of Nun.

The XXVII. Chapter.

Vnto the daughters of y Zelaphead y sonne of Zepher y sonne of Gilead, the sonne of Machir, the sonne of Manasse, amonge the tymes of Manasse the sonne Joseph (whose names were, Mahela, Noa, Hagla, Milca, y Thirza) came y stode before Moses y Eleasar the prest, y before the rulers y the whole congregacion, even before the doore of y Tabernacle of witnesse, y sayde: Our father is dead in the wilderness, y was not in the company of them y rose vp agaynst y LORDE in the congregacion of Corah: but dyed in his awne synne, and had no sonnes. Wherefore shulde o' fathers name pe

risethen amonge his tymes, though he we no sonne? Geue vs a possession also amonge our fathers brethren.

Moses brought their cause before y LORDE. And the LORDE sayde vnto him: The daughters of Zelaphead haue spote right. Thou shalt geue the a possession to inher amonge their fathers brethren, y shalt geue their fathers inheritance vnto them. And saye vnto the childre of Israel: When a man dyeth y hath no sonne, ye shall turne his inheritance vnto his daughter. If he haue no daughter, ye shal geue it vnto his brethren. If he haue no brethren, ye shal geue it vnto his fathers brethren. If he haue no fathers brethren, ye shal geue it vnto his nexte kynfolke which beloge vnto him in his tymes, y they maye possesse it. This shalbe an ordinance and a perpetuall lawe vnto the children of Israel, as the LORDE commaunded Moses.

And the LORDE sayde vnto Moses: Ge the vp in to this mount Abarim, y beholde the lode, which I shal geue vnto the childre of Israel. And when thou hast sene it, thou shalt be gathered vnto y people. As Aaron y brother was gathered: for ye were disobedient vnto my worde in the wilderness of Sin, in y strife of the congregacion, when ye shulde haue sanctified me, thowow the water before them. This is the water of stryfe at Cades in the wilderness of Sin.

And Moses spake vnto the LORDE y sayde: O let the LORDE God of the spirces of all flesh set a man ouer the congregacion, which maye go in y out before them, y to leade the one y in, y the congregacion of the LORDE be not as the shepe without a shepherd.

And the LORDE sayde vnto Moses: Take vnto the Josua the sonne of Nun, which is a man in whom is the spire, and putte his handes vpon him, y set him before Eleasar the prest, and before the whole congregacion, and geue him a charge in their sightes, y beutyfy him with thy bewty, that the whole congregacion of the children of Israel maye be obediēt vnto him. And he shal stonde before Eleasar the prest, which shal be counsell for him after the maner of the lighte, before the LORDE. At the mouth of him shall both he and all the children of Israel with him, and the whole congregacion go in and out.

Moses dyd as the LORDE commaunded him, y toke Josua, and set him before Eleasar the prest, and before all the congregacion, and layed his handes vpon him, and

gaue him a charge, as the LORDE sayde vnto Moses.

The XXVIII. Chapter.

Vnto the LORDE spake vnto Moses, y sayde: Comaunde y childre of Israel, y saye vnto the: The offeringe of my bled which is my offeringe of the swete sauoure, shal ye kepe in his due season, that ye maie offre vnto me. And saye vnto the: These are the offeringes that ye shal offre vnto the LORDE: Lambes of a yeare olde which are without blemyshe, every daye two for a daylie burnt offeringe: the one lambe in the moynge, the other at euen. And thereto a tenth deale of an Ephra of fyne floure for a meat offeringe, myngled with beate oyle of the fourth parte of an Hin, this is a daylie burnt offeringe, which ye offered vpon mount Sinai, for a swete sauoure of a sacrifice vnto the LORDE: And the drynt offeringe of the same, y fourth parte of an Hin to a lambe, and this shalbe poured in the Sanctuary for a giste vnto the LORDE. The other lambe shalte thou prepare at euen (like as the meat offeringe in the moynge) y the drynt offeringe therof, for a sacrifice of a swete sauoure vnto the LORDE.

On the Sabbath daye, two lambes of a yeare olde without blemyshe, y two tenth deales of fyne floure myngled with oyle, y the drynt offeringe therof. This is the burnt offeringe of every Sabbath, besyde the daylie burnt offeringe, whis drynt offeringe.

And on the first daye of youre monethes ye shal offre a burnt offeringe vnto y LORDE: two yonge bullockes, a ramme, seuen lambes of a yeare olde without blemyshe, and allwaye thie tenth deales of fyne floure for a meat offeringe myngled with oyle vnto every bullocke: two tenth deales of fyne floure for a meat offeringe myngled with oyle vnto the ramme: and a tenth deale of fyne floure for a meat offeringe myngled with oyle vnto every lambe. This is the burnt offeringe of a swete sauoure, a sacrifice vnto y LORDE.

And their drynt offeringes shalbe, half an Hin of wyne vnto every bullocke, the thirde parte of an Hin to the ramme, y fourth parte of an Hin to every lambe. This is the burnt offeringe of every moneth in the yeare. There shalbe offered an he goate also for a syn offeringe vnto the LORDE, to the daylie burnt offeringe with his drynt offeringe.

And on the fourtene daye of the first moneth is the Easter vnto the LORDE, and on

the systene daye of the same moneth is the feast. Seuen dayes shal vnleuened bled be eaten. The first daye shalbe an holy conuocation: To serule worke shal ye do therein, and ye shal offre a burnt offeringe vnto the LORDE: two yonge bullockes, one ramme, seuen lambes of a yeare olde without blemyshe, with their meat offeringe: thie tenth deales of fyne floure myngled with oyle to eicher bullocke, and two tenth deales to the ramme, and one tenth deale to every lambe amonge the seuen lambes. And an he goate for a syn offeringe, to make an attonement for you. And these shal ye offre in the moynge, besydes the burnt offeringe, which is a daylie burnt offeringe. After this maner shal ye offre y bled every daye seuen dayes longe for an offeringe of a swete sauoure vnto the LORDE, to the daylie burnt offeringe, and drynt offeringe also. And the seuenth daye shal be called an holy conuocation with you: no serule worke shal ye do therein.

And the daye of the fyft frutes (wha ye offre the meat offeringe of the moneth vnto y LORDE in youre wetes) shal be an holy conuocation also: To worke of bondage shal ye do therein. And ye shal offre a burnt offeringe for a swete sauoure vnto the LORDE: two yonge bullockes, a ramme, seuen lambes of a yeare olde, with their meat offeringes: thie tenth deales of fyne floure myngled with oyle to every bullocke, two tenth deales to the ramme, and one tenth deale to every lambe of the seuen lambes. And an he goate to make an attonement for you. This shal ye do, besydes y daylie burnt offeringe with his meat offeringe and his drynt offeringe. Without blemyshe shal they be all.

The XXX. Chapter.

Vnto the fyft daye of the seuenth moneth shal be with you an holy conuocation. To serule worke shal ye do therein, for it is the daye of youre trumpet blowinge. And ye shal offre a burnt offeringe for a swete sauoure vnto the LORDE: a yonge bullocke, a ramme, seuen lambes of a yeare olde without blemyshe. And their meat offerings: thie tenth deales of fyne floure myngled with oyle to the bullocke, two tenth deales to the ramme, and one tenth deale vnto every lambe of y seuen lambes. An he goate also for a syn offeringe, to make an attonement for you, besydes y burnt offeringe of y moneth y his meat offeringe, y besydes y daylie burnt offeringe with his meat offeringe y with their drynt offeringes, according to the maner of the for a swete

te said. This is a sacrifice vnto the **LORDE**.
 The tenth daye of this seventh moneth
 shalbe an holy conuocation to you also, and
 ye shal humble youre soules, and do no seruy
 le worke therein, but offre a burnt offeringe
 vnto the **LORDE** for a sweete sauoure: a yon
 ge bullocke, a ramme, seven lambes of a yeare
 olde without blemish, to their meat offeringe:
 thie tenth deales of fine floure myngled
 with oyle to the bullocke, two tenth deales
 to the ramme, z one tenth deale to euery one of
 the seven lambes. And an he goate for a syn
 offeringe, besyde the synofferinge of the at
 tonement, and 3 daylie burnt offeringe with his
 meat offeringe, and to his drynt offeringe.

The fifteenth daye of the seventh moneth
 shalbe an holy conuocation to you, no seruy
 le worke shal ye do therein, and seven dayes shal
 ye kepe a feast vnto the **LORDE**. And ye shal
 offere the **LORDE** a burnt offeringe for a sa
 crifice of a sweete sauoure vnto the **LORDE**:
 thirtene yonge bullockes, two rames, four
 tene lambes of a yeare olde without blemish,
 to their meat offeringes: thie tenth deales
 of fine floure myngled with oyle to euery o
 ne of the thirtene bullockes, two tenth dea
 les to ether of the two rames, z one tenth
 deale to euery one of the fourtene lambes: z
 an he goate for a synofferinge, besyde 3 day
 lie burnt offeringe with his meat offeringe
 and his drynt offeringe.

On the seconde daye, two yonge bullo
 ckes, two rames, fourtene lambes of a ye
 re olde without blemish to their meatoffe
 ringes and drynt offeringes to the bullockes, to
 the rames and to the lambes in 3 nombre
 of them accordinge to the maner. And an he
 goate for a synofferinge, besyde the daylie
 burnt offeringe with his meat offeringe, and
 with his drynt offeringe.

On the thirde daye, eleuen bullockes, two
 rames, fourtene lambes of a yeare olde w
 out blemish, with their meat offeringes, and
 drynt offeringes to the bullockes, to the ram
 mes and to the lambes in their nombre accor
 ding to the maner. And an he goate for a
 synofferinge, besyde the daylie burnt offerin
 ge with his meat offeringe and his drynt
 offeringe.

On the fourth daye, ten bullockes, two
 rames, fourtene lambes of a yeare olde with
 out blemish, with their meat offeringes and
 drynt offeringes, to the bullockes, to the ra
 mes, and to the lambes in their nombre accor
 dyng to the maner. And an he goate for a
 synofferinge, besyde the daylie burnt offerin
 ge to his meat offeringe, z his drynt offerin

ge. On the fifth daye, nyne bullockes, two ra
 mes, fourtene lambes of a yeare olde without
 blemish, with their meat offeringes z drynt
 offeringes to the bullockes, to 3 rames z
 to the lambes in their nombre accordinge to
 the maner. And an he goate for a synofferinge,
 besyde 3 daylie burnt offeringe with his
 meat offeringe and his drynt offeringe.

On the sixte daye, eighthe bullockes, two ra
 mes, fourtene lambes of a yeare olde without
 blemish, with their meat offeringes z drynt
 offeringes to the bullockes, to the rames, z
 to the lambes in their nombre accordinge to
 the maner. And an he goate for a synofferinge,
 beside the daylie burnt offeringe with his
 meat offeringe and his drynt offeringe.

On the seventh daye, seven bullockes, two
 rames, fourtene lambes of a yeare olde w
 out blemish, with their meat offeringes and
 drynt offeringes to the bullockes, to the ram
 mes, and to the lambes in their nombre accor
 dyng to the maner. And an he goate for a
 synofferinge, besyde the daylie burnt offerin
 ge with his meat offeringe and his drynt
 offeringe.

On the eighth daye shal ye gather the peo
 ple together, to seruy le worke shal ye do
 therein. And ye shall offere a burnt offeringe
 for a sacrifice of a sweete sauoure vnto 3 **LOR**
DE. A bullocke, a ramme, seven lambes of a ye
 re olde without blemish, with their meatof
 feringes and drynt offeringes to 3 bullocke
 to the ramme, and to the lambes in their no
 bre accordinge to the maner. And an he goate
 for a synofferinge, besyde the daylie burnt of
 feringe with his meat offeringe z his drynt
 offeringe.

These thinges shal ye do vnto 3 **LORDE**
 in youre feastes, besyde that ye vowe and ge
 ue of a freewill for burnt offeringes, meat of
 feringes, drynt offeringes and healt offeringes.
 And Moses tolde the children of Is
 rael all that the **LORDE** commaunded him.

The xxx. Chapter.

And Moses spake vnto the rulers of 3
 the trybes of the children of Israel
 and saide: This is it that the **LORDE**
 hath commaunded: If any man make a vowe
 vnto the **LORDE**, or sweare an oath, so that
 he binde his soule, he shal not breake his wor
 de, but do all that is proceeded out of his
 mouth.

If a damsell make a vowe vnto 3 **LOR**
DE, and bynde herself, whyle she is in hir
 fathers house, and unmarried, and hir vowe
 or bonde that she maketh ouer hir soule,
 commeth to hir fathers eares, z he holde his

peace thereto, the all hir voves z bondes 3
 she hath boude hir self withall ouer hir sou
 le, shal stonde in effecte. But yf hir father for
 byd her 3 same daye that he heareth it, the
 shal no vowe ner bonde that she hath bou
 de hir self withall ouer hir soule, be of vay
 le. And the **LORDE** shalbe mercifull vnto
 her, for so moch as hir father forbade her.

If she haue an husbände, z hath a vowe
 upon her, or yf she haue letten go out of hir
 lippes a bonde ouer hir soule, z hir husbände
 heare it, z holde his peace therat, the same
 daye that he heareth it, then hir vowe z bon
 de wherewith she hath boude hir self ouer hir
 soule, shal stonde in effecte. But yf hir hus
 bände forbyd her the same daye that he hea
 reth it, the is the vowe lowse 3 she hath vpo
 hir, z the bonde also that she hath letten go
 out of hir lippes ouer hir soule, and the **LOR**
DE shalbe gracious vnto her.

The vowe of a wyddowe, z of her 3 is
 deuorced, all 3 she byndeth hir self withall
 ouer hir soule, shal stonde in effecte vpo her.

If she vowe in hir husbādes house, or bin
 de hir self to an oath ouer hir soule, z hir hus
 bände heare it, z holde his peace thereto, and
 forbydeth it not, the shal all 3 same vowe,
 z all 3 she hath boude hir self to all ouer hir
 soule, stonde in effecte. But yf hir husbāde dis
 annulle it, 3 same daye 3 he heareth it, the is
 it of no value 3 is proceeded out of hir lip
 pes, which she hath vowed or boude ouer hir
 soule: for hir husbāde hath made it lowse, z
 the **LORDE** shalbe gracious vnto her. And
 all voves z othes 3 byndeth to humble 3 sou
 le, maie hir husbāde stablish or breake, thus
 If he holde his peace thereto fro one daie to
 another, then stablisheth he all hir voves z
 bondes, 3 she hath vpon her, because he hel
 de his peace, the same daye 3 he herde the.
 But yf he disannulle the after 3 he hath her
 de the, then shal he take awaie hir misdebe.

These are the statutes 3 the **LORDE** co
 mmaunded Moses betwene a man z his wife,
 z betwene the father z his doughter, whyle
 she is yet a damsell in hir fathers house.

The xxxi. Chapter.

And the **LORDE** spake vnto Moses, z
 saide: Auenge the childre of Israel of
 the Madianites, 3 thou mayest afterwarde
 be gathered vnto 3 people. The spake Mo
 ses vnto the people, z saide: Harnessse some
 men amonge you to the warre agaynst the
 Madianites (3 they maye auenge 3 **LORDE**
 vpon the Madianites) out of euery trybe a
 thousande, 3 out of euery trybe of Israel ye
 maye sende some to the battayll. And from

amonge the thousandes of Israel they toke
 one thousande out of euery tribe, even twelue
 thousande prepared vnto the battayll. And
 Moses sent them with Phineas the sonne
 of Eleasar the prest in to the battayll, and
 the holy vessels and 3 trompettes to blowe
 in his hande.

And they fought agaynst 3 Madianites
 as 3 **LORDE** commaunded Moses, z slew all 3
 males, z the kynge of the Madianites slew
 they also amonge the other that were slaine
 namely, Eui, Rekem, Zur, Hur and Reba, the
 fyue kynge of the Madianites. And they 3
 slew Balaam the sonne of Beor to the swer
 de. And 3 children of Israel toke the women
 of the Madianites prisoners, z their childre:
 all their catell, all their substance, and all
 their goodes spoiled they, and all their cities
 of their dwellinges z castels burnt they to
 fyre. And they toke all 3 spoyle, z all 3 they
 coude cathe men z catell, and brought the
 vnto Moses z to Eleasar the prest, and to 3
 congregacion of the children of Israel (na
 mely 3 prisoners, and the catell 3 were take,
 and the good that was spoiled) in to the
 hooft in the felde of the Moabites, which
 lyeth besyde Iordane ouer against Jericho.

And Moses and Eleasar the prest and all
 the captaynes of 3 congregacion, wete out
 of the hooft to mete the. And Moses was an
 grie at the officers of the hooft, which were
 capteynes ouer thousandes and hundreds, 3
 came from the battayll, and sayde vnto the:
 Hane ye saved all 3 women alyue? Beholde,
 3 haue not they (thorow Balaams busynes)
 turned away 3 childre of Israel to synne a
 gaynst the **LORDE** vpo Peor, z their came a
 plague ouer the whole congregacion of 3 **LOR**
DE: To wetherfore slaine all the males amonge
 3 childre, z kyll all 3 women 3 haue knowne
 men z lyen to them. But all the women chil
 dren 3 haue knowne no mē ner lien to them,
 kepe those alyue for youre selues. And lodge
 ye without the hooft, all 3 haue slayne any
 man, or touched the slayne, that on the thir
 de and seventh daie ye maie purifie yō selues
 and those whom ye haue taken prisoners.
 And all the clothes, and all stuffe that is ma
 de of skynnes, and all maner furre, and all
 vessels of wod shal ye purifie.

And Eleasar the prest sayde vnto 3 cap
 taines of the hooft, 3 wente out to the bat
 tayll: This is the statute of the lawe, which
 the **LORDE** commaunded Moses: Golde, silver
 brasse, yron, tynne and leed, and all that suf
 feth the fyre, shal ye cause to go thorow
 the fyre, and clense it, that it maye be

purified with 3 sprenglynge water. As for all soch as suffreth not the fyre, ye shal cause it to go thorow 3 water, and shal washe y^e clothes vpon the seventh daye, and the shall ye be cleane. After that shall ye come in to the hooste.

Deu. 10. b
and 22. b
10. f
3 Mac. 9. c

And the LORDE spake vnto Moses, and sayde: Take the summe of the spoyle of those that are taken, both of women and of cattell, thou and Eleasar the prest, and the chiefe fathers of the congregacion, and geue 3 halfe vnto those that toke the warre vpon them, and wente out to the battayll, and 3 other halfe to the congregacion. And of the men of warre that wente out to 3 battayll, thou shalt geue vnto the LORDE one soule of fyue hundred, both of the women, oxen, Asses and shepe: Of their halfe parte shalt thou take it, and geue it vnto Eleasar the prest for an heueofferynge vnto the LORDE. But of the children of Israels halfe parte, thou shalt take one heade of fyftee, both of the women, oxen, Asses and shepe, and of all the cattell, and shalt geue them vnto the Levites, that wayte vpon the habitacio of the LORDE.

And Moses and Eleasar the prest dyd as the LORDE commaunded Moses. And the spoyle and praye which 3 men of warre had spoyle, was sixe hundred thousande and fyue and seuentye thousande shepe, two and seuentye thousande oxen, one and thre score thousande Asses: and the women 3 had knowne no manner lye to them, were two and thre thousande soules.

And the halfe parte which belonged vnto them that wente to the warre, was in nombre thre hundred thousande, and seuen and thirtie thousande, and fyue hundred shepe: of the which the LORDE had sixe hundred, and fyue and seuentye shepe. Item sixe and thirtie thousande oxen: wherof the LORDE had two and seuentye. Item thirtie thousande and fyue hundred Asses: wherof the LORDE had one and thre score. Item sixtene thousande soules of women: wherof the LORDE had two and thirtie. And Moses gaue this heueofferynge of the LORDE vnto Eleasar the prest, as the LORDE commaunded him.

As for the other halfe which Moses deuyled vnto the children of Israel fro 3 men of warre (namely 3 halfe that fell to the congregacion) it was also thre hundred thousande, and seuen and thirtie thousande, and fyue hundred shepe, sixe and thirtie thousande oxen, thirtie thousande and fyue hundred Asses, and sixtene thousande women soules.

And of this halfe of the childre of Israel to Moses one of every fyftee, both of the cattell and of the women, and gaue them vnto 3 Levites, that waited vpon the habitacio of the LORDE, as 3 LORDE commaunded Moses.

And the captaines ouer 3 thousandes of the hoost, namely they that were ouer thousandes and ouer hundredes, came forth vnto Moses, and sayde vnto him: Thy seruantes haue taken 3 summe of 3 men of warre, that were vnder oure hande, and there lacked us one: therfore brynge we a present vnto the LORDE, what every one hath founde of Jewels of golde, chernes, bracelets, rynges, and earches, that oure soules may be reconyled before the LORDE.

And Moses and Eleasar 3 prest toke of them 3 golde of all maner ornaments. And all the golde of the heueofferynge that they shewed vnto the LORDE, was sixe thousande and seuen hundred and fifty Syckles, of the captaines ouer thousandes and hundredes. For loke what every one had spoyle, that was his awne. And Moses and Eleasar the prest toke the golde of the captaines ouer thousandes and hundredes, and broughte it in to the Tabernacle of witness for a remembraunce of the children of Israel before the LORDE.

The XXXII. Chapter.

The children of Ruben and the children of Gad had an exceeding grete multitude of cattell, and sawe the lande of Jafer and Gilead 3 it was a good place for cattell, and came and spake vnto Moses and to Eleasar the prest, and to the captaines of the congregacion: The lande of Atroth, Dibon, Jafer, Timra, Heshb, Elele, Seban, Nebo, and Beon, which the LORDE hath mete lande for cattell, and thy seruantes haue many cattell. And they sayde moore: For we haue founde fauoure before the, the geue thy seruantes this lande in possession, and we wyl not go ouer Jordane.

Moses sayde vnto them: Your brethren shall go to the warre, and wyl ye tary here? Wherfore turne ye 3 herdes of the childre of Israel, that they shulde not go ouer into the lande that the LORDE shall geue them? Thus dyd your fathers also, whan Israel them out from Cades Bernea, to spye out the lande. And whan they were come vnto the uer of Escol, and sawe 3 lande, they turned the herdes of the children of Israel, so that they wolde not into the lande which 3 LORDE wolde haue geuen them.

And the LORDE was wroth at the same tyme, and sayde: These men 3 are come out of Egypte, from twetye yeare olde and aboue, shall not se the lande which I sware vnto Abraham, Isaac and Jacob, because they haue not wholly folowed me: saine Caleb 3 sonne of Jephune 3 Kenisite, and Josua 3 sonne of Nun: for they haue wholly folowed 3 LORDE. So the LORDE was wroth at Israel, and let the wander in the wilderness fourty yeares, tyll all 3 generacion 3 had done euill before the LORDE, was consumed.

And beholde, ye are risen vp in your fathers steade, to increase the nombre of synfull men, and to augmente yet the wrath and indignacion of the LORDE agaynst Israel. For yf ye returne you backe from folowinge him, he shal yet leaue them more in the wilderness, and so shal ye destroye all this people.

Then stepte they to him, and sayde: we wyl buylde shepesholde here for oure shepe and cattell, and cities for 3 children: As for oure selues, we wyl go ready armed before the children of Israel, tyll we haue broughte them vnto their place: Our childre shal remayne in the fenced cities, because of 3 indwellers of the lande. We wyl not turne home agayne, tyll the children of Israel haue taken every one his inheritaunce in possession: for we wyl not inheret with them beyonde Jordane: for 3 inheritaunce shal fall vnto vs vpon this syde Jordane Eastwarde.

Moses sayde vnto them: If ye wil do this, that ye wil harness your selues to the warre before the LORDE, then go ouer Jordane before the LORDE, who so euer is harnesssed amonge you, tyll he haue dryuen out his enemies before his face, and vntyll the lande be subdued before the LORDE, then shal ye returne, and be vngiltye before the LORDE, and before Israel, so shal ye haue this lande in possession before the LORDE. But yf ye wil not do so, beholde, ye shal offende agaynst the LORDE, and be sure, that your synne shal fynde you out. Buylde cities now therfore for your children, and shepesholde and stalles for your shepe and cattell, and do as ye haue spoken.

The childre of Gad, and the childre of Ruben sayde vnto Moses: Thy seruantes shal do as my lord hath commaunded. Our children, wyues, substance, and all 3 cattell, shal be in 3 cities of Gilead. But we 3 seruantes wyl go all harnesssed for the warre vnto battle before 3 LORDE, as my lord hath saide.

The Moses commaunded Eleasar 3 prest and Josua the sonne of Nun, and the chiefe fa-

thers of the tribes of the childre of Israel, and saide vnto them: If the childre of Gad and the childre of Ruben go ouer Jordane to you, all prepared to fight before the LORDE, and whan the lande is subdued vnto y^e, the geue them the lande of Gilead in possession. But yf they go not ouer with y^e, harness, then shal they inheret to y^e in 3 lode of Canaan.

The children of Gad and the children of Ruben answered, and sayde: As 3 LORDE hath spoken vnto 3 seruantes, so wyl we do: we wil go harnesssed before the LORDE in to 3 lode of Canaan, and possesse oure inheritaunce on this syde Jordane.

So Moses gaue vnto 3 children of Gad and to the children of Ruben, and to the halfe trybe of Manasse the sonne of Joseph, 3 kyngdome of Sihon kyng of the Amorites and the kyngdome of Og the kyng of Basan, the lande with the cities therof in all 3 coastes of 3 countre rounde aboute. The 3 children of Gad buylde Dibon, Atroth, Argor, Atroth, Sophan, Jafer, and Jegaheba, Bethnimra, and Zetharan, stronge fenced cities, and shepe foldes. The children of Ruben buylde Heshb, Eleale, Atriathaim, Nebo, Baal Meon, and turned 3 names, and Sibamas and gaue names vnto 3 cities which they buylde. And 3 children of Machir the sonne of Manasse wente in to Gilead, and conquered it, and dyne out the Amorites 3 were therin. Then Moses gaue Gilead vnto Machir 3 sonne of Manasse, and he dwelt therin. Jair 3 sonne of Manasse wente and conquered the villages therof, and called them Hauror, Jair. Tobah wente, and esquired Kenaz, with the townes belonginge thereto, and called it Tobah, after his awne name.

The XXXIII. Chapter.

These are 3 iourneys of the childre of Israel, which wete out of 3 lande of Egypte according to their armies, 3 Moses and Aarō. And Moses wrote their gage out as they iourneyed, after 3 commaundment of 3 LORDE. And these (namely) are the iourneys of their outgoinge. They departed fro Raamses vpon 3 fiftene daye of the first moneth (even the morow after the Easter) thorow an hye hande, so that all the Egipcians sawe, and buried then their firstborne, whom the LORDE had slayne amonge them: for the LORDE executed iudgment also vpon their goddes. Whan they were departed from Raamses, they pitched in Succoth. And fro Succoth they departed, and pitched their tentes in Etha, which lyeth in 3 edge of 3 wilderness. Fro Etha they departed,

10. f. 4.

Deut. 1. b
10. f. 4. a. d

Exod. 13. f.

Exod. 13. f.

Exod. 13. f.

Exo. 14. a ted, and abode in the valley of Siroth (which lyeth toward Baal Zephon) ⁊ pitched ouer agaynst Migdol. From Siroth they departed, ⁊ wente in thoroꝝ ⁊ middes of the see in to ⁊ wyldernes, and wente this dayes journey in the wyldernes of Etham, ⁊ pitched in Marah. From Marah they departed, and came vnto Elim, where there were twelue welles of water, and seuentye palme trees, ⁊ there they pitched. From Elim they departed, and pitched by the reed see. From ⁊ reed see they departed, and pitched in the wyldernes of Sin. From the wyldernes of Sin they departed, and pitched in Daphka. Fro Daphka they departed, and pitched in Alus. From Alus they departed, and pitched in Raphidim, where the people had no water to drynke. From Raphidim they departed and pitched in the wyldernes of Sinai.

Exo. 15. a From Sinai they departed, and pitched at the Lustgranes. Fro the Lustgranes they departed, and pitched in Hazeroth. ⁊ From Hazeroth they departed, ⁊ pitched in Richma. From Richma they departed, and pitched in Rimon Parez. From Rimon Parez they departed, and pitched in Libna. From Libna they departed, and pitched in Rissa. Fro Rissa they departed, ⁊ pitched in Behelatha. Fro Behelatha they departed, ⁊ pitched in moſt Sapher. From moſt Sapher they departed, ⁊ pitched in Harada. Fro Harada they departed, pitched in Makeheloth. From Makeheloth they departed, ⁊ pitched in Tabath. From Tabath they departed, and pitched in Tharah. From Tharah they departed, and pitched in Mitka. From Mitka they departed, and pitched in Hasmona. From Hasmona they departed, and pitched in Moſseroth.

D From Moſseroth they departed, and pitched in Bne Jaekon. From Bne Jaekon they departed, and pitched in Hoigadgad. From Hoigadgad they departed, ⁊ pitched in Jathbatha. From Jathbatha they departed, and pitched in Abiona. From Abiona they departed, and pitched in Ezeon gaber. From Ezeon gaber they departed, and pitched in ⁊ wyldernes of Sin, which is Cades.

Nu. 10. a From Cades they departed, and pitched at mount Hor, on the boier of the londe of Edom. Then Aaron the prest wente vp vnto mount Hor (acordinge to the commaundement of the LORDE) and died there in the fourtyeth yere, after ⁊ the children of Israel departed out of the londe of Egypte, in the first daie of the fift moneth, whā he was an hundred and thre and twentye yere ol-

de. And Arab the kynge of the Canaanites, which dwelt in the south countre of Canaan, herde ⁊ the children of Israel came.

And from mount Hor they departed, and pitched in Zalmona. From Zalmona they departed, and pitched in Phimon. From Phimon they departed, ⁊ pitched in Oboch. From Oboch they departed, and pitched in Igim by Abarim vpon the boier of the lde of ⁊ Moabites. From Igim they departed, and pitched in Dib. Gad. From Dib Gad they departed, and pitched in Almon Diblathama. Fro Almon Diblathama they departed and pitched in the mountaynes of Abarim ouer agaynst Nebo. From the mountaynes of Abarim they departed, and pitched in ⁊ felde of the Moabites besyde Jordane ouer agaynst Jericho. Fro Beth haich moth vnto the playne of Sittim laye they in the felde of the Moabites.

And the LORDE spake vnto Moses in the felde of the Moabites, by Jordane ouer agaynst Jericho, and sayde: Speake to the children of Israel, and saie vnto them: Whā ye are come ouer Jordane in the lande of Canaan, ye shal dryue out all the inhabitants before youre face, and plucke downe all their pillars, and all their ymages of metall, and destroye all their hye places: that ye maye take the londe in possession and dwell therein. For I haue geue you the londe to enioye it.

And the londe shall ye deuſe out by lot amonge youre kynreds. Vnto those that are many, shall ye deuſe the more: And vnto them that are fewe, shall ye deuſe the less. Euen as the lot falleth there vnto euery one, so shal he haue it, acordinge to the trybe of their fathers.

But yf ye will not dryue out the inhabitants of ⁊ lande before yō face, then they will ye suffere to remayne, shall become thomes in youre eyes, and dartes in youre sydes, ⁊ shall vex you in the londe where ye dwell. Then wil it come to passe, that I shal do vnto you euen as I thought to do vnto them.

The XXXIII. Chapter.

And the LORDE spake vnto Moses, and sayde: Commaunde the childre of Israel, and saie vnto them: Whā ye come into the londe of Canaan, the londe ⁊ falleth to youre inheritance, shall haue borders in the londe of Canaan. The South quarter shall begynne at the wyldernes of Sin by Edom, sochat youre South quarter be from the edge of the Salt see, which lyeth toward the South: and that ⁊ same quarter for a compasse from the South vnto ⁊

crabim, ⁊ go thoroꝝ Zimma: ⁊ that his outgonge be from the South vnto Cades Barnea, ⁊ reache vnto Hazor Adar, and go thoroꝝ Azmona, and stretch out from Azmona vnto the ryuer of Egypte, and that the ende therof be at the greatesee.

But the West quarter shal be this: name lyche greatesee, let ⁊ be youre boier toward the West.

B The North quarter shal be this: Ye shall compasse from the greatesee vnto mount Hor. And from mount Hor ye shall compasse tyll a man come vnto Hemath, that the outgonge therof be the coast of Zedada, and that the boier of the same go out vnto Siphon, and that the goynge out of it be at Hazor Enan. Let this be youre North quarter.

And youre East quarter shall ye compasse from Hazor Enan vnto Sephan, ⁊ let the coaste go downe from Sephan and Ribla on the East syde of Ain. The let it go downe, ⁊ reache vnto the syde of the see of Chinnereth Eastwarde, and come downe by Jordane, so ⁊ the goynge out of it be the Salt see. Let this be youre londe with the borders therof rounde aboute.

C And Moses commaunded the children of Israel, and sayde: This is youre londe that ye shal deuſe out amonge you by lot, which the LORDE hath commaunded to geue vnto the nyne trybes, and to the halfe trybe. For the trybe of the children of Ruben after their fathers house, and the trybe of the children of Gad acordinge to their fathers house, and the half trybe of Manasse haue receaued their porcion. Thus the two trybes and the halfe trybe haue their inheritance already, on this syde Jordane, ouer agaynst Jericho, Eastwarde.

And the LORDE spake vnto Moses, and sayde: These are ⁊ names of the men, which shal deuſe the londe amonge you. Eleasar the prest, and Iesua the sonne of Nun. And the captaene of euery trybe shal ye take, to deuſe the londe.

And these are the names of the men: Caleb the sonne of Jephune of the trybe of Iuda. Semuel the sonne of Ammihud of the trybe of Simeon. Elidab ⁊ sonne of Cilson of the trybe of Ben Jamin. Buki the sonne of Jagli of the trybe of the childre of Dan. Sammel the sonne of Ephod, of the trybe of the children of Manasse amonge the children of Joseph. Remuel the sonne of Siphchan, of the trybe of the children of Ephraim. Elizaphan the sonne of Parnach, of the

trybe of the childre of Zabulon. Paltiel the sonne of Aſan, of the trybe of the childre of Issachar. Abihud the sonne of Selomi, of the trybe of the children of Aſſer. Pedahel the sonne of Ammihud, of the trybe of the children of Nephthali. These are they whom ⁊ LORDE commaunded, that they shulde deuſe the inheritance vnto the children of Israel in the londe of Canaan.

The XXXV. Chapter.

And the LORDE spake vnto Moses in the felde of the Moabites by Jordane ouer agaynst Jericho, ⁊ sayde: Commaunde the childre of Israel, that they geue vnto ⁊ Leuites of the inheritance of their possession, cities to dwell in. The suburbs also aboute the cities shal ye geue vnto the Leuites, that they maye dwell in the cities, and in the suburbs to haue their cattell, and substance, and all their bestes.

The suburbs which ye geue vnto ⁊ Leuites, shal reache fro the wall of ⁊ cite outward, a M. cubites rounde aboute. Thus ye shal measure without the cite on ⁊ East syde, two thouſande cubites: ⁊ on ⁊ South syde, two thouſande cubites: ⁊ on ⁊ West syde, two thouſande cubites: ⁊ on ⁊ North syde, two thouſande cubites, so ⁊ the cite be in the myddes. This shal be their suburbs.

B And amonge the cities which ye shal geue vnto the Leuites, ye shall geue the ſire fre cities, that he which comitteth a slaughter, maie flye thither. Besydes the same ye shal geue the yet two ⁊ fourtie cities: so ⁊ all ⁊ cities which ye geue vnto ⁊ Leuites, be eight ⁊ fourtye with their suburbs. And of ⁊ same ye shal geue the more, from the ⁊ haue moche in possession amonge the children of Israel: ⁊ the lesse from them, that haue litle in possession. Every one (acordinge to his inheritance that is deuſed vnto him) shal geue of his cities vnto the Leuites.

And the LORDE talked w Moses ⁊ saide: Speake to the childre of Israel, ⁊ saie vnto the: Whā ye come ouer Jordane in to ⁊ londe of Canaan, ye shall chose out cities to be ſire cities, ⁊ who so comitteth slaughter vnawarres, maye flye thither. And soch ſire cities shal be amonge you because of the auenger of bloude, that he which hath commytted slaughter, dye not, tyll he stonde in iudgment before the congregacion. And of these cities which ye shall geue, there shal be ſire ſire cities. Thus shal ye geue on this syde Jordane, and thre in the londe of Canaan.

These are the ſire ſire cities, both for ⁊ childre of Israel ⁊ for the straungers, ⁊ for soch

Isa. 21. a

Isa. 20. a

Exo. 21. b

Deut. 19. a

as dwell amonge you, & who so ever hath slaine any soule vna warres, maye flyethither.

Deu 21. b He & smytheth anyman w an yron weapō, & he dye, the same is a murthurer, & shal dye the death. If he cast at him w a stone (wher with anyman maye be slayne) & he dyether of, then is he a murthurer, and shal dye the death. If he smyte him w an handweapō of wood (wherwith any man maie be slayne) that he dye, then is he a murthurer, and shal dye the death. The auenger of bloude shal bringe & murthurer to death. Whan he synneth him, he shal slaye him. If he thrust at him of hate, or cast ought at him with laienge of wayte, or smyte him of envye w his hande, that he dye, then shal he that hath slayne him, dye the death: for he is a murthurer. The auenger of bloude shal bringe him to death, as soone as he synneth him.

Deu 19. a But yf he thrust him by chaunce, & not of envye, or hurle ought at him without any layenge of wayte, or cast at him with a stone (wherof a man maye dye, & sawe it not) & he dye, & is not his enemye, nether thought him any euell, the shal the cōgregacion iudge betwene him & hath cōmytted & slaughtered, and the auenger of bloude, in such cases. And the cōgregacion shal deliuer the deed slayer from the hande of y auenger of bloude, & shal let him come agayne to the fre cite, whither he was fled: & there shal he abyde vnto & death of the hye priest, which was anoynted with & holy oyle. But yf the deed slayer go out of the borders of his fre cite, that he was fled vnto, and the auenger of bloude fynde him without & borders of his fre cite, and kyll him, he shal not be gyleye of bloude. For he shulde haue bydden in his fre cite vntill & death of the hye priest, & after & hye prestes death to come agayne vnto the londe of his enheritaunce. This shal be a statute of the lawe vnto you amonge youre posterities in all youre dwellinges.

Deu 17. b and 19. a The deed slayer shal be slayne at y mouth of witnesses. One witness shal not answer ouer a soule to death. And ye shal receaue none attonement ouer the soule of the deed slayer (for he is gyleye of death) but he shal dye the death. And ye shal receaue none attonement of him, which is fled to the fre cite, & he shulde come agayne to dwell in the londe, till the hye priest dye. And defyle not ye y londe wherin ye dwell. For who so is gyleye of bloude, defyleth the londe: and the londe can not be reconcyed from the bloude that is shed therein, but onely thorow the bloude of him that shed it. Defyle not ye the londe

that ye dwell in, wherin I dwell also. For I am the LORDE, which dwell amonge & dwelien of Israel.

The XXXVI. Chapter.

And & these fathers of the kynred of the childre of Gilead & sonne of Manasse (which was the sonne of Manasse of the kynred of the children of Joseph) came forth, and spake before Moses, and before the captaynes amonge the these fathers of the children of Israel, and saide: Syr, the LORDE hath commannded, that ye shal de gene the londe by loer vnto the childre of Israel to inheret. And thou my lorde hast commannded thorow the LORDE, that the enheritaunce of & brother Zelaphead shal de be geue vnto his daughters. Now yf any men out of the trybes of Israel take them to wyues, then shal oure fathers enheritaunce be lesse: and as moch as they haue, shal come to & enheritaunce of the trybe that they come vnto. Thus shal the loer of oure enheritaunce be mynished. So whan the years of Iubilee cometh vnto the childre of Israel, then shal their enheritaunce come to & enheritaunce of the trybe, wher they are. Thus shal oure fathers enheritaunce be mynished, as moch as they haue.

Moses charged the childre of Israel (according to the commanndement of the LORDE) and sayde: The trybe of the children of Joseph hath sayde righte. This is it that y LORDE commanndeth the daughters of Zelaphead, and sayeth: Let them marry as they like best, onely that they marry in y kynred of the trybe of their father, that the enheritaunce of the children of Israel fall not fro one trybe to another. For every one amonge the children of Israel shal cleue to the enheritaunce of the trybe of his father: & every daughter that possesseth any enheritaunce amonge the trybes of the children of Israel, shal be marryed vnto one of the kynred of the trybe of hir father: & every one amonge the children of Israel maye enioye his fathers enheritaunce, and that the enheritaunce fall not from one trybe to another: but that every one maye cleue to his awne enheritaunce amonge the trybes of the children of Israel.

As the LORDE comannded Moses, enso dyd & daughters of y Zelaphead, Manasse, Thirza, Hagla, Milca & Noa & were marryed vnto their fathers brothers sonnes, of y kynred of the children of Manasse the sonne of Joseph. So their enheritaunce remayned in the trybe of the kynred of their father.

These are the commanndementes & lawes, which y LORDE commannded by Moses vnto the childre of Israel, in the felde of the Moabites by Jordane ouer agaynst Jericho.

The ende of the fourth boke of Moses, called Numerus.

The fyfth boke of Moses, called Deuteronomion.

What this boke conteyneth.

Chap. I. Moses putteth the childre of Israel in remembrance of the greates benefites that they haue receaued of God, and rebuketh them for their vnthankfulnesse and mysbeleue.

Chap. II. They are commannded not to fighte agaynst Seir, the Moabites and Ammonites. But Sibon the kynge of the Amorites is deliuered vnto them.

Chap. III. Of the kynge of Basan is slayne, the londe taken in, and destroyed. Ruben, Gad, and the halfe trybe of Manasse haue their enheritaunce on this syde Jordane. Josua is ordeyned in Moses steade.

Chap. IIII. After he hath rehearsed vnto them the benefites of God, he exhorteth them to fepe his commanndementes, that they forget them not. Freedom for soch as committe slaughter vnawares.

Chap. V. He rehearseth the commanndementes of God vnto them agayne, & exhorteth them earnestly to fepe them.

Chap. VI. He telleth them of the statutes & ordinaunces of God, exhortinge them to fepe them, and to teache their children the same.

Chap. VII. They are commannded (whan they come in the lode of Canaan) to make no friendshipener to fepe company with the people ther of, but utterly to rote them out, and not to be afraied of them.

Chap. VIII. He exhorteth them, not to forget the commanndementes of God, but to remembre what singular kindnes God hath shewed them, & from what troubles he hath deliuered them. And geueth the londe that they are to go vnto, a good reporte.

Chap. IX. He warneth them that they ascrybe not the goodnes that God hath done for them, to their awne power: for yf he had serued them after their awne deseruinge, he had destroyed them enerychone.

Chap. X. He proceadeth forth in telling them their wickednes, & how they departed from Be

Chap. XI. Consyderinge the multitude (roth) of the benefites of God that they had receaued, and the pleasaunt londe that they were to receaue, he exhorteth them agayne to fepe Gods commanndementes.

Chap. XII. He descrybeth vnto them agayne the statutes & ordinaunces of the LORDE.

Chap. XIII. How men shal knowe false prophetes, and how they ought to be punished.

Chap. XIII. For so moch as they are a cleane people of God, they are commannded to auoide the customes of the heythen, as in shauynge their heades, in eatinge certayne meates, &c.

Chap. XV. Of the senenth yeare (wherof thou readest also in the XXV. chapter of the thirde boke of Moses) & how the poore selves and bondemen ought to be intreated.

Chap. XVI. The feaste of Easter, Whytson, daye, and of tabernacles.

Chap. XVII. Certayne statutes, The office of kynges and iudges.

Chap. XVIII. The porcion of the Leuites. Of the prophete that is promysed vnto the people, and how the false prophetes maye be knowne.

Chap. XIX. Of the fre cities for the deed slayers. How many witnesses are to be accepted in a matter, and how the false ought to be punished.

Chap. XX. A godly ordinaunce concernynge warre and strykinge of battayll.

Chap. XXI. What ought to be done with one that is founde slaine in the felde, and with a woman which is taken in praeconer. Children that wil not obeye father and mother, are to be stoned to death. The deed bodies maye not hange styll vpon the tre.

Chap. XXII. Of lonetowarde a mans neyghboure, with vyne & other commanndementes. How a man shal orde his self with his wife, whom he founde no mayden.

Chap. XXIII. What they are, that maye not come in to the congregacion of the LORDE, and other commanndementes.

Chap. XXIIII. Of the enuacement, of the freedom of him that is new married, with other commanndementes concernynge loue towarde a mans neyghboure.

Chap. XXV. How the iudge ought to punyshe, & how one brother shulde rayse vp federacions. Of true weightes and measures, and destructione of Amalek.

Chap. XXVI. Of the first frutes and tythes, how they are to be broughte with prayse and thankes wyng vnto God.

Chap. XXVII. Of the stones to be set vp beyonde Jordane, and the commanndementes of God to be wyrtten thereon. Of the blessinge and cursinge vpon the two mountaynes.

Chap. XXVIII. Sweete and gracious promyses for all soch as loue the commanndementes of God to do them. Agayne, Maruelous fore and fearful plagues, threathened vnto all the that regarde not Gods woide.

Chap. XXIX. The couenaunt is renewed in the londe of Moab. Moses putteth them in mynde of the lounge benefites of God, that they maie be stedfast in the LORDE.

Chap. XXX. Of the mercifull kyndnesse of God, yf men wil hearken vnto his voyce, and conuerter fro their awne euell wayes. Of his fore punysment yf they wil not obeye.

Chap. XXXI. Josua is geue vnto the people, to be their captayne in Moses steade. A prophete that they wyl forsake the waye of God, & be punished therfore.

Chap. XXXII. The songe of Moses, which goeth vp to the mount, & seyth the londe of promysse, but cometh not in to it.

Chap. XXXIII. A swete blessinge, wherwith Moses blesteth the people before his death.

Chap. XXXIIII. Moses goeth vp to the mount, wher he dyeth. The childre of Israel maie lamentacion for him.

2



These are the wordes that Moses spake vnto all Israel on the o- ther syde Iordane in the wilderness, in the playne felde toward the reed see, betwe- ne Paran, Thophel,

Laban, Hazeroth, and Disahab, eleven daies iourney from Horeb, by the waye of mount Seir vnto Cades Bernea. And it fortuneth the first daye of the eleventh moneth in the fortieth yere, that Moses spake vnto y^e chil- dren of Israel accordinge vnto all as y^e LOR- DE commaunded him, * after he had smyt- ten Sihon y^e kynge of the Amorites which dwelt at Heshbon: and Og the kynge of Ba- san, that dwelt at Ashtaroth, and at Edrei.



On the other syde Iordane in y^e lande of the Moabites, begame Moses to declare this lawe, and sayde: The LORDE o^r God spake vnto vs vpon mount Horeb, z sayde: Ye haue bene longe ynough vpon this moun- tayne, turne you, z departed hence, that ye maye come to the mountaynes of the Amo- rites, and to all their neighbours in y^e felde, vpon mountaynes, and in the valleys toward the South and toward the see syde, of the lande of Canaan: and to mount Liba- nus, even vnto the greate water Euphrates. Beholde, I haue deliuered you the lande, go in, and take it in possession, which the LOR- DE swaue vnto y^e fathers, Abraham, Isaac and Jacob, * that he wolde geue it vnto the, and their sede after them.

Gene. 15. d
and 17. b

Exod. 19. c

Then saide I vnto you at the same tyme: I am not able to beare you my self alone, for the LORDE youre God hath increased you, so that this daye ye are as y^e starres of hea- ven in multitude. (The LORDE God of y^e fathers make you yet many thousande ty- mes mo, z blesse you, as he hath promysed you.) How can I alone beare soche cōbraun-

ce, z charge, z stryfe amonge you: Proryde he- re men of wysdome z understandinge, such as are knowne amonge youre trybes, the whiche I set to be heades vnto you.

Then answered ye me, and sayde: It is a good thinge, that thou sayest thou wilt do. Thercofke I y^e heades of youre trybes, wy- se and famous mē, and set them ouer you to be heades, ouer thousandes, ouer hundiede, ouer fiftye and ouer ten: and officers amonge youre trybes.

And I charged youre iudges at y^e same tyme, z sayde: Heare youre brether, z iudges righteously betwene euery man and his bro- ther, and the stranger. Ye shall knowe no personne in iudgment, but shall heare the small as well as the greate, and be afrayed of no man: for the Iudgment is Gods. But yf eny cause be to harde for you, let it be broughte vnto me, y^e I maye heare it. Thus commaunded I you at the same tyme, all y^e ye shulde doo.

Then departed we from Horeb, and wal- led thorow the whole wilderness (which is greate and terryble as ye haue sene) by the waye to y^e mountaynes of the Amorites, as the LORDE oure God commauded vs, and came vnto Cades Bernea. Then sayde I vnto you: Ye are come to y^e mountaynes of y^e Amorites, which the LORDE o^r God shal geue vs. Beholde, there the lande before the, which the LORDE thy God hath geue vnto the: Go vp, z conquere it, as y^e LORDE God of thy fathers hath sayde vnto the: * feare not, and be not discouraged.

Then came ye all vnto me, and sayde: Let vs sende men before vs, to spye vs out the lande, and to bringe vs worde agayne, by what waye we shal go vp, and to what ci- ties we shal come. That pleased me well, and I toke twelue men from amonge you, of eu- ry trybe one. Which whan they were depar- ted, and wente vp to hye countrie, and ca- me to the ryuer Escol, they spyed it out, and toke of the frute of y^e lande with the, and broughte it downe vnto vs, and broughte vs worde agayne, and sayde: It is a good lande, that the LORDE oure God hath ge- uen vs.

But ye wolde not go vp, and were disho- bedient vnto the mouth of the LORDE your God, and murmured in youre tentes, and sayde: Because the LORDE hateth vs, ther- fore hath he broughte vs out of the lande of Egypte, to deliuer vs in to the handes of the Amorites, to destroye vs. Whither shal we go vp? Our brethren haue discoura- ged

our herres, z saide: The people is greater z of hye stature the we, y^e cities are greate, z walled euen vp to heauen. Moreover we ha- ue sene there the children of Enakim.

But I sayde vnto you: Feare not, and be not afrayed of them: for the LORDE youre God goeth before you, and shall fighte for you, like as he dealeth with you in Egypte be- fore youre eyes, and in the wilderness: whe- re thou sawest, that the LORDE thy God bare the (euen as a man beareth his sonne) thorow out all the waye that ye haue wal- led, tyll ye came to this place. And yet for all this ye haue not belened on the LORDE youre God, which wente before you, to sear- che you out a place, where ye shulde pitch youre tentes: by nyght in the sye (to shewe you the waye, wherein ye shulde go) z on the daye tyme in the cloude.

Whan the LORDE herde y^e voyce of y^e wordes, he was wroth, and swore, and saide: There shall none of this euell generacion se that good lande, which I swaue to geue vnto youre fathers, excepte Caleb the sonne of Jephune, he shal se it. And vnto him wyl I geue the lande that he hath troddē vpon, z to his children, because he hath perfectly so- lowed the LORDE.

The LORDE was angrie wth me also for youre sakes, and sayde: Thou also shalt not go in thither. But Josua y^e sonne of Nun, which stondeth before the, he shal go in thi- ther: Courage him, for he shal deuoyde the en- heritaunce out vnto Israel. And youre chil- dren, of wh^{ch} ye sayde they shulde be a praye, and youre sonnes which this daie underston- de nether good ner bad, they shal go in thi- ther, vnto them wil I geue it, and they shall enioye it. But as for you, turne you, and take youre iourney to the wilderness, euen the waye to the reed see.

Then answered ye, z sayde vnto me: We haue synned agaynst y^e LORDE, we wil go vp, and fighte, accordinge to all that the LOR- DE hath commaunded vs. Now whan ye had prepared y^e selues, euery one in his har- nesse, z were at the poynte to go vp to the mountaynes, y^e LORDE sayde vnto me: Spea- ke vnto them, y^e they go not vp, z that they fighte not (for I am not amonge you) that ye be not smytten before youre enemies. Whan I tolde you this, ye wolde not heare, z were disobedient vnto the worde of the LORDE, and were presumptuous, and wente vp to y^e mountaynes. Then the Amorites that dwelt vpon the mountaynes, came out agaynst you, and chased you, as Bees do, and smote you

at Seir, euen vnto Horeb. Now whan ye came againe, and wepte before the LORDE, he wolde not heare youre voyce, and encl- ned not his eares vnto you. * So ye abode in Cades a longe season.

Then turned we vs, and toke our iour- ney to the wilderness, euen the waye to the reed see (as the LORDE sayde vnto me) and compassed mount Seir a longe season. And y^e LORDE saide vnto me: Ye haue compassed this mountayne now longe ynough, turne you Northwarde, and commaunde the people, and saye: Ye shal go thorow y^e coast- es of youre brethren the children of Esau, which dwell at Seir: z they shal be afrayed of you. But take diligente heed to youre sel- ues, that ye prouoke them not: for I wyl not geue you one fore brether of their lande. For mount Seir haue I geuen to the children of Esau to possesse. Ye shal bye meate of them for moneye, that ye maye eate. And water shal ye bye of them for money, that ye maye drynke. For the LORDE thy God hath bles- sed the in all the workes of thy bondes. He hath considered thy iourneyes thorow this greate wilderness: and this fortye yeaes hath the LORDE thy God bene with the, so that thou hast wanted nothinge.

Now whan we were departed from o^r brethren the children of Esau, that dwell vpon mount Seir, by the waye of the felde from Elath z Azeon gaber, we turned vs, z wente by the waye of the wilderness of y^e Moabites. Then sayde the LORDE vnto me: * Thou shalt not vere the Moabites, ner prouoke the vnto battayll, for I wil not geue the of their lande to possesse. For Ar haue I geuen vnto the children of Lot in possession. * The Emims dwelt there before tyme, which were a greate stronge people, z hye of stature, as the Enakims: and were taken for giannes, like as y^e Enakims. And y^e Moabites called them Emims. * The Ho- rites also dwelt in Seir afore tyme, z y^e chil- dren of Esau droue them out, and destroyed them before them, z dwelt in their steade: li- ke as Israel dyd in y^e lode of his possession, that the LORDE gaue them.

Get you vp now, z go ouer the ryuer Sa- red. And we wente ouer. The tyme that we were goinge fro Cades Bernea, tyll we ca- me ouer the ryuer Sared, was eight z thir- ty yeaes: tyll all the men of warre were waysted out of the hoost, * as the LORDE swaue vnto them. The hande of the LORDE also was agaynst them, to destroye the out

Nu. 21. a

Nu. 21. a

Gen. 25. b

Mal. 1. a

Judic. 1. a

Gen. 14. c

Gen. 26. c

Nu. 24. c

and 26. 1

of the host, till they were consumed.

And when all the men of warre were consumed, so they were deed amonge the people, the **LORDE** spake vnto me, and sayde: This daie shalt thou go thorow the coast of Moabites by Ar, & shalt come nye vnto children of Ammon, whom thou shalt not were ner prouoke. For I wyll not geue the of the lode of the childre of Ammon to possess, for I haue geue it vnto the childre of Lot in possession. It was eake for a lode of giants also, & giants dwelt therein afore tyme. And the Ammonites calleth Samsumims, which was a people that was greete, many, and of hye stature, as the Enatims.

And these the **LORDE** destroyed before the, and let them possesse the same, so that they dwelt in their steade. Like as he dyd with the childre of Esau, which dwell vpo mount Seir, when he destroyed the houses before them: and let them possesse the same, so that they haue dwelt in their steade vnto this daye. And the Caphthorims came out of Caphthar, and destroyed the Anims (which dwell at Hazarim euen vnto Gaza) & there dwelt they in their steade.

Get you vp now, and departe, and go ouer the ryuer Arnon. Beholde, I haue geue Sihon the kynge of the Amorites at Hesbon into thy hande: go to and conquere, and prouoke him vnto battayll. This daye wyll I begynne, so that all nacions vnder all the heauen, shal feare & drede: In so moch that wha they heare of the, they shal tremble and quake for thy commynge.

Then sente I messengers from the wylder nesse of the East vnto Sihon the kynge at Hesbon: with peaceable wordes, and caused to saye vnto him: I wil go but thorow thy lode, I wil go a longe by the hye waye, I wil neither turne to the righte hade ner to the lefte. Thou shalt sell me meate for money, that I maye eate: & water shalt thou sell me for money, that I maye drinke. Onely let me go thorow by fore, as the childre of Esau (which dwell at Seir) dyd vnto me: and the Moabites that dwell at Ar: vntill I be come ouer Jordane, into the londe which the **LORDE** oure God shal geue vnto vs.

But Sihon the kynge at Hesbon wolde not let vs go by him: for the **LORDE** & God hardened his mynde, & made his hert tough that he mighte deliuer him in to thy handes, as it is come to passe this daye.

And the **LORDE** sayde vnto me: Beholde, I haue begonne to deliuer Sihon with his londe before the: go to and conquere, and pos

sesse his lode. And Sihon came out to all his people to fight agaynst vs at Jahza. But the **LORDE** oure God deliuered him in to oure handes, so that we smote him with his children and all his people.

Then toke we all his cities at the same tyme, and destroyed utterly all the cities, men, women, and children, and let none remayne save the catell, which we caught to oure selues, & the spoyle of the cities that we wanne from Aror, which lyeth vpon the ryuer syde of Arnon, and from the cite on the ryuer vnto Gilead. There was no cite that coulde defende it selfe from vs: the **LORDE** oure God deliuered vs all before vs. But vnto the londe of the children of Ammon thou camest not, ner to all that was on the ryuer Jabok, ner to the cities vpo the mountaynes, ner vnto what so euer the **LORDE** oure God forbade vs.

The III. Chapter.

Now we turned vs, & wente vp & wate vnto Basan. And Og the kynge of Basan, came out to all his people to fight agaynst vs at Edrei. But the **LORDE** sayde vnto me: Be not afrayed of him, for I haue deliuered him & all his people to thy hande: & thou shalt do to him, as thou dydest to Sihon kynge of the Amorites, which dwell at Hesbon. Thus the **LORDE** oure God deliuered Og the kynge of Basan in to oure handes also with all his people: so that we smote him, till there was nothinge left euer vnto him.

Then wanne we at the same tyme all his cities, & there was not one cite that we toke not from him, euen thre score cities, the whole region of Argob in the kyngdome of Og at Basan. All these cities were stronge, with hye walles, gates, and barres, besyde many other unwalled townes.

And we utterly destroyed them, as we dyd with Sihon the kynge at Hesbon. All the cities destroyed we utterly, and the men, women, and children. But all the catell and spoyle of the cities caughte we for oure selues.

Thus toke we at the same tyme the londe out of the honde of the two kynges of the Amorites beyonde Jordane, from the ryuer of Arnon vnto mount Hermon (which the Sidons call Sirion, but the Amorites call it Senir) all the cities vpon the playne, and all Gilead, and all Basan vnto Salcha and Edrei, the cities of the kyngdome of Og at Basan. For onely Og the kynge of Basan remayned ouer of the giants. Behol-

de, his yron bed is here at Rabath amonge the children of Ammon, nyne cubites longe, and foure cubites brode, after the cubite of a man.

This londe conquered we at the same tyme, from Aror that lyeth on the ryuer of Arnon. And vnto the Rubenites and Gadites I gaue halfe mount Gilead with the cities therof: and the remnant of Gilead, & all Basan the kyngdome of Og, gaue I vnto the halfe trybe of Manasse. The whole region of Argob with all Basan was called the giants londe.

Jair the sonne of Manasse toke all the region of Argob vnto the coastes of Gessuri and Maachati, and Basan called he Hanoth Jair after his awne name, vnto this daye: But vnto Machir I gaue Gilead. And vnto the Rubenites and Gadites I gaue one parte of Gilead vnto the ryuer of Arnon (at the myddes of the ryuer is the border and vnto the ryuer Jabok, which is the border of the children of Ammon: the felde also, and Jordane (which is the coaste) from Cinnereth vnto the see in the felde, namely, the Salte see vnder mount Pisga, Eastwarde.

And I commaunded you at the same tyme, and sayde: The **LORDE** your God hath geuen you this londe to take possession of it, so your waye forth therfore harnessed be for your brethren the children of Israel, all ye that be mete for the warre. As for your wyues, and children and catell (for I knowe that ye haue moch catell) let them remayne in your cities, which I haue geuen you, vntill the **LORDE** your God haue broughte your brethren to rest also as well as you, that they also maye take possession of the londe, which the **LORDE** your God shal geue the beyonde Jordane: and then shal ye turne agayne to your awne possession, which I haue geuen you.

And I warned Josua at the same tyme, and sayde: Thine eyes haue sene all that the **LORDE** your God hath done vnto these two kynges: eue so shal the **LORDE** do also vnto all the kyngdomes whither thou goest. Feare them not, for the **LORDE** your God shal fight for you.

And I besoughte the **LORDE** at the same tyme, & sayde: O **LORDE** **LORDE**, thou hast be come to shewe thy seruante thy greatnesse and thy mightie hade. For where is there a God in heauen & earth, that can do after thy workes and after thy power? O let me go & see thy good londe beyonde Jordane, & goodly hye countre, and Libanus.

But the **LORDE** was angrie with me for your sakes, and wolde not heare me, but sayde vnto me: Be content, speake nomore to me of this matter. Get the vp to the toppe of mount Pisga, and lifte vp thine eyes toward the west, and toward the north, and toward the south, and toward the east: and beholde it with thine eyes, for thou shalt not go ouer this Jordane. And geue Josua his charge, and corage him, and bolde him, for he shal go ouer Jordane before the people, and shal dewye vnto them the londe, that thou shalt see. And so we abode in the valley ouer agaynst the house of Peor.

The III. Chapter.

Now hearken Israel vnto the ordinaunces and lawes, which I teach you that ye do them, & ye maye lyue, and come in, & take possession of the londe, which the **LORDE** God of your fathers geueth vnto you. Ye shal put nothinge vnto the worde which I commaunde you, neither do oughte therefrom, that ye maye kepe the commandementes of the **LORDE** your God, which I commaunde you. Your eyes haue sene what the **LORDE** hath done to Baal Peor: all them that walked after Baal Peor, hath the **LORDE** thy God destroyed from amonge you. But yet that cleue vnto the **LORDE** your God, are all aliue this daye. Beholde I haue taughte you ordinaunces and lawes, sod as the **LORDE** my God commaunded me, that ye shulde do eue so in the londe, in to which ye shal come, to possesse it.

Kepe them now therfore and do them: for that is your wysdome and vnderstandinge in the sight of all nacions, which wha they haue herde all these ordinaunces, shall saye: What a wyse and vnderstandinge folke is this? and how excellent a people? For where is there so excellent a nation, that hath goddes so nye him, as the **LORDE** oure God is nye vnto vs, as oft as we call vpon him? And where is there so excellent a nation, that hath so righteous ordinaunces and lawes, as all this lawe which I laye before you this daye.

Take heed to thy selfe now, and kepe well thy soule, that thou forget not the thinges which thine eyes haue sene, and that they be parte not out of thy hert all the dayes of thy life. And thou shalt teach them thy children and thy childers children, the daye wha thou stodest before the **LORDE** thy God by mount Horeb, when the **LORDE** sayde vnto me: Gather me the people together,

that I maye make them heare my wordes, which they shal lerne, that they maye feare me all the dayes of their life vpon earth, & that they also maye teach their children.

And ye came nye, & stode vnder y mount. But the mount burne even vnto the myddes of heauen, and there was darthe, cloudes, and myste. And y LORD spake vnto you out of the myddes of the fyre. The voyce of his wordes ye herde, neuerthelesse ye sawe no ymage, but herde the voyce onely. And he declared vnto you his couenaunt, which he cōmaunded you to do, namely, the ten verses, and wrote them vpon two tables of stone. And the LORD commaunded me at the same tyme, to teach you ordinaunces & lawes that ye might do thereafter in the londe, in to the which ye go to possesse it.

Kepe well youre soules therefore, for ye sawe no maner of ymage, in the daye whā the LORD spake vnto you out of the fyre vpon mount Horeb, that ye destroye not youre selues, and make you eny ymage, that is like a man, or woman, or best vpon earth, or fethered foule vnder the heauen, or woime vpon the ground, or fyssh in the water vnder y earth: y thou lifte not vp thine eyes toward heauen, and se the Sonne and the Moone & the starres, and the whole host of heauen, and be diseased, and worshippe, and serue them: which the LORD y God hath made to serue all nacions vnder y whole heauen.

But you hath the LORD taken, and broughte you out of the yron fornace, namely, out of Egipte, that ye shulde be the people of his enheritaunce, as it is come to passe this daye. And the LORD was angrie with me for youre sakes, so that he swore, y I shulde not go ouer Jordane, ner come in to that good londe, which the LORD thy God shal geue the to enheritaunce. As for me, I must dye in this londe, and shal not go ouer Jordane: But ye shal go ouer, and shal haue that good lōde in possession.

Take hede therefore vnto youre selues, that ye forget not the couenaunt of the LORD youre God, and that ye make no ymages of eny maner of fashon: as the LORD thy God hath commaunded. For the LORD thy God is a consuming fyre, and a gelous God.

When ye haue begotten children, and childrens children, and haue dwelt in the londe, ye marre youre selues, & make you ymages of eny maner of fashon, and do euill in the sighte of y LORD youre God, to provoke him: I call heauen and earth to recor-

de ouer you this daie, that ye shall shortly rise fro the londe, in to y which ye go ouer Jordane to possesse it. Ye shal not dwell longe therein, but shal verily be destroyed. And y LORD shal scatter you amonge y nacions, and ye shall be left a small people amonge y heathen, whither the LORD shal bringe you. There shal ye serue goddes, which are y workes of mens handes, euen wodd & stone, which nether se ne heare, ner eate ner smell.

But yf then seke the LORD y God then thou shalt finde him, yf thou seke him with thy whole hert and with all y soule. When thou shalt be strately troubled, & whā all the se thinges shal come vpo the in y latter dayes, then shalt thou turne agayne to y LORD thy God, and be obedient vnto his voice. For y LORD y God is a mercifull God, he shal not forsake the, ner destroye the: nether shall he forget the couenaunt with thy fathers, which he swore vnto them.

For after the tymes past, which haue bene before the, sens the daie y God created man vpon earth, from one ende of the heauen vnto the other, whether there was euer eny soch greute thinge done, or eny soch like herde, that a people hath herde y voyce of God speake out of the fyre (as thou hast herde) & yet liued. Or whether God assaied to go & take vnto him a people out of y myddes of a nacion, thow tentacions, thow tokens, thow wonders, thow warre, & thow a mightie hande, & thow a stretched out arme, and thow greute visiōs, accordinge to all as the LORD youre God hath done with you in Egipte before thine eyes.

Thou hast seene it, y thou mightest knowe that the LORD is God, and that there is no other but he onely. Out of heauen made he the to heare his voyce, that he mighte re- toun the: and vpon earth he shewed the his greute feare, & out of y fyre thou herdest his wordes: because he loued y fathers, & chose their sede after the. And he broughte y out of his presence thow his mightie power out of Egipte, to dryue out (before the) nacions greater and mightier then thou, and to bringe y in, y he might geue the their lōde to enheritaunce, as it is come to passe this daye.

Therefore shalt thou knowe this daye, & turne it into thine herte, that the LORD is God above in heauen, and beneth vpon earth, and that there is no mo. Kepe his ordinaunces therefore and commaundementes, which I commaunde the this daie, the shal it go well w the and thy children after the, so that thy life shal longe endure in y londe.

which the LORD thy God geueth the thy life longe.

Then separated Moses the cities beyon de Jordane, toward the Sonne rysinge, y he might flye thither, which had slayne his neighbour vnawares, & hated him not afore tyme, y he might flye into one of these cities, & lyue. Bezer in y wilderness in the playne countre amonge the Rubenites, & Ramoth in Gilead amonge y Gaddites, & Golan in Basan amonge the Manassites.

This is the lawe which Moses layd before the children of Israel: these are the testimones, ordinaunces, & lawes, y Moses spake vnto the children of Israel (after they were departed out of Egipte) beyonde Jordane in the valley ouer agaynst the house of peor, in y londe of Sion tynge of y Amorites which dwelt at Hesbon, whom Moses & the childre of Israel smote after they were departed out of Egipte, & conquered his lōde, & the londe of Og tynge of Basan, two tynge of the Amorites which were beyon de Jordane toward the Sonne rysinge fro Arnon (which lyeth vpon y ryuer syde of Arnon) vnto mount Sion, which is Hermon: & all y playne felde beyonde Jordane eastward vnto the see in y plaine felde vnder mount Pisga.

The V. Chapter.
Moses called all Israel, & sayde vnto the: Heare Israel the ordinaunces & lawes which I speake in yo eares this daye: lerne them, & kepe the so, that ye do thereafter. The LORD oure God made a couenaunt with vs at Horeb: he made not this couenaunt with oure fathers, but with vs, that are here this daie, and lyue euery one. He talked with vs face to face out of the fyre vpo the mount. I stode at the same tyme betwixte the LORD and you, that I might shewe you the worde of the LORD. For ye were afrayed of the fyre, & wente not vpo the mount, and he sayde:

I am the LORD thy God, which haue broughte the out of the londe of Egipte, out of the house of bondage. Thou shalt haue none other goddes in my sighte. Thou shalt make the no grauen ymage of eny maner of liknesse of the thinges y are aboue in heauen, & beneth vpon earth, & in the water vnder the earth. Thou shalt not hono the, ner serue the. For I y LORD y God am a gelous God, vistinge the synne of the fathers vpo the children, vnto the thirde and fourth generacion, of the y hate me: & shewe mercy vpon many thousandes y loue me, and kepe my commaundementes.

Thou shalt not take y name of y LORD y God in vayne: for y LORD shal not holde him vngiltie, y take his name in vaine.

Kepe y Sabbath daye, that thou sanctifye it, as the LORD thy God hath commaunded the. Sixe daies shalt thou laboure, and do all thy worke, but vpon the seventh daye it is the Sabbath of the LORD thy God: No maner worke shalt thou do in it, thou, and thy some, and thy daughter, and thy seruante, and thy mayde, and thine oxe, and thine Assie, and all thy catell, and the straunger which is within thy gates, that thy seruante and thy mayde maye rest as well as thou. For thou shalt remembre, that thou thyself also wast a seruante in the londe of Egipte, and how that the LORD thy God broughte the out from thence with a mightie hande, and a stretched out arme. Therefore hath the LORD y God commaunded y to kepe the Sabbath daye.

Honoure thy father and thy mother, as the LORD thy God hath commaunded the: that thou mayest lyue longe vpo earth, and that it maye go well with the in the londe, which the LORD thy God shal geue the.

Thou shalt not kill.
Thou shalt not breake wedlocke.
Thou shalt not steale.
Thou shalt beare no false witness against thy neighbour.

Thou shalt not lust after y neighbours wyfe.

Thou shalt not lust after thy neighbours house, londe, seruante, mayde, oxe, Assie, or what so euer he hath.

These are the wordes that the LORD spake to all youre congregacion, vpon the mount out of the fyre of the cloude and darthe with a greute voyce, and added nothinge thereto. And he wrote them vpon two tables of stone, and deliuered the vnto me.

But when ye herde the voyce out of the darthe, and sawe the mount burne w fyre, ye came vnto me all ye rulers amonge youre trybes, and youre Elders and sayde: Beholde, the LORD oure God hath shewed vs his glory & his greatnes, and we haue herde his voyce out of y fyre. This daye haue we seene, that God maie talke with a man, and he yet lyue. And now w herfore shulde we dye, that this fyre shulde consume vs? If we shulde heare the voyce of the LORD oure God any more, we shulde dye. For what is all fleshe, that it shulde be able to heare y voyce of the lyvinge God speakyng out of y fyre, as we haue done, and yet lyue? So thou and heare

Leu. 24. 16

Exo. 20. 1

Exo. 21. 1

Mat. 19. 1

Eph. 6. 1

Math. 23. 1

Rom. 13. 1

Rom. 7. 1

and 11. 1

Exo. 31. 1

all þ the LORDE oure God sayeth, and tell us. All þ the LORDE sayeth vnto the, that will we heare and do. Whan the LORDE herbe the voyce of yd wordes which ye spake vnto me, he sayde vnto me: I haue herde þ voyce of the wordes of this people, which they haue spoken vnto þ. It is all good that they haue spoken. But who shal geue them such an herre, þ they maye feare me, and kepe all my commaundementes as longe as they lyue, þ it maye go well with them, and with their childre for ever? So I saye vnto them: Get you in to yd tentes agayne. But thou shalt stonde here before me, that I maye tell the all the commaundementes, and ordinaunces and lawes which thou shalt teach them þ they maye do therafter in the lode, which I shal geue the to possesse. Take hede now therfore that ye do, as the LORDE yd God hath commaunded you, and turne not asyde nether to þ right hande ner to the lefte: but walke in all þ wayes which the LORDE youre God hath commaunded you, that ye maie lyue, and that it maie go well with you, and þ ye maye lyue longe in þ londe which ye shall haue in possession.

The VI. Chapter.

These are the commaundementes, ordinaunces and lawes which þ LORDE yd God hath commaunded, þ ye shulde lerne them, and do them, in the londe whither ye go to possesse it, that thou mayest feare the LORDE yd God, and kepe all his ordinaunces and commaundementes, which I commaunde the, thou and þ children, and þ childers children all þ dayes of youre life, that ye maye lyue longe. Thou shalt heare (O Israel) and take hede, þ thou do therafter, þ it maye go well with þ, and that thou mayest multiplie greatly, as þ LORDE God of y fathers hath promysed the a londe þ floweth w mylke and honny. Heare O Israel, the LORDE oure God is one LORDE onely. And thou shalt loue the LORDE thy God w all thy hart, with all þ soule, and with all thy myghte. And these wordes, which I commaunde the this daie, shalt thou take to herte, and shalt whet them vpon þ children, and shalt talke of them, whā thou syttest in thyne house, and whā thou walkest by the waie: whā thou lvest downe, and whā thou rysest vp. And thou shalt bynde them for a signe vpon thine hande, and they shall be a token of remembraunce before thine eyes, and thou shalt wyte them vpon the postes of thine house, and vpon thy gates.

Now whā þ LORDE yd God shal bringe the in to þ londe wherof he swaie vnto y

fathers Abraham, Isaac, and Jacob, and shal geue the greates and goodly cities, which thou hast not buylded: and houses full of all goodes, which thou hast not filled: and digged welles which thou hast not digged: and vineyardes and olyue trees, which thou hast not plantid, so þ thou eatest and art full: then beware that thou forget not the LORDE, which broughte the out of the londe of Egypte, fro the house of bondage: but thou shalt feare the LORDE thy God, and him onely shalt thou serue, and sweare by his name. And thou shalt not folowe the other goddes of the nations which are aboute you (for the LORDE thy God is a gelous God in the myddest of the) that the wrath of the LORDE thy God waxe not whore ouer the, and destroye the from the earth.

Re shalt not tempte þ LORDE youre God, as ye tempted him at Massa: but kepe the commaundementes of the LORDE yd God, and his witnessses, and his ordinaunces, which he hath commaunded the, that thou mayest do that which is right and good in þ sight of the LORDE, þ thou mayest prospere, and þ thou mayest go in and conquere that good londe, which the LORDE swaie vnto y fathers, that he maye chace out all thine enemies before the, as the LORDE hath sayde.

Now whā thy some areth the todaye or tomorrow, and sayeth: What meane these witnessses, ordinaunces and lawes, that the LORDE oure God hath commaunded you? Then shalt thou saye vnto thy some: We were pharaos bondmen in Egypte, and the LORDE broughte vs out of Egypte with a mightie hande, and the LORDE did greates and euell tokens and wonders in Egypte vpo pharao and all his house before oure eyes, and broughte vs from thence, to bringe vs in and to geue vs þ londe, that he swaie vnto oure fathers. And therfore hath the LORDE commaunded vs to do a cordinge vnto all these ordinaunces, that we might feare the LORDE oure God, that we might prospere all the dayes of oure life, as it is come to passe this daie. And it shall be righteousness vnto vs before the LORDE oure God, yf we kepe and do all these commaundementes, as he hath commaunded vs.

The VII. Chapter.

Whā þ LORDE yd God bringeth the in to þ londe wherof he swaie vnto y fathers, and shal geue the greates and goodly cities, which thou hast not buylded: and houses full of all goodes, which thou hast not filled: and digged welles which thou hast not digged: and vineyardes and olyue trees, which thou hast not plantid, so þ thou eatest and art full: then beware that thou forget not the LORDE, which broughte the out of the londe of Egypte, fro the house of bondage: but thou shalt feare the LORDE thy God, and him onely shalt thou serue, and sweare by his name. And thou shalt not folowe the other goddes of the nations which are aboute you (for the LORDE thy God is a gelous God in the myddest of the) that the wrath of the LORDE thy God waxe not whore ouer the, and destroye the from the earth.

ter and mightier then thou: and whā the LORDE thy God deliuereth the before þ, that thou mayest smyte them, thou shalt utterly destroye them, so that thou make no couenaunt with them, nor shewest them fauoure, and shalt make no marriages with them: Ne shall not geue youre daughters vnto their sonnes, nether take their daughters vnto youre sonnes. For they will make youre sonnes departe fro me, to serue straunge goddes: then shall the wrath of the LORDE waxe whore vpon you, and destroye you shortly.

But thus shalt ye do with them: Ye shall overthrowe their altares, breake downe their pillars, cut downe their groves, and burne their images with fyre. For thou art an holy people vnto the LORDE thy God. The hath the LORDE thy God chosen, that thou shuldest be his awne peculiar people, from amonge all nations that are vpon the earth.

It was not because of the multitude of you above all nations, that þ LORDE had lust vnto you and chose you. (For ye were the lest amonge all nations) but because he loued you, and that he mighte kepe the ooth, which he swaie vnto youre fathers, he broughte you out with a mightie hande, and deliuered you fro the house of bondage, out of the hande of pharao kynge of Egypte.

Thou shalt vnderstande now therfore, that the LORDE thy God is a mightie and true God, which keperth couenaunt and mercy vnto them that loue him, and kepe his commaundementes, euen thorow out a thousande generacions: And rewardeth them that hate him, before his face, that he maye destroye them: and wyll not be longe in tarynge to rewardeth them (before his face) that hate him. Kepe now therfore the commaundementes, and ordinaunces and lawes, which I commaunde the this daie, that thou do therafter.

And yf ye shall heare these lawes and kepe them, and do therafter, then shal the LORDE thy God also kepe the couenaunt and mercy with the, which he swaie vnto thy fathers: and shal loue the, blesse the, and multiplie the: he shal blesse the frute of y wombe, and the frute of thy londe, thy corne, wyne and oyle, the frute of thy fyne, and the frute of thy shepe, in the londe that he swaie vnto y fathers to geue the. Blessed shalt thou be above all nations, there shal no vnfuturfull personne be in the, ner amonge thy catell. The LORDE shal put from the all manner of dyscase, and shal bringe vpon the

none of þ euell sicknesses of Egypte, which thou hast sene, but shall put them vpon all those that hate the.

Thou shalt bringe to naught all the nations, which the LORDE thy God shal deliuer the. Thine eye shall not spare them, and their goddes shalt thou not serue, for that shal be thy decaye. If thou shalt saye in thine herte: These nations are mo then I, how can I dryue them out? Feare them not. Remember what the LORDE thy God did vnto pharao and to all the Egyptians, thorow greates tentacions (which) thou hast sene with thine eyes) thorow tokens and wonders, thorow a mightie hande and a stretched out arme, wherewith the LORDE thy God broughte the out. Euen so shal the LORDE thy God do vnto all þ nations of whō thou art afrayed.

The LORDE yd God also shal sende hemetes amonge them, vntill they that remayne and hyde themselves from the, be destroyed. Be not thou afrayed of them: for the LORDE thy God is in the myddes of the, euen the mightie and fearfull God. He (euen the LORDE thy God) shall rote out the nations before the by litle and litle. Thou canst not consume them at one time, þ the bestes of the felde increaseth not vpon the. The LORDE thy God shal deliuer them before the, and shall smite them with a greates slaughter, till they be destroyed. And he shal deliuer their kynnes in to thine hande, and thou shalt destroye their names from vnder heauen. There shal no man make the resistance before the, vntill thou haue destroyed them.

The ymages of their goddes shalt thou burne with fyre, and shalt not desyre the syluer or golde that is on them: or to take it vnto the, that thou snare not thy self therin: for it is abhominacion vnto the LORDE yd God. Therfore shalt thou not bringe the abhominacion in to thine house, þ thou be not damned as it is, but shalt utterly desyre it, and abhorre it, for it is damned.

The VIII. Chapter.

Al the commaundementes which I commaunde þ this daie, shal ye kepe, so þ ye do therafter, that ye maye lyue and multiplie, and come in, and take possession of the land, which þ LORDE swaie vnto youre fathers: and thynke vpon all þ waies thorow the which the LORDE thy God hath led the this fortye yeares in the wyldernes, that he mighte chasten the, and proue the, to wete whāth were in thine herte, whēther thou woldest kepe his commaundementes or no. He chastened the, and let the hunger,

The v. boke of Moses.

The ix. Chap.

The v. boke of Moses.

The x. Chap. Ho. lxxx.

Exo. 15. d
Num. 11. b
Mat. 4. a
Luc. 4. a
Deut. 19. a
and fed the with Manna (which thou and thy fathers knewe not) to make the knowe, that man lyueth not by bread onely, but by all that proceedeth out of the mouth of the LORDE. Thy clothes are not waxed olde upon the, and thy fete are not swolle this fortye yere.

Deut. 11. b
Understonde therfore in thine hert, that as a man nurtureth his sonne, even so hath the LORDE thy God nurtured the. Repe therfore the commandementes of the LORDE thy God, that thou walke in his wayes, and feare him. For the LORDE thy God bryngeth the in to a good londe: A londe where in are ryuers of water, fountaynes and springes, which flowe by the hilles and valleys: A londe wherein is wheate, barlye, vines, fygge trees, and pomgranates: A londe wherein growe Olyue trees and honye: A londe where thou shalt not eate bread in scarcenes, and where thou shalt lacke nothinge: A londe where y stones are yron, where thou shalt dygge brasie out of hilles: That whā thou hast eaten and art fylled, thou mayest praise the LORDE thy God, for that good londe, which he hath geuen the.

Deut. 31. c
Prou. 30. a
Num. 21. a
Deut. 1. c
Eze. 16. c
Phil. 1. b
Beware now therfore, that thou forget not the LORDE thy God, that thou woldest not kepe his commandementes, and his ordinaunces, and lawes, which I commaunde the this daye: that (whā thou hast eaten & art fylled, and hast buylded goodly houses, & dwellest therein, and whā thy beestes and shepe, and syluer, and golde, and all y thou hast, increaseth) thine hert ryse not then, and thou forget the LORDE thy God (which brought the out of the londe of Egypte, fro y house of bondage, and led y thorow this greates & terrible wyldernes, where were serpentes that spouted fyre, and Scorpions, & drought, and where there was no water, and brought the water out of the hard flynte, and fed the in the wyldernesse with Manna wherof y fathers knewe not, that he might chasten the, and proue the to do the good afterwarde) and lest thou saye in thine hert: My power and the mighte of myne awne hande hath done me all this good: But that thou thynke vpon the LORDE thy God. For it is he, which geueth the power to exercise strength, that he maye performe the covenant, which he sware vnto thy fathers, as it is come to passe this daye.

Deut. 4. d
But yf thou shalt forget the LORDE thy God, and folowe other goddes, and serue them, and worshippe the, I testifie ouer you this daye, that ye shal utterly perishe. Euen

as the heythen whom y LORDE destroyed before youre face, so shall ye perishe also, because ye are not obedient vnto the voyce of the LORDE youre God.

The IX. Chapter.

Exo. 17. d
Goe ouer Jordan, that thou maiest me in to conquer the nations, which are greater and mightier then thou, great cities, walled vp vnto heauen, a greates people and of an hye stature, namely the childe of Enakim, whom thou hast knowe, and of whom thou hast herde saye: Who is able to stonde agaynst the children of Enakim. Therfore shalt thou knowe this daye, that the LORDE y God goeth before the, & a sumynge fyre. he shal destroye the, and shal subdue them before the, and shal drine them out, & shortly shall he brynge the to naught, as the LORDE hath promysed the.

Now whā the LORDE thy God hath expelled them out before the, saye not thou the in thine hert: The LORDE hath brought me in to take possession of this lande for myne awne righteousnes sake, where as y LORDE yet dryueth out the heythen before the, because of their vngodlynes.

For thou comest not in to take the lande in possession, for thine awne righteousnes sake, and because of thy right hert: but the LORDE dryueth out these heythen, for their awne vngodlynes sake, and that he maye performe the worde, which the LORDE hath sworne vnto y fathers, Abraham, Isaac, and Jacob.

Understonde now therfore, that the LORDE y God geueth not the this londe to possess it, for thine awne righteousnes sake. For thou art a styffnecked people.

Remember and forget not, how thou displeasedst the LORDE thy God in the wyldernesse. Sence y daye that thou departedst out of the londe of Egypte, tyll ye came vnto this place, haue ye bene disobedient vnto the LORDE.

For in Horeb ye angered the LORDE, so that of wrath he wolde haue destroyed you, whā I was gone vp to y mount, to receaue the tables of stone, namely the tables of the covenant: which the LORDE made w you, and I abode fortye dayes & fortye nightes vpon the mount, and ate no bread, & dranke no water: and the LORDE gaue me y two tables of stone, wyrtten with the synger of God, and in them was a cordinge to all the wordes, which the LORDE sayde vnto you vpon the mount out of the fyre, in the daye

of the gathering together.

And after the fortye dayes and fortye nightes, y LORDE gaue me y two tables of stone, namely y tables of the covenant, and sayde vnto me: vp, & get y downe quyetly from hence, for thy people whom thou brougest out of Egypte, haue marred the selues, they are soone gone out of the waye, which I commaunded them, and haue made them a molten ymage.

And the LORDE sayde vnto me: I see this people, that it is a styffnecked people: let me alone, that I maye destroye them, and put out their name from vnder heauē. I wyl make of the a people mightier and greater than this is.

And as I turned me, & wente downe fro the mount which bieth w fyre, & had y two tables of the covenant in both my handes, I looked, & beholde, ye had synned agaynst y LORDE y God, so y ye had made you a molten calfe, & were soone turned out of y waie which the LORDE had commaunded you. Then toke I the two tables, & cast them out of both my handes, & brake the before youre eyes, & I fell before the LORDE (even as at the first tyme) fortye dayes & fortye nightes, & nether ate bread, ner dranke water, because of all youre synnes which ye had synned, whā ye dyd soch euell in the sighte of the LORDE, to prouoke him vnto wrath. For I was afrayed of the wrath and indignacion, wherwith the LORDE was angrie w you, vnto haue destroyed you. And the LORDE herde me at that tyme also.

Moreover the LORDE was very angrie w Aaron, so that he wolde haue destroyed him, but I made intercession for Aaron also at y same tyme. As for youre synne (namely, the calfe that ye had made) I toke it, and burnt it w the fyre, and smote it a sunder, & grynede it in peces, even vnto dust, and cast the dust in to the broke that descended from the mount.

He displeased the LORDE also, at Taberah, & at Massah, & at the lustgraves, & whā he sent you from Cades Barnea, and sayde: Go vp, and conquer the londe which I haue geuen you. And ye were disobedient vnto the mouth of the LORDE youre God, and belued not on him, and herkened not vnto his voyce: for ye haue bene disobedient vnto the LORDE, as long as I haue knowne you.

Thē fell I before y LORDE fortye dayes and fortye nightes, which I laye there. For y LORDE sayde, he wolde destroye you. But

I made intercession vnto the LORDE, and sayde: O LORDE LORDE, destroye not y people and thine inheritaunce, which thou thorow thy greates power hast deliuered, and brought out of Egypte with a mightie hande. Remember thy seruantes Abraham, Isaac and Jacob. Loke not vpon the stubbertnesse, and vngodlynesse and synne of this people (that the londe wherout thou hast brought vs, saye not: The LORDE was not able to bringe them in to the lande, that he promysed them, and because he hated them, therfore hath he brought them out, to destroye the in the wyldernesse:.) For they are thy people & thine inheritaunce, which thou hast brought out w thy greates power, and with thy stretched out arme.

The X. Chapter.

At the same tyme sayde the LORDE vnto me: Hew y two tables of stone like vnto the first, and come vp vnto me in to the mount, and make y an Arke of wood, and in the tables I wyl wyte the wordes, that were in the first, which thou brakest, and thou shalt laye them in the Arke. So I made an Arke of fyre tre, and hewed two tables of stone (like as the first were) & wente vp into the mount, and y two tables were in my hande.

Then wrote he in y tables (acordinge as the first wytyng was) the ten verses, which the LORDE spake vnto you out of the fyre vpon the mountayne, at the tyme of the gathering together. And the LORDE gaue the vnto me. And I turned me, & wente downe from the mount, and layed the tables in the Arke which I had made, that they might be there, as the LORDE commaunded me.

And the childe of Israel departed from Beroth & vnto Jakan vnto Mosera (there dyed Aaron, & there was he buried: & Eleasar his sonne became priest in his steade.) Fro thence they departed from Gadgad. From Gadgad to Jathbath, a londe of ryuers of water. At the same season the LORDE separated out the trybe of Levi, to beare the Arke of the LORDES covenant, and to stonde before the LORDE, to minister vnto him, and to prayse his name vnto this daye. Therfore shal the Levites haue no porcion ner inheritaunce w their brethien: for the LORDE is their inheritaunce, as the LORDE thy God hath promysed them.

But I taried vnto the mount (like as aforetyme) fortye dayes and fortye nightes, and the LORDE herde me at that tyme also, and wolde not destroye the. But he sayde vnto

me: Up, & get the forth, & thou mayest go before the people, & they may come in, and conquer the lode, which I swaie unto their fathers to geue them.

Now Israel, what requyret the **LORDE** thy God of the, but & thou feare the **LORDE** thy God, and that thou walke in all his wayes, & loue him, & serue the **LORDE** & God with all thy hart, & with all thy soule: and & thou kepe the commaundementes of & **LORDE**, & his ordinaunces, which I commaunde the this daye, & thou mayest prospere: Beholde, the heauen & the heauen of all heaues and the earth, and all & is therein, is & **LORDE** & God. & hath he had a pleasure unto & fathers, to loue the: and hath chosen their seide after the, namely you, aboue all nacions, as it is com to passe this daye.

Circumcise therefore & foreshynne of yd hert, & be nomore styffnecked. For the **LORDE** & God is God of all goddes, & **LORDE** ouer all lordes, a greate God, mightie & terry ble, which regardeth no personne, & taketh no giftes, and doeth righte vnto the fatherlesse and wedows, and loueth the stranger, to geue him sode & rayment. Therefore shal ye loue a stranger, for ye youre selues also were strangers in the londe of **Egipte**.

Thou shalt feare the **LORDE** thy God, him onely shalt thou serue, vnto him shalt thou cleue: & swaie by his name. He is thy prayse & & God, which hath done for & the se greates & terryble thinges, & thine eyes haue sene. Thy fathers were downe into **Egipte** & seuenye soules, but now hath & **LORDE** thy God made the: as & starres of heauen in multitude.

The XL Chapter.

Therefore shalt thou loue the **LORDE** & God, & kepe his commaundementes, his ordinaunces, his lawes, & his preceptes all & life lōge. And vnderstōde this daye, that which youre childre knowe not: Which haue not sene the nartoure of the **LORDE** & God, & his greatnesse, & his mightie hande, & his stretched out arme, & his tokens and actes which he dyd amonge the **Egiptians**, vnto Pharaos the kynge of **Egipte**, & to all his londe, & what he dyd to the power of & **Egiptians**, & vnto their houses & charettes, whan he broughte the waters of the reed see vpo them, as they folowed after you, & how & **LORDE** hath broughte them to naughte vnto this daye: & what he dyd vnto you in the wilderness, vntyll ye came vnto this place: what he dyd vnto Dathan and Abiram the children of **Elisab** the sonne of **Ruben**,

how the earth opened hir mouth and swallowed them with their householdes & all their good that they had in the myddes amonge all **Israel**.

For youre eyes haue sene the greates woikes of & **LORDE**, which he hath done. Therefore shal ye kepe all the commaundementes which I commaunde you this daye, that ye maye be stronge to come in, and to conquer the londe, whither ye go to possesse it, & that ye maye lyue longe in the londe, which the **LORDE** swaie vnto youre fathers, to geue vnto them and to their seide, eue a londe that floweth with mylke and hony: For the londe whither thou comest in, to possesse it, is not as the londe of **Egipte**, whence ye came out, where thou sowedest thy seide, and waterdest it at thy foote as a garden of herben but it hath hilles and valleyes, which drynke water of the rayne of heauen, a londe that the **LORDE** thy God careth for. And the eyes of the **LORDE** thy God are allwayes therein from the begynnyng of the yere vnto the ende.

If ye shal herken therfore vnto my commaundementes, which I commaunde you this daye, & ye loue the **LORDE** youre God, and serue him, with all youre hert and with all youre soule: then wyl I geue rayne vnto youre lōde in due season, early and late, that thou mayest gather in thy come, thy wyne and thine oyle: and I wyl geue grasse vpon thy felde for thy cattell, that ye maye eate & be fylled.

But beware, & youre hert be not disceined, that ye go asyde, & serue other goddes, & worshippe them, and then the wrath of the **LORDE** waxe whote vpo you, and he shal vpe the heauē, that there come no rayne, and the earth geue not hir increase, & ye perishe shortly from the good lōde, which the **LORDE** hath geuen you.

Put vpon therfore these my wordes in youre hertes and in youre soules, and byndeth for a signe vpon youre handes, & they maye be a token of remembraunce before yd eyes, and teach them youre children, so that thou talke therof, whan thou syttest in thine house, or walkest by the waye: whan thou lyest downe, and whan thou rysest vp: and wryte them vpon the postes of thine house, and vpon thy gates, that thou and thy children maye lyue longe in the londe, which the **LORDE** swaie vnto thy fathers to geue them, as longe as the dayes of heauen endure vpon earth.

So: yf ye shal kepe all these commaund

mentes which I commaunde you, so that ye do therafter, that ye loue the **LORDE** youre God, and walke in all his wayes, and cleue vnto him, then shall the **LORDE** dryue out all these nacions before you, so that ye shall conquer greater and mightier nacions then ye youre selues are.

All the places that the soles of youre fete treade vpon, shalbe yours, from the wilderness, and from mount **Libanus**, and from the water **Euphrates** vnto & vttemost see shal youre coastes be. **Now** man shal be able to withstande you. The **LORDE** youre God shal let the feare and drede of you come vpon all & londes wherin ye go, like as he hath promysed you.

Beholde, I laye before you this daye the blessinge and the curse. The blessinge, yf ye be obedient vnto the commaundementes of the **LORDE** youre God, which I commaunde you this daye. The curse, yf ye wyl not be obedient to the commaundementes of the **LORDE** youre God, but turne out of the waye, which I commaunde you this daye, so that ye walke after other goddes, whom ye knowe not.

Whan & **LORDE** & God hath broughte the into the londe, whither thou comest in to possesse it, then shalt thou geue the blessinge vpon mount **Gisim**, and the curse vpon mount **Ebal**, which are beyonde **Jordane** the waye toward the goinge downe of the **Sonne**, in the lōde of the **Cananites**, which dwell in & playne felde ouer agaynst **Gilgal**, besyde the **Oke** groue of **More**. For ye shal go ouer **Jordane**, that ye maye come in to take possession of the londe, which the **LORDE** youre God hath geuen you, to conquer it, and to dwell therein. Take hede now therfore, that ye do acordinge vnto all the ordinaunces and lawes, which I laye before you this daye.

The XII. Chapter.

These are the ordinaunces and lawes which ye shal kepe, that ye do therafter in the londe, which the **LORDE** God of thy fathers hath geuen the to possesse, as longe as ye lyue vpon earth. Destroye all the places, wherin & heithen (whos ye shal conquer) haue serued their goddes, whether it be vpo hye mountaynes, vpo hilles, or amonge grene trees. And ouerthrowe their altars, and breake downe their pilers, and burne their grones with fyre, and hewe downe the ymages of their goddes, & brynge the names of them to naught out of the same place. Ye shal not do so vnto the **LOR-**

DE youre God: but the place, which & **LORDE** DE youre God shal chose out of all yd trybes (that he maye let his name dwell there) shal ye sele, and come thither, and thither shal ye brynge youre burnt sacrifices, & youre other offerynges, and youre riches and the heue offerynges of youre handes, and youre vowes, and youre fre wyll offerynges, and the first borne of youre oxen and sheper and there shal ye eate before the **LORDE** youre God, and reioyse ouer all that ye and youre houses haue geue with youre handes, because the **LORDE** thy God hath blessed the. Ye shall do none of the thinges, & we do here this daye, every man what semeth him good in his awne eyes, for ye are not yet come to rest, nor to & inheritaunce which the **LORDE** thy God shal geue the.

But ye shal go ouer **Jordane**, and dwell in the londe & the **LORDE** youre God shal dewyde out vnto you, & he shal geue you rest from all youre enemies rounde aboute, and ye shal dwell safe. **Now** whan the **LORDE** thy God hath chosen a place, to make his name dwell there, ye shal brynge thither all & I haue commaunded you, namely, yd burnt sacrifices, youre other offerynges, youre riches, the heue offerynges of youre handes, & all youre fre vowes, which ye shall vowe vnto & **LORDE**: and there shal ye eate, and reioyse before the **LORDE** youre God, ye and youre sonnes, and youre daughters, and youre seruautes, and youre maydes, and the Leuites that are within youre gates, for they haue no porcion nor inheritaunce with you.

Take hede vnto thy selfe, that thou offer not thy burnt offerynges in what so ever place thou seyst: but in the place which & **LORDE** shal haue chosen in one of thy trybes, there shalt thou offer thy burnt offerynges, and do all that I commaunde the. **Not** withstandinge thou mayest kyll and eate flesch within all thy gates, after all the desyre of thy soule, acordinge to the blessinge of the **LORDE** thy God, which he hath geue the: both the cleane and vncleane maye eate it, as of the **Roe** and herte, onely the bloude shalt thou not eate, but poure it out as water vpon the earth.

But within thy gates mayest thou not eate of the rythes of thy come, of thy wyne, & of thy oyle, nor of & first borne of thine oxen and of thy shepe, or of eny of thy vowes which thou hast vowed, or of thy fre wyll offerynges, or heue offerynges of thy handes: but before the **LORDE** thy God shalt thou

eateth, in the place which the LORD thy God choiceth, thou and thy sonne, and thy daughter, thy seruante, thy mayde, and the Leuite that is within thy gates, and thou shalt rejoice before the LORD thy God, ouer all that thou puttest thine hand vnto. And beware, that thou forsake not the Leuite, as long as thou lyest vpon the earth.

But when the LORD thy God shall enlarge thy borders of thy lande (as he hath promysed the) and thou sayest: I wil eate flesh (for so much as thy soule longeth to eate flesh) then eate flesh according to all the desire of thy soule. But yf the place that the LORD thy God hath chosen (to let his name be there) be farre from the, then kill of thy oxen and of thy shepe, which the LORD hath geuen the, as he hath commaunded the, and eate it within thy gates according to all thy desire of thy soule. Even as a Roode here is eaten, maist thou eate it both the cleane and vncleane maie eate it indifferently. Only beware, that thou eate not the bloude: for the bloude is the life. Therefore shalt thou not eate the life with the flesh, but shalt poure it out like water vpon the earth, and thou mayest prospere, and thy children after the, when thou hast done that which is righte in the sighte of the LORD.

But when thou hast vowed ought that is thine, or makest a vowe, thou shalt take it, and brynge it vnto the place, that the LORD hath chosen, and do thy burnt offerings with the flesh and bloude vpon the altare of the LORD thy God. The bloude of thine offering shalt thou poure vpon the altare of the LORD thy God, and eate the flesh. Take hede, and heare all these wordes, which I commaunde the, and it maye go well with the, and thy children after thee for ever, when thou hast done that which is righte and acceptable in the sighte of the LORD thy God.

When the LORD thy God hath roced one the, either before the, whether thou comest into conquire them, and when thou hast conquered them, and dwelt in their lande, beware then, that thou fall not in the snare after the, when they are destroyed before the: and that thou are not after their goddes, and sayest: As these nations have serued their goddes, so wil I do also. Thou shalt not do so vnto the LORD thy God. For all that is abhominacion vnto the LORD, and that he hateth, if same have they done vnto their goddes. For they have burne euen their sonnes and their daughters with fyre vnto their goddes.

All that I commaunde you, shall ye kepe that ye do thereafter. Ye shall put nothing thereto, neither take ought there from.

The XIII. Chapter.

Yf there rise vpon a prophet or dreamer amonge you, and geue the a token or a wonder, and that token or wonder which he spake of, cometh to passe, and then saye: Let vs go after other goddes (whom thou knowest not) and let vs serue the: Thou shalt not hearken vnto the wordes of such a prophet or dreamer.

For the LORD your God proueth you, to wete whether ye loue him with all your heart, and with all your soule. For ye shall walke after the LORD your God, and feare him, and kepe his commaundementes, and hearken vnto his voyce, and serue him, and cleue vnto him. As for that prophet or dreamer, he shall dye: because he hath spoken to turne you away from the LORD your God (which broughte you out of the lande of Egypte, and deliuered you from the house of bondage) to thrust the out of the way, which the LORD thy God commaunded the to walke in, and so shalt thou put away the euill from the.

If thy brother, the sonne of thy mother, or thine awne sonne, or thy daughter, or thy wyfe in thy bosome, or thy frende which is vnto the as thine owne soule, enseye the secretly, and saye: Let vs go and serue other goddes (whom thou knowest not, nor yet thy father) which are amonge the nations round aboute you, whether they be nye vnto the or farre from the, from the one ende of the earth vnto the other: consente not vnto him, and hearken not vnto him. Thine eye also shalt thou not pity him, and thou shalt haue no compassion vpon him, nor kepe him secrete, but shalt cause him to be slayne: thine hande shalt be first vpon him, to cause him to be slayne, and then the handes of all the people. He shall be stoned to death, because he went aboute to thrust the away from the LORD thy God, which broughte the out of the lande of Egypte from the house of bondage: and all Israel maye heare, and feare him, and do no more such euill amonge you.

If thou hearest in any cite which the LORD thy God hath geuen the to dwell in, that it is sayde: There are certayne men, the children of Belial, gone out from amonge you, and haue disceaued the inhabitants of the cite, and sayde: let vs go, and serue other goddes, whom ye knowe not. Then shalt thou seeke, make search, and enquire diligently.

And yf it be founde of a truth, that it is so in dede, and such abheminacion is wrought amonge you, then shalt thou smyte the indwellers of the same cite and their catell, with the edge of the swerde, and damne the cite with all that is therein: and all the spoyle therof shalt thou gather together in the myddes of the stretes of it, and burne with fyre, both the cite and all the spoyle therof together vnto the LORD thy God, that it maye lye vpon a heape for ever, and neuer be buryed any more. And let nothinge of the damned thinge cleue vnto thy hande, that the LORD maye be turned from the indignacion of his wrath, and graunte the mercy, and haue compassion on the, and multiplie the (as he hath sworne vnto thy fathers) because thou hast hearkened vnto the voyce of the LORD thy God, to kepe all his commaundementes, which I commaunde the this daye, so that thou doest the thinge which is righte in the sighte of the LORD thy God.

The XIII. Chapter.

Ye are the children of the LORD your God, but not your selues therefore, and make you no baldnesse betwene your eyes ouer any deed. For thou art an holy people vnto the LORD thy God. And the LORD hath chosen the to be his awne peculiar people, from amonge all the nations that are vpon the earth.

Thou shalt eate no abhominacion. These are the bestes which ye shall eate: Oxen, shepe, Goates, Herts, Kodes, Bugles, wyld goate, Unicorne, Origen, and Camelion. And every best that denyeth his clawe, and cheweth cudd, shall ye eate. Nevertheless thise shall ye not eate of them that chewe cudd, and denye the hofte in to two clawes: The Camell, the haye, and the conye, for though they chewe cudd, yet denye they not the hofte, therefore shall they be vncleane vnto you. The swyne, though he denye the hofte, yet cheweth he not cudd, he shall be vncleane vnto you: ye shall not eate of the flesh of the, and their deed carcases shall ye not touche.

This is it that ye shall eate of all that is in the waters: All that hath fynes and scales, shall ye eate. But what so ever hath no fynes nor scales, that shall ye not eate, for it is vncleane vnto you.

Eate of all cleane fowles. But these are they, wherof ye shall not eate: The Eagle, the Goshawk, the Cormorant, the Itron, the Vulture, the Rytte with his kynde, and all Ravens in their kynde, the Estriche, the Tighthe

crowe, the Coo, the Sparrow hawk with his kynde, the litle Oule, the greate Oule, the Duck, the Byttre, the Swanne, the Pellicane, the Pye, the Stork, the Heron, the Jaye with his kynde, the Lapwinge, the Swallowe: And all fowles that crepe, shall be vncleane vnto you, and ye shall not eate them.

Ye shall eate of nothinge that dyeth alone: thou mayest geue it vnto a stranger with in thy gates, that he eate it, or sell it to a stranger. For thou art an holy people vnto the LORD thy God. Thou shalt not seeth a kydd, whyle it yet sucketh his mother.

Thou shalt separate out the tithes all the increase of thy seide, and cometh out of thy felde every yere: and shalt eate it before the LORD thy God (in the place which he choiceth, and his name maye dwell there) namely of thy oxen, of thy wyne, of thy oyle, and of thy shepe, and thou mayest lerne to feare the LORD thy God, all thy life longe.

But yf the waye be to much for thee, and the place, which the LORD thy God hath chosen to set his name there, be to farre from the: then thou canst not carry it that the LORD thy God hath blessed the withall, then geue it for money, and take money in thine hande, and go vnto the place which the LORD thy God hath chosen, and geue the money for all that thy soule desireth, whether it be oxen, shepe, wyne, stronge drynke, or for what so ever thy soule desireth, and eate there before the LORD thy God, and be merry, thou and thine household, and the Leuite that is within thy gates. Thou shalt not forsake him, for he hath no porcion nor inheritance with the.

In the thirde yere shalt thou brynge forth all the riches of thine increase of the same yere, and shalt laye it within thy gates. The shall the Leuite (which hath no porcion nor inheritance with the) and the stranger, and the fatherlesse, and the wedowe, which are within thy gates, come and eate, and fyll them selues, that the LORD thy God maye blesse the in all the workes of thy handes which thou doest.

The XV. Chapter.

In the senyth yere shalt thou make a Fre yere. This is the maner of the Fre yere. The so ever ledest oughte with his hande vnto his neighbour, shall not requyre it of his neighbour or his brother: for it is called the Fre yere vnto the LORD. Of a stranger mayest thou requyre it: but vnto him that is thy brother, shalt

thou remytte it. There shall be no begger amonge you: for the LORD shall blesse y in the lode which the LORD & God shall geue y to inheritaunce to take it in possession, one ly y thou herke vnto the voyce of the LORD & God, & kepe all these commaundementes which I commaunde the this daye, that thou maiest do thereafter. For the LORD & God shall blesse the, as he hath promysed the. The shalt thou lende vnto many nacions, & shalt borowe of noman. Thou shalt raigne ouer many nacions, & noman shall reigne ouer y.

When one of thy brethren is waxed poore in any cite within thy londe, which y LORD & God shall geue y, thou shalt not harden thine hert, ner withdrawe thine hande from thy poore brother: but shalt open thine hande vnto him, and lende him, accordinge as he hath nede.

Beware, that there be not a poynte of Belial in thine hert, that thou woldest saye: The seventh yeare, the yeare of freedome is at hande. For yf thou lokest not freely vpon thy poore brother, and geuest him nothinge then shall he crye ouer the vnto the LORD, and it shall be synne vnto the. But thou shalt geue him, and let it not greue thine hert that thou geuest him. For because of it, shall the LORD thy God blesse the in all thy workes, and in all that thou puttest thine hande vnto. The londe shall neuer be with out poore, therfore commaunde I the and saye, that thou open thine hande vnto thy brother, which is neady and poore in thy londe.

If thy brother as hebrue or hebruesse be solde vnto the, he shall serue the sixe yeare, in the seventh yeare shalt thou let him go fre. And whā thou deliuerest him fre, thou shalt not let him go from the empye, but shalt geue him of thy shepe, of thy corne, and of y wyne, so that thou geue him of that, which the LORD thy God hath blessed the with all. And remember that thou also wast a seruante in the lode of Egypte, and how that the LORD thy God deliuered the, therfore commaunde I the this thinge to daye.

C But yf he saye vnto the: I wyll not go out awaye from the, for I loue y and thine house (in so much as he is well at ease with the) then take a borkyn, and bore him thorrow his eare to the dore, and let him be thy seruante for ever. And with thy mayde shalt thou do likewise. And let it not seme greuous vnto the, to let him go fre from the (for he hath serued the sixe yeares as a dubble byred seruante) then shall the LORD thy

God blesse the in all that thou doest.

All the first borne that come of thine oxen and shepe, y are males, shalt thou halowe vnto the LORD thy God. Thou shalt not plowe with the first borne of thine oxen, and shalt not clyppe the first borne of thy shepe. Before the LORD thy God shalt thou eat the every yeare, in the place that the LORD thy God hath chosen, thou and thine household.

But yf it haue a deformyte, so that it is lame or blynde, or hath any other euell blemish, thou shalt not offre it vnto y LORD thy God, but shalt eat it within thine awne gates: whether thou be vncleane or cleane, as the Roe and Zert. Onely se that thou eate not of the bloude therof, but poure it out as water vpon the grounde.

The XVI. Chapter.

Yserue the moneth Abib, y thou of fre Easter vnto the LORD thy God: for in the moneth Abib the LORD thy God broughte y out of Egypte by night. And for the Easter vnto y LORD thy God, thou shalt offre oxen & shepe, in y place which y LORD shall chose, y his name maye dwell there. Thou shalt eate no leued bled in y feast. Seven dayes shalt thou eate the vneleued bled of thy tribulacion. For with sorowfull haist camest thou out of the londe of Egypte, that thou mayest remember the daye of thy departinge out of y londe of Egypte, all y life longe. In seven dayes shall there no leued bled be sene within all thy coastes: & of the flesch that is offred y first daye at euen, there shall nothinge be lefte ouer night vntill the mornynge.

Thou mayest not offre Easter w in any of thy gates, which the LORD thy God hath geuen the: but in the place which the LORD thy God hath chosen, that his name maye dwell there, there shalt thou offre this Easter, at euen when the Sonne is gone downe, euen in the same season that thou camest out of Egypte: and thou shalt dighe it, and eate it in the place that the LORD thy God hath chosen, and then turne the on the morowe, & go home in to thy tent. Sixe dayes shalt thou eate vneleued bled, and on the seventh daye is the gatheringe together of the LORD thy God. Thou shalt do no worke therein.

Seven weekes shalt thou nombre vnto y, and begynne to nombre when the syckle be gynneth in the come, and thou shalt kepe the. Feast of weekes vnto the LORD thy God, that thou geue a frewill offeringe of thine hande, accordinge as the LORD thy

God hath blessed the, and shalt reioyse before the LORD thy God, thou and thy sonne, thy daughter, thy seruante, thy mayde, and the Lewite that is within thy gates, y stranger, the fatherlesse, and the wedowe, that are amonge you, in the place which y LORD thy God hath chosen, that his name maye dwell there. And remember, y thou wast a seruante in Egypte, so that thou feare and do these ordynaunces.

The feast of Tabernacles shalt thou kepe seven dayes, when thou hast gathered in the frutes of thy barne & of thy wyne presse, and thou shalt reioyse in thy feast, thou and thy sonne, thy daughter, thy seruante, thy mayde, the Lewite, the stranger, the fatherlesse, and the wedowe that are within y gates. Seven dayes shalt thou kepe y feast vnto the LORD thy God, in the place that he hath chosen. For the LORD thy God shall blesse the in all thy frutes and in all the workes of thine handes. Therfore shalt thou be glad.

The tymes in the yeare shall all thy males appeare before the LORD thy God (in the place that he shall chose) namely, in the feast of vneleued bled, in the feast of weekes, and in the feast of Tabernacles. He shall not appeare empye before the LORD, but every one after the giste of his hande, accordinge to the blessinge that the LORD thy God hath geuen the.

The XVII. Chapter.

Ydges & officers shalt thou ordeyne within all y gates, which y LORD thy God geueth the amonge thy trybes, y they maye iudge the people with righteous iudgment. Thou shalt not wrest the lawe. Thou shalt knowe no personne also, ner take giftes. For giftes blynde the eyes of y wyse, & peruerse y righteous causes. Let what righte is, y shalt thou followe, that thou mayest lyue & possesse the londe, which the LORD thy God shall geue the.

Thou shalt plante no grove (of what so ever trees it be) nye vnto the altare of the LORD thy God, which thou makest the. Thou shalt set the vp no piler, which y LORD thy God hatherh. Thou shalt offre vnto the LORD thy God no ore or shepe, that hath a blemish or any euell favourednesse on it: for that is abhominacion vnto the LORD thy God.

Yf there be founde amonge you (within any of thy gates which the LORD thy God shall geue y) a man or woman, that worketh wickednesse in y sighte of the LORD thy

God, so that he transgresseth his conuenance and goeth, and serueth other goddes, & worshippeth them, whether it be Sone or Moire, or any of the hocste of heauen, which I haue not commaunded, and it is tolde the, & thou hearest of it, then shalt thou make diligent search therfore. And yf thou fyndest that it is so of a trouth, that such abhominacion is wroughte in Israel, then shalt thou brynge forth the same man or y same womā (which haue done such euell vnto thy gates and shalt stone them to death. At the mouth of two or thre witnesses shall he dye, that is worthy of death. At the mouth of one witness shall he not dye. The handes of the witnesses shall be the first to kyll him, and the y handes of all the people, that thou mayest put awaye the euell from the.

If a matter be to harde for the in iudgment betwixte bloude and bloude, betwixte plee and plee, betwixte stroke and stroke, and yf there be matters of stryfe within thy gates: then shalt thou ryse, and go vp vnto y place that y LORD thy God hath chosen: and shalt come to the prestes the Lewites, & to the iudge which shall be at that tyme, and shalt axe. They shall shewe the how to iudge, and thou shalt do thereafter, as they saye vnto the, in y place which the LORD hath chosen: and thou shalt take heed that thou do accordinge vnto all y they teach the. Accordinge to the lawe y they teach the, & after the iudgment that they tell y, shalt thou do: so that thou turne not asyde from y same, nerther to the righte hande ner to the left.

And yf any man deale presumptuously, so that he herteneth not vnto the prest (which stoneth to do seruice vnto the LORD thy God) or to the iudge, the same shall dye: and thou shalt put awaye the euell from Israel, that all y people maye heare, and feare, and be nomore presumptuous.

When thou art come in to y londe which the LORD thy God shall geue the, & takest it in possession, and dwellest therein, and shalt saie: I wil set a kinge ouer me, as all the nacions haue aboute me, the shalt thou set him to be kinge ouer the, whom the LORD thy God shall chose.

One of thy brethren shalt thou sette to be kinge ouer the. Thou mayest not set a stranger ouer the, which is not thy brother. Onely let him not haue many hoises, y he brynge not y people againe in to Egypte thorrow y multitude of hoises, for as much as y LORD hath sayde vnto you, that from hence forth ye shulde come nomore this waye agayne.

Le. 11. a
Re. 10. a
2. a. b

He shall not have many wyues also, that his hert be not turned awaye. Neither shall he gather him syluer and golde to moch.

Le. 11. b

And whan he is set vpon the seate of his Kingdome, he shall take of the prestes the Levites this seconde lawe, and cause it be wyrtten in a boke, and that shall he have by him, and he shall rede them all the dayes of his life, that he maye lerne to feare. The LORD his God, to kepe all the wordes of this lawe, all these ordinaunces, so that he do ther-after. He shall not lifte up his herte aboue his brechren, and shall not turne asyde from the commaundement, nether to the right hander to the left, that he maye prologe his dayes in his Kingdome, he and his children in Israel.

The XVIII. Chapter.

Num. 18. c
Deu. 10. b
2. b. 14. c
12. c. 4. d

The prestes, the Levites, all the trybe of Lem shall have no parre ner enheritaunce in Israel. The offerynges of the LORD and his enheritaunce shall they eate. Therfore shall they have no inheritaunce amonge their brechren, because the LORD is their enheritaunce, as he hath saide vnto the. This shalbe the prestes dutye of the people, and of the shepe, wherher it be ore or shepe, so that they gene vnto the prest the shulder and both the chetes, and the brest. And the first frutes of chy come, of chy wyne and of chy oyle, and the first of chy shepe sheringe. For the LORD thy God hath chosen him out of all thy trybes, to stonde and mynys-ter in the name of the LORD, he and his sonnes all the dayes of their life.

Num. 8. b
1. a. d. 2. a

If a Levite come out of eny of thy gates or out of eny place of all Israel, where he is a guest, and cometh with all the desyre of his soule (vnto the place which the LORD hath chosen) to mynister in the name of the LORD his God, like as all his brechren the Levites, which stonde there before the LORD, the shall he have like porcion of meate with the other: besydes that which he hath of the solde good of his fathers.

Leu. 19. a
and 20. d
Deut. 12. d
and 17. b
4. Re. 21. a
1. c. 7. a
and 19. a

Whan thou comest into the lande which the LORD thy God shall geue thee, thou shalt not lerne to do the abominacions of these nations, that there be not founde amonge you, that make his sonne or daughter go thorow the fyre, or a prophecier, or a choser out of dayes, or that regardeth the soules cryenge, or a witch, or a conurter, or soychsayer, or an expounder of tokens, or that doeth any thinge of the deed.

For who so ever doth soch, is abhominacion vnto the LORD: and because of soch ab-

ominacions doth the LORD thy God brynge the out before the. But thou shalt be perfect with the LORD thy God. For these nations whom thou shalt conquer, whom the LORD thy God hath geuen thee, herten to the chosers out of dayes, and to the soychsayers: but so shalt thou do vnto the LORD thy God.

A prophecier, like vnto me, shall the LORD thy God raise the vp even out of the, and from amonge thy brechren, vnto him shall ye hearken, accordinge as thou desyrest before the LORD thy God in Horeb, (in the daye of gatheringe together) and saydest: Let me heare the voyce of the LORD my God nomore, and se nomore this greates fyre, that I dye not. And the LORD saide vnto me: They have well spoken. I wil raise them up a prophecier from amonge their brechren like vnto the, and wil put my wordes in his mouth, and he shall speake vnto them all that I shall commaunde him. And who so ever wil not hearken vnto my wordes, which he shall speake in my name, of him wil I requyre it.

But if a prophecier presume to speake ought in my name, which I have not commaunded him to speake: and he that speaketh in the name of other goddes, the same prophecier shall dye. But if thou saye in thine hert: How can I knowe what wordes the LORD hath not spoken? Even whan the prophecier speaketh in the name of the LORD, and the thinge followeth not, and cometh not to passe, the same is the worde, the LORD hath not spoken. The prophecier hath spoken it presumptuously, therfore be not afrayed of him.

The XIX. Chapter.

Whan the LORD thy God shall have roced out the nations, whose lande the LORD thy God shall geue thee, so that thou hast conquered them, and dwellest in their cities and houses, thou shalt appoynte the out thre cities in the myddes of the lande. The LORD thy God shall geue thee to possesse. Thou shalt prepare the waye, and parte the coastes of the lande (which the LORD thy God shall denyde out vnto the) in thre partes, that whosoever hath committed a slaughter, maye flye thither. And this shalbe the cause, that whosoever hath committed a slaughter maye flye thither, and lyve.

If any man smyte his neighboure in awarres, and hath not hated him in tyme passed (as whan a man goeth vnto the web with his neighbour to hew downe tymber, and hertneth his hande to the axe to hew downe the web, and the yron slippeth from

the helme, and byteth his neighbour, that he dyeth) the same shall flye into one of these cities, that he maye lyve, lest the avenger of bloude followe after the deedlyer, why he hit him is whore, and overtake him, why he hit him is so farre, and slaye him, where as yet no cause of death is in hi, for so moch as he hated him not in tyme passed. Therfore commaunde I the, that thou appoynte out thre cities.

And whan the LORD thy God enlargeth thy borders, as he hath swome vnto thy fathers, and geueth thee all the lande which he promysed thy fathers to geue (so that thou kepe all these commaundementes, and do the LORD thy God, and walke in his wayes all the longe of thy lande) thou adde yet thre cities vnto these thre, that innocent bloude be not shed in thy lande (which the LORD thy God geueth thee to enheritaunce) and so bloude come vpon the.

But if any man beare hate agaynst his neighbour, and layeth waite for him, and ryseh agaynst him, and smyter him that he dye, and flyeth into one of these cities, then shall the Elders of the same cite sende thither, and cause him to be ferched from thence, and delyver him into the handes of the avenger of bloude, that he maye dye: thine eye shall not pitie him, and the gyltye bloude shall thou put awaye fro Israel, that thou mayest prospere.

Thou shalt not remove thy neighbour's marke, which they of olde tyme have set in thine enheritaunce, that thou enheriteest in the lande, which the LORD thy God hath geuen thee to possesse it.

One witnesse shall not stonde vp alone agaynst a man, over eny trespase or synne, what maner of synne so ever it be, the a man can do, but in the mouth of two or thre witnesses shall every matter be stablished.

But if an unrighteous wytnesse stonde up agaynst any man, to testifie eny trespase vpon him, then shall both the men that stryue together, stonde before the LORD, before the prestes and Judges, which shall be at the same tyme. And the iudges shall make diligent inquisition: and if the witnesse be founde false, and hath geue false witness agaynst his brother, then shall ye do vnto him, men as he thoughte to do vnto his brother: that thou mayest put awaye the euill from the, that other maye heare and feare, and take nomore vpon them to do soch wicked poyntes amonge you. Thine eye shall

not pitie him. Soule for soule, eye for eye, to the for the, hande for hande, foote for foote. Exod. 21. d
Leu. 24. d
Math. 5. c

The XX. Chapter.

Whan thou goest out to battayll agaynst thine enemies, and seyst horses and charrettes of the people more then thou, be not afrayed of them: for the LORD thy God which brought thee out of the lande of Egypte, is with thee. Now what ye are come nye vnto the battayll, the prest shall steppe forth, and speake to the people, and saye vnto the: Heare Israel: Ye go this daye into the battayll agaynst your enemies, let not your herte faynte, feare not, be not afrayed, ner a drede of them. For the LORD your God goeth with you, to fyghte for you agaynst your enemies, the he maye save you.

Deut. 1. c
Num. 14. d
1. Mac. 4. a
Deu. 20. e

And the captaynes shall speake to the people, and saye: Who so hath buyded a new house, and hath not dedicate it, let him go, and byde in his house, that he dye not in the battayll, and another dedicate it. Who so hath planted a vnyarde, and hath not yet made it comen, lett him go, and byde at home, that he dye not in the battayll, and another make it comen. Who so hath spoused a wyfe, and hath not yet brought her home, lett him go, and byde at home, the he die not in the battayll, and another brynge her home.

1. Mac. 1. g

Deu. 24. a

And the captaynes shall speake further vnto the people, and saye: He that feareth and hath a faynte hert, lett him go, and byde at home, that he make not his brechrens herte fainte also, like as his hert is. And whan the captaynes have made an ende of speakinge vnto the people, they shall set the rulers of the hoost before the people in the forefront.

1. ludic. 7. a

Whan thou comest nye vnto a cite to fight agaynst it, thou shalt offere them peace. If they answer the peaceably, and open vnto the, then shall all the people that is founde therein, be tributaries vnto the, and serue thee. But if they wil not deale peaceably with the, and wyll warre with the, then besege it: and whan the LORD thy God delyvereth it into thy hande, thou shalt smyte all the males that are therein, with the edge of the swerde: save the women and the children. As for the cattell, and all that is in the cite, and all the spoyle, thou shalt take them vnto thy selfe, and eate the spoyle of thine enemies, which the LORD thy God hath geuen thee. Thus shalt thou do vnto all the cities, that are very farre from the, and are not of the cities of these nations.

Num. 21. e
Deut. 20. e

1. Josu. 8. a
and 11. c

But in the cities of these nations, which

^{Deut. 21. 2} the LORDE thy God shall gene the to inheri-
^{Le. 19. 2} tance, thou shalt leave nothinge alyne that
^{Deut. 10. 2} hath brech, but shalt utterly destroye the, na-
^{Deut. 7. 2} mely the Hethites, Amorites, Cananites,
 Phereites, Hewites, z Jebusites, as the LOR-
 DE thy God hath commaunded the, & they
 teache you not to do all & abhominacions,
 which they do vnto their goddes, z so ye to
 synne agaynst the LORDE your God.

Whan thou must lye a longe season be-
 fore a cite, agaynst the which thou makest war-
 re to take it, thou shalt not destroye & trees
 therof that thou woldest hew them downe
 wth the axe, for thou mayest eate therof: and
 therfore shalt thou not hew them downe. For
 it is but woodd vpon the felde, and no man,
 and can not come z be bulwokes agaynst
 the. But the trees which thou knowest & me
 eate not of, those shalt thou destroye, and ro-
 te out, and make bulwokes therof, agaynst
 the cite that warreth with the, tyll thou ha-
 ue overcome it.

The XXI. Chapter.

Whan there is one slayne founde in &
 londe which & LORDE & God shall
 geue & to possesse it, z lyeth in & fel-
 de, z it is not knowne who hath slaine him,
 then shal thy Elders z iudges go forth, and
 meet from the slayne vnto the cities that lye
 rounde aboute. Loke which cite is the nexte,
 & Elders of the same shal take a yonge cowe,
 which hath not bene laboured, ner hath
 drawe in the yocke, z they shal brynge her in
 to a valley, where as is necher earinge nor
 sowinge, and strike of hir heade there in the
 valley.

Then shal the prestes & children of Levi
 come forth. (For the LORDE thy God hath
 chosen them, to serue him, and to praye his
 name: and at their mouth shal all ples and
 strypes be tryed.) And all the Elders of the
 same cite shal come forth vnto the slayne, z

Wash their handes ouer & yonge cowe, who
 se heade is stricken of in the valley, and shal
 answere and saie: Oure handes haue not shed
 this bloude, nether haue oure eyes sene it. Be-
 mercifull (O LORDE) vnto thy people of Is-
 rael, wh^o thou hast deliuered, & laye no in-
 nocent bloude vnto thy people of Israels
 charge: then shal they be reconcyled from
 the bloude. Thus shalt thou put awaye the
 innocent bloude from the, in that thou doest
 the thinge whis is righte in the sighte of &
 LORDE.

Whan thou goest forth to warre agaynst
 thine enemies, z the LORDE thy God deliue-
 reth them in to thine handes, so that thou

carriest awaye their prisoners, and seist
 ge the captyues a bewtyfull woman, z ha-
 uen a desyre vnto her to take her to thy wyfe,
 brynge her home to thine house, and let her
 shawe hir heade, and pare hir nayles, and
 put of hir clothes that she was taken pri-
 soner in, and let her sit in thine house, and wor-
 ne for hir father and mother a moneth longe
 after that lye with her, and marry her, and
 let her be thy wyfe. But yf thou haue no se-
 uoure vnto her, then shalt thou let her go
 whither she wyll, and not to sell her, ner to
 make chensauce of her, because thou hast
 dishonoured her.

If a man haue two wyues, one that he
 loueth, and one that he hateth, and they be-
 re him children, both the beloued and the ha-
 ted, so that the first borne be his that is ha-
 ted, and the tyme cometh that he dealeth
 out the inheritance vnto his children, then
 can he not make the sonne of & beloued first
 borne before the first borne sonne of the ha-
 ted, but he shall knowe the sonne of the ha-
 ted for & first sonne, so that he geue him du-
 ble of all that is at hande: for the same is &
 begynnynge of his strength, z the firstborn
 righte is his.

If any man haue a stubborne and diso-
 bedient sonne, which herkeneth not vnto the
 voyce of his father, and mother, and when
 they teach him nurture, wyll not folow
 them, then shall his father and mother ca-
 le him, and brynge him to & Elders of their
 cite, and to the gate of the same place, and
 saie vnto the Elders of the cite: This our
 sonne is stobborne and disobediēt, and her-
 keneth not vnto oure voyce, and is a yote
 and a diontarde. Then shal all the men of &
 same cite stone him to death: and thus shalt
 thou put awaye the euell frō the, that all Is-
 rael maye heare and feare.

If a man haue commytted a synne & is
 worthy of death, and is put to death, so that
 he is hanged on tre, then shal not his bodye
 mayne all night on tre, but thou shalt burye
 him the same daye. (For cursed is he of God
 that is hanged) that thou desyle not thy lon-
 de, which the LORDE thy God geueth the to
 inheritance.

The XXII. Chapter.

If thou se thy brothers ore or shepe,
 go astray, thou shalt not withhold
 thy selfe from them, but shalt bryng
 the agayne vnto & brother. But yf & brother
 be not nye vnto the, z thou knowest him not,
 then shalt thou take the into thine house, &

they maye be to the, tyll & brother are after
 them, z then deliuer him the agayne. In li-
 te manner shalt thou do with his Ass, & his
 rayment, z with every lost thinge of & bro-
 ther, which he hath lost, z thou hast founde
 it: thou mayest not with drawe thy selfe.

If thou se thy brothers ore or Ass fallen
 downe by the waye, thou shalt not wth drawe
 thy selfe from him, but shalt helpe him vp.

A woman shall not reere & which per-
 ceiveth to a man, nether shal a man put on
 womans rayment. For who so ener doth soch,
 is abhominacion vnto & LORDE & God.

If thou chaunce vpon a byrdes nest by &
 waye in a tre, or on the grounde, with yonge
 & wth egges, and the dame syttinge vpon
 the yonge or vpon the egges, thou shalt not
 take the dame with the yonge, but shalt let
 the dame flye, and take the yonge, that thou
 mayest prosper and lye longe.

Whan thou buydest a new house, make
 a battlement aboute thy rose, that thou la-
 de not bloude vpon thine house, yf any man
 fall therof.

Thou shalt not sowe thy vynyarde with
 dyuerse seedes, that thou halowe not to the
 falloferynge the seide which thou hast sowe-
 ne, with the increase of the vynyarde.

Thou shalt not plowe with an ore and
 an Ass together at one tyme.

Thou shalt not weere a garment, & is mix-
 te with wollen and linnen together.

Thou shalt make gardes vpon the fou-
 re quarters of thy garment, wherewith thou
 couerest thy selfe.

If a man take a wyfe, and hate her whan
 he hath lye with her, and layeth eny sha-
 mefull thinge vnto hir charge, and bryngeth
 vp an euell name vpon her, and sayeth: I co-
 reth this wyfe, z whan I cameto her, I founde
 her not a mayde. Then shal the father and
 mother of the damsell take her, and brynge
 forth the tokens of the damells virginite
 before the Elders of the cite, even vnto the
 gate. And & damells father shal saie vnto &
 Elders: I gaue this man my daughter to
 wyfe, now hateth he her, and layeth a sha-
 mefull thinge to hir charge, and sayeth: I
 founde not thy daughter a mayde. And lo,
 these are the tokens of my daughters virgi-
 nite. And they shal spiede out the clothe be-
 fore the Elders of the cite. So shal the El-
 ders of the cite take that man, and chastice
 him, and put a penance vpon him of an
 hundred cycles of syluer, and geue the sa-
 me vnto the father of the damsell, because
 he hath brought vp an euell name of a may-

de in Israel, and he shall haue her to wyfe, so
 & he maye not forsake her all his life longe.
 But yf it be of a truely, that the damsell is
 not founde a virgin, the shal she be brought
 forth vnto the doore of hir fathers house, and
 the me of the cite shal stone her to death, & be-
 cause she hath wrought folly in Israel, and
 played the whore in hir fathers house. And
 so shalt thou put awaye the euell from the.

If a man be founde lienge with a womā
 that hath a married husbande, they shal dye
 both the man, z the womā that he hath lien
 withall. And so shalt thou put awaye euell
 from Israel.

If a mayde be handfasted to any man, z
 another man getteth her in the cite, z lyeth
 with her, ye shal brynge them both out vnto
 the gate of the cite, and stone them both, &
 they dye. The damsell, because she cryed not,
 beyng in the cite. The man, because he hath
 brought his neighbours wyfe to shame. And
 thou shalt put awaye the euell from the.

But yf a man get an handfasted damsell
 vpon the felde, and take her, and lye wth her,
 then the man that laye with her, shal dye a-
 lone, and vnto the damsell thou shalt do no-
 thinge: for she hath done no synne worthy
 of death. It is like an yf a man rose agaynst
 his neighbour, and slawe him, even so is this
 also. For he founde her in the felde, and the
 handfasted damsell cryed, and there was no
 man to helpe her.

If a man fynde a mayde that is not hab-
 fested, and take her, and lye with her, and be
 founde, then shal he that laye with her, geue
 hir father fyfrie cycles of syluer, and shall
 haue her to wyfe, because he hath shamed
 her: he maye not forsake her all his life longe.

Tomā shal take his fathers wyfe, ner vn-
 couer his fathers couerynge.

The XXIII. Chapter.

Where shal none that hath his stones
 broken or & is gelded, come in to the
 cōgregation of the LORDE. There
 shal no whores childe also come in to the cō-
 gregation of & LORDE, no not after & tenth
 generaciō, but shal neuer come in to & cōgre-
 gaciō of & LORDE. The Ammonites z Moa-
 bites shal not come in to & cōgregation of &
 LORDE, no not after & tenth generation, but
 shall neuer come in, because they met you
 not wth bred z water in & waye, whā ye came
 out of Egypte. And besides &, they hired a-
 gaynst you Balaam & sonne of Beor, & inter-
 preter out of Mesopotamia, to curse &. But
 & LORDE & God woldenot heare Balaam,

Deut. 21. 2

Leui. 24. 10

Exo. 22. 10

Leui. 24. 10

Deut. 21. 2

Num. 24. 10

Isa. 24. 10

and turned the curse to a blessing vnto the because the LORDE & God loved the. Thou shalt wyssh him nether prosperite ner healtch all thy life longe for ever. Thou shalt not abhorre an Edomite: for he is thy brother.

Gen. 25. c.

An Egyptian shalt thou not abhorre, for thou wast a stranger in his londe. The children whom they beget in the thirde generation, shall come in to the congregacion of & LORDE.

2. Co. 10. 2
1. p. 6. b

* Whā thou goest out to fighte agaynst thine enemies, kepe the from all wickednesse.

If there be eny man amonge you which is uncleane, so that eny thinge is chaunced to him by nyghte, the same shal go out of & hoost vntyll he haue bathed himselfe with water before euen: and whan the Sonne is gone downe, he shall come in to the hoost agayne.

And without the hoost thou shalt haue place to resorte vnto for necessarye, & thou shalt haue a shouell vnder the gyidle: and whan thou wilt set & downe without, thou shalt dygge therewith: and whan thou hast done thine easement, thou shalt couer that which is departed from the. For the LORDE thy God waltech in thine hooste, to deliuer the, and to geue thine enemies before the. Therfore shall thy hooste be holy, that he se no uncleane thinge in the, and so turne himselfe from the.

Thou shalt not deliuer vnto his master the seruante, which is escaped fro him vnto the. He shall dwell with the in the place that he choseth within eny of thy gates, for his wealth, and thou shalt not vex him.

Num. 35. b
Deut. 23. c
Mich. 1. b

There shall be no whore amonge & daughters of Israel, nether whorkeper amonge the sonnes of Israel. * Thou shalt not bringe & hyre of an whoore ner the puce of a dogg in to the house of the LORDE & God for eny maner of vowe: for they both are abhominacion vnto the LORDE thy God.

Exo. 22. c
Leuit. 19. f
2. 1. d. 5. a

Thou shalt occupye no vsury vnto & brother, nether with money, ner with fode, ner with eny maner thinge that vsury maye be used withall. (Vnto a stranger thou maiest lende vnto vsury, but not vnto thy brother) & the LORDE thy God maye blesse the in all & thou takest in hāde, in the lōde whither thou comest in to possesse it.

Num. 30. a
Eccl. 5. a
Baruc. 5. e
Act. 5. a

Whan thou makest a vowe vnto & LORDE & God, to shalt not be slacke to performe it: for the LORDE thy God shal requyre it of the, and it shal be synne vnto the. If thou leave vowing, then is it no synne vnto the. But that which is proceeded out of & lyp-

pes shalt thou kepe, and do thereafter, accordinge as thou hast vowed vnto the LORDE of a freewyll, which thou hast spoken wth thy mouth.

Whan thou goest in to thy negheours myarde, thou mayest eate of the grapes accordinge to thy desyre, tyll thou haue ynough. But thou shalt put none in to thy vessel.

* Whan thou goest in thy negheours vinefelde, thou mayest plucke the eares with thine hande, but with a syccle mayest thou not reape therein.

The XXIII. Chapter.

Whan a man taketh a wife, and marrieth her, and she findech no fauoure in his eyes because of eny vncleannesse, the shal he wyte a byll of denoimēt, and geue it her in hir hāde, and sende her out of his house. If whan she is gone out of his house, she go, and be another mans wyfe, and the same seconde man hate her also, & wyte a byll of denoimēt, and geue it her in hir hande, and sende her out of his house. Or if the same seconde man dye, which tooke her to wife, then hir first husbāde that put hir awaie, maie not take hir againe to be his wife, in so moch as she is defyled, for that is abhominacion before the LORDE: that thou make not the lōde to synne, which the LORDE thy God hath geuen the to enheritance.

Whan a man hath newly taken a wyfe, he shall not go anwarre fare, nether shall he be charged withall. He shal be fre in his house one yeare longe, that he maye be merry wth his wife which he hath taken.

Thou shalt not take & nethermost and vppermost myffone to pledge, for he hat set & his lynnyng to pledge.

If eny man be founde that stealeth one of his brethren, from amonge the childre of Israel, and setteth him to pledge, or selleth him soch a thefe shal dye, that thou maiest put a waye the euill from the.

Kepe the from the plage of leprosie, that thou observe diligently and do accordinge vnto all that the priestes the Leuites teach the, as I haue commanded them, & shal observe and do thereafter. Remember what the LORDE thy God byd vnto Miriam by the waye, whan ye were come out of Egypte.

If thou lendest & brother eny bette, thou shalt not go into his house, and take a pledge, but shalt stonde without: and he, to whō thou lendest, shal brynge out his pledge vnto the. But if it be a poore body, thou shalt not lye downe to slepe, with his pledge, but

shalt deliuer him his pledge agayne, whan the Sonne goeth downe, that he maye slepe in his awne rayment, and blesse the, so shall the same be reckned vnto the for righteounes before the LORDE thy God.

Thou shalt not withdraue the hyre of & nedye and poore amonge thy brethren, or stranger that is in thy lōde, or within thy gates, but shalt geue him his hyre the same daye, that the Sonne go not downe thereon, for so moch as he is nedye, and his life susteyned therewith: that he call not vpon the LORDE agaynst the, and it be synne vnto the.

The fathers shal not dye for the children, ner the childre for the fathers, but every one shal dye for his awne synne.

Thou shalt not wrest the righte of the stranger and of the fatherlesse. And if redowes rayment shalt thou not take to pledge: for thou shalt remembre, that thou wast a seruante in Egypte, and how that & LORDE thy God deliuered the from thence, therfore commaunde I the to do this.

Whan thou hast reaped downe thine harvest in the felde, and hast forgotten a shefe in the felde, thou shalt not turne agayne to fetch it, but it shal be for the stranger, & fatherlesse and the wedowe, that the LORDE thy God maye blesse the in all the workes of thy handes.

Whan thou hast plucked thine Olyue tree, thou shalt not plucke them vp cleane afterwarde: it shal be for the stranger, the fatherlesse and the wedowe. Whan thou hast gathered thy vynyarde, thou shalt not gather it vp cleane afterwarde: it shal be for the stranger, the fatherlesse and the wedowe. And thou shalt remembre, that thou wast a seruante in the lōde of Egypte: therfore commaunde I the to do this.

The XXV. Chapter.

Whan there is a stryfe betwene men, they shal be brought before & lawe and iudged: and the iudges shal iustifye the righteous, and condemne the vngodly. And if the vngodly haue deserued stryfes, the iudge shal commaunde to take him downe, and they shal beate him before him, accordinge to the measure and nombre of his trespass. Whan they haue geue him fortye stryfes, they shal beate him nomore, lest (if there be mo stryfes genen him) he be beate to moch, and thy brother be horrible before thine eyes.

Thou shalt not mosell the mouth of the ore, that treadeth out the come.

Whan brethren dwell together, and one of them dye without children, then shall not & wife of the dead take a straunge man with out, but hir kynsman shal go in vnto her, and take her to wyfe: and the first sonne that she beareth, shal be set vp after the name of his brother which is dead, that his name be not put out of Israel.

But if the man wyl not take his kynswoman, then shal his kynswoman go vp vnder the gate to the Elders, and saye: My kynsman refuseth to stire vp a name vnto his brother in Israel, and wyl not marie me. Then shal the Elders of the cite call him, and comen with him. If he stonde then and saye: I wyl not take her, then shal his kynswoman steppe forth vnto him before the Elders, and lowse a shue fro his fore, and spyt in his face, and shal ansivere, and saye: Thus shal it be done vnto every man, that wyl not builde his brothers house. And his name shal be called in Israel, the vnschodd house.

If two women stryue together, and the wyfe of one renne to, to deliuer hir husbāde from the hande of him that smyteth him, & put forth hir hande, and take him by the secretes, then shalt thou cut of hir hande, and thine eye shal not pitie her.

Thou shalt not haue in & bagg two manner of weightes, a greate and a small. Neither shalt thou haue in thine house dyuerse measures, a greate and a small. Thou shalt haue a perfecte and iust weighte, and a perfecte and iust measure, that thy life maye be longe in the lōde, which the LORDE & God shal geue the. For who so ener doth soch (yea all they that do euill) are abhominacion vnto the LORDE thy God. * Remembre what the Amalechites did vnto the by the waye, whā ye were departed out of Egypte, how they buckled with the by the waye, and smote thy hymnost, euen all that were feble, which came after the whan thou wast weerye and fainte, and they feared not God. Nowe ha the LORDE thy God bryngeth the, to rest fro all thine enemies rounde aboute in the lōde which the LORDE thy God geuech the for inheritance to possesse, then shalt thou put out the remembraunce of the Amalechites from vnder heauen. Forget not this.

Mat. 22
Luc. 20

Leuit. 19. a
Mich. 6. 1

Exo. 17. c

The XXVI. Chapter.

Whan thou comest into the lōde that the LORDE thy God shal geue the to inheritance, and enioyest it, and dwellest therein, thou shalt take of all

maner, first frutes of the londe, that come out of thy ground, which the LORD thy God geueth thee, and shalt put them in a maunde, and go vnto the place which the LORD thy God shal chose (if his name maye dwell there) and thou shalt come vnto the priest which shalbe at that tyme, and saye vnto him: I knowlege this daye vnto the LORD thy God, that I am come in to the londe, which the LORD swaue vnto oure fathers to geue vs. And the priest shal take the maunde out of thine hande, and set it downe before the altare of the LORD thy God.

Then shalt thou answer and saye before the LORD thy God: The Syrians wolde haue destroyed my father, which were downe in to Egypte, and was a straunger there with a small folke, and became there a nation great, mightie and full of people. But the Egyptians increased vs euell, and troubled vs, and layed an harde bondage vpon vs. Then cried we vnto the LORD, the God of oure fathers. And the LORD herde oure cryenge, and led us out of oure aduersite, labour, and oppressio, and brought vs out of Egypte with a mighty hande, and stretched out arme, and with greates terryblenesse thou hast brought us vnto this place, and hath geuen vs this londe, that floweth with mylke and hony. Therfore bringe I now the first frutes of the londe, which the LORD hath geuen vs. And thou shalt leaue them before the LORD thy God, and geue thanks before the LORD thy God, and reioyse ouer all the good, that the LORD thy God hath geuen thee, and thyne house: thou and the Leuite, and the straunger that is with thee.

When thou hast brought together all thy frutes of thine increase in the thirde yere, which is a yere of tithes, thou shalt geue it vnto the Leuite, to the straunger, to the fatherlesse, and to the wedowe, that they maye eate within thy gates, and be filled. And thou shalt saye before the LORD thy God: I haue brought that halowed is, out of my house, and haue geuen it vnto the Leuite, the straunger, the fatherlesse, and the wedowe, accordinge to all thy commaundement which thou hast comaunded me. I haue not transgressed thy commaundementes, ner forgotten them. I haue not eaten thereof in my house, ner taken awaye thereof in violence. I haue not geuen thereof vnto the deed. I haue bene obedient vnto the voyce of the LORD my God, and haue done all as he

hath commaunded me. Take downe from thy holy habitacion, from heauen, and blesse thy people of Israel, and the londe that thou hast geuen vs, as thou swarest vnto oure fathers, a londe that floweth with mylke and hony.

In the daye when the LORD thy God commaunded thee, to do accordinge vnto all these ordinances and lawes, that thou shuldest kepe them and do therafter with all thy heart and with all thy soule. The same daye maydest thou a promysse vnto the LORD, that he shulde be thy God, and thou wouldest walke in all his wayes, and kepe his ordinances, his commaundementes, and his lawes, and to hearken vnto his voyce. And the LORD promysed the vpon the same daye, that thou shuldest be his awne peculiar people, like as he hath sayde vnto the (so thou kepe all his commaundementes) and that he wolde make the hye in prayse name and honoure aboue all nations which he hath made. Thou mayest be an holy people vnto the LORD thy God, as he hath sayde vnto thee.

The XXVII. Chapter.

And Moses with the Elders of Israel commaunded the people, and sayde: Kepe all the commaundementes which I comaunde you this daye. And what time as ye go ouer Jordane, in to the londe, the LORD thy God shal geue thee, thou shalt set vp greates stones, and playster them with playster, and wyte vpon them all the wordes of this lawe: (when thou art come ouer) and thou mayest come in to the londe, which the LORD thy God shall geue thee, a londe that floweth with mylke and hony, as the LORD thy God of thy fathers hath promysed thee.

Now when ye go ouer Jordane, ye shall set vp these stones (whereof I comaunde you this daye) vpon mount Ebal, and playster them with playster: and there shalt thou buyde vnto the LORD thy God an altare of stone, whereupon thou shalt lifte no yron. Of whole stones shalt thou builde this altare vnto the LORD thy God, and offre burnt offerings thereon vnto the LORD thy God: and thou shalt offre heale offerings, and eate there, and reioyse before the LORD thy God: and vpon the stones thou shalt wyte all the wordes of this lawe manifestly and well.

And Moses with the prestes and Levites spake vnto all Israel, and sayde: Take heed and heare O Israel: This daye are thou become the people of the LORD thy God,

that thou mayest be obedient vnto the voyce of the LORD thy God, and do accordinge vnto all his commaundementes and ordinances, which I comaunde thee this daye.

And Moses charged the people the same daye, and sayde: These shal stonde vpon mount Gufim to blesse the people, when ye are gone ouer Jordane: Simeon, Levi, Iuda, Isachar, Joseph, and Ben Jamin. And these shal stonde vpon mount Ebal to curse: Ruben, Gad, Asser, Zabulon, Dan, and Nephthali. And the Levites shal begynne, and saye vnto every man of Israel, with a loude voyce:

Cursed be he, that maketh any carved ydole or molten ymage (an abhominacion of the LORD, a worke of the handes of yecraftesman) and putteth it in a secreete place. And all the people shal answer and saye, Amen.

Cursed be he, that curseth his father and mother. And all the people shal saye, Amen.

Cursed be he, that remoneth his neighbours mark. And all the people shal saye, Amen.

Cursed be he, that maketh a blynde man go out of his waye. And all the people shal saye, Amen.

Cursed be he, that wresteth the righte of the stranger, of the fatherlesse, and the wedowe. And all the people shal saye, Amen.

Cursed be he, that lyeth with his fathers wife, to vncover his fathers couerynge. And all the people shal saye, Amen.

Cursed be he, that lyeth with any maner beest. And all the people shal saye, Amen.

Cursed be he, that lyeth with his sister, which is the daughter of his father or of his mother. And all the people shal saye, Amen.

Cursed be he, that lyeth with his mother in lawe. And all the people shal saye, Amen.

Cursed be he that slayeth his neighbour secretly. And all the people shal saye, Amen.

Cursed be he, that receaueth giftes to slaye the soule of innocent bloude. And all the people shal saye, Amen.

Cursed be he, that conryneth not in all the wordes of this lawe, to do them. And all the people shal saye, Amen.

The XXVIII. Chapter.

And if thou shalt hearken vnto the voyce of the LORD thy God, to observe and do all his commaundementes which I comaunde thee this daye, then shall the LORD thy God set thee an hye aboue all nations vpon earth, and all these blessinges shal come vpon thee, and overtake thee, becau

se thou hast bene obedient vnto the voyce of the LORD thy God. Blessed shalt thou be in the towne, and blessed in the felde. Blessed shalt thou be the frute of thy body, the frute of thy ground, and the frute of thy cattell, and the frute of thine oren, and the frute of thy shepe. Blessed shalt thou be thy basket, and thy store. Blessed shalt thou be when thou goest in, and blessed when thou goest out. And thine enemies that rise vp agaynst thee, shal the LORD cause to be smytten before thy face. They shal come out agaynst the one waye, and flye before the seven wayes.

The LORD shal commaunde the blessinge to be with thee in thy cellers, and in all that thou takest in hande, and shal blesse thee in the londe that the LORD thy God hath geuen thee. The LORD shal set thee vp to be an holy people vnto himselfe (as he hath sworn vnto thee) if thou kepe the commaundementes of the LORD thy God: so that all nations vpon earth shal see, that thou art called after the name of the LORD: and they shal be afrayed of you. And the LORD shal make thee plenteous in goodes, in the frute of thy wombe, in the frute of thy cattell, and in the frute of thy ground, in the londe that the LORD swaue vnto thy fathers, to geue thee.

And the LORD shal open vnto thee his good treasure, euen the heauen, to giue raine vnto thy londe in due season, and to prosper all the workes of thine handes. And thou shalt lede vnto many nations, but thou shalt borowe of no man. And the LORD shal set thee before, and not behynde: and thou shalt be about only, and not benethe, if thou be obedient vnto the commaundementes of the LORD thy God, which I comaunde thee this daye to kepe and to do them: and if thou bowe not asyde from any of these wordes, which I comaunde thee this daye, either to the righte hande or to the lefte, thou wouldest walke after other goddes to serue them.

But if thou wylt not hearken vnto the voyce of the LORD thy God, to kepe and to do all his commaundementes and ordinances, which I comaunde thee this daye, then shall all these curses come vpon thee, and overtake thee. Cursed shalt thou be in the towne, and cursed in the felde: cursed shalt thy basket be, and thy store. Cursed shall be the frute of thy body, the frute of thy londe, the frute of thine oren, and the frute of thy shepe. Cursed shalt thou be when thou goest in, and cursed when thou goest out. The LORD shal sende in to thee, consuming, and

complayninge, and cursynge, in all that thou takest in hande to do, tyll he haue destroyed the & shortly broughte to the naughte, because of thy wicked inuencions, in that thou hast forsaken me.

C The LORDE shall make the pestylence to byde longe with the, tyll he haue consumed the out of the londe, in to the which thou comest to possesse it. The LORDE shall smyte the with swellynge, fevers, heate, burnynge, venoms, drowth, and palenesse, & shall persecute the, tyll he haue destroyed the.

Deu. 10. 6 Thy heauen, that is ouer thy heade, shalbe of brasse, and the earth vnder the, of yron. The LORDE shall geue thy londe dust for rayne, and asshes from heauen vpon the, vntill thou be broughte to naughte. The LORDE shall cause the be smytten before thine enemyes. Thou shalt come out one waye agaynst them, and seven wayes shalt thou flye before them, and shalt be scattered amonge all the kyngdomes vpon earth. Thy carcase shalbe meate vnto all maner foules of the ayre, and to all the beestes vpon earth, and there shalbe no man to fraye them awaye.

Rich. 3. b **1 Cor. 1. 6** The LORDE shall smyte the with & botches of Egypte, with the Emorodes, with scalle, and maungynesse, that thou shalt not be healed therof. The LORDE shall smyte the with madnesse, blyndnesse and dasyng of hert. And thou shalt grope at the noone daye, as & blynde gropeth in darknesse, and shalt not prospere in thy waye. And thou shalt suffre violence and wronge all thy lifelonge, & no man shal helpe & . Thou shalt sponse a wife, but another shal lye with her. **Deu. 20. 19** Thou shalt buyde an house, but another shall dwell therein. Thou shalt plante a vnyarde, but shalt not make it comen.

D Thine ore shalbe slayne before thine eyes, but thou shalt not eate therof. Thine asse shalbe violently taken awaye (even before & face) and shal not be restored & againe. Thy shepe shalbe geuen vnto thine enemies, and no man shal helpe the. Thy sonnes and thy daughters shalbe geuen vnto another nation, and thine eyes shal se it, and dase vpon them all the daye longe, and thy hande shal not be able to deliuer them. The frute of & londe and all & labour, shall a nacion eate, which thou knowest not: and thou shalt but onely be her that shalbe oppressed and suffre wronge, all the dayes of thy life. And thou shalt be cleane besyde thy selfe for the sighte, which thine eyes shal se.

The LORDE shall smyte the with a myseriuous botch in & knes & legges, so that thou canst not be healed, even from the sole of thy fote vnto the crowne of thy heade.

The LORDE shall brynge the and thy kynge (which thou hast set ouer the) vnto a nation, whom thou knowest not, nether thy fathers: and there shalt thou serue other goddes, even woodd and stone: and thou shalt go to waist, and become a byworde, & a laughing stocke amonge all nations, whither & LORDE hath caryed the.

Thou shalt cary out moch sode into & feld, and shalt gather but litle in: for the grefhoppers shal destroye it. Thou shalt plante vnyardes and dresse the, but thou shalt nether drynte of the wyne, ner gather of & grapes: for & wormes shal consume it. Thou shalt haue Olynetrees in all & coastes, but shalt not be anoynted with the oyle: for thyne Olive trees shalbe roted out. Thou shalt get sonnes and daughters, and yet not haue them: for they shal be caried awaye captiue. All thy trees and frutes of thy londe shal be marred with blastynge.

The straunger that is with &, shal dymme vp ouer the, and be allwaye aboue the but thou shalt come downe alowe, and lye euer beneath. He shal lende vnto the, but thou shalt not lende him. He shalbe before, but thou shalt be behynde.

And all these curses shall come vpon the, and folowe the, and ouertake &, tyll thou be destroyed, because thou hast not hearkened vnto the voyce of the LORDE & God, to kepe his commaundementes and ordinaunces, which he hath commaunded the. Therefore shalt thou be betokens and wonders vpon the, & vpon thy fode for euer, because thou hast not serued & LORDE thy God with a ioyfull and good hert, whan thou haddest abundaunce of all thinges. And therefore shalt thou serue thine enemye, which the LORDE shall sende vpon the, in hunger and thyrst, in nakednesse, and neede of all thinge: & he shal put a yocke of yron vpon thy necke, vntill he haue broughte the to naughte.

The LORDE shall brynge a nacion vpon the from farre, even from the ende of & worlde, as a flyenge Aegle: a people, whose spech thou canst not vnderstande, an hard favoured people, which regarde not the personne of the olde, ner haue compassion on the yonge. And they shal eate vp & frute of thy catell, & the frute of thy londe, tyll they haue destroyed the, and shall leaue the

thinge in corne, wyne, oyle, in the frute of & oren and shepe, vntill they haue broughte the to naughte: and shal laye sege vnto the & in all thy gates, tyll they cast downe thy hye and stronge walles, wherein thou trustest thorow out all thy londe. And thou shalt be beseged within all thy portes, thorow out all thy londe which the LORDE thy God hath geuen the.

Deu. 32. 10 Thou shalt eate the frute of thine awne body, the fleshy of thy sonnes and of thy daughters, which the LORDE & God hath geue the, in that straytnesse and sege, wherewith thine enemye shall besege the: so that it shal greue the man & afore hath lyned tenderly and in voluptuousnes amonge you, to lye vpon his brother and vpon his wife & lyeth in his bosome, and on the sonne that is left ouer of his sonnes, lest he shulde geue any of them of the fleshy of his children that he eateth, in as moch as there is no thinge left him in that straytnesse and sege, wherewith thine enemye shal besege & within all thy gates. And the woman that afore hath lyned so tenderly and voluptuously amonge you, that she durste not set the sole of hir fote vpon the grounde for tendernes and voluptuousnes, shal be greued to lye vpon hir husbände that lieth in hir bosome, and on hir sonne, and on hir daughter: even because of hir daughters which she hath nourished betwixte hir legges in hir lappe, and because of hir sonnes that she hath borne: for she shall eate them secretly for very scarcenesse of all thinges, in the straytnesse and sege, wherewith thine enemye shal besege & within thy gates.

Deu. 32. 15 If thou wilt not be diligent to do all the wordes of this lawe which are wrytten in this boke, that thou mayest feare this glorious and fearfull name, euen the LORDE thy God, then shalt the LORDE entreate & wonderously, with plagues vpon & and thy fode, yee with greate and continuall plagues, with euell and contynuall sickneses, and shal brynge vpon & all & sickneses of Egypte (wherof thou wast a frayed) and they shal cleue vnto the. Therto all maner sickneses and all maner plagues, which are not wrytten in the boke of this lawe, shal the LORDE thy God cause to come vpon the, vntill he haue destroyed the. And there shal be left but a fewe people of you, which afore were as the starres of heauen in multitude: because thou hast not hearkened vnto the voyce of the LORDE thy God.

Deu. 32. 16 And as & LORDE reioysed ouer you afore, so shal he reioyse ouer you, to destroye you, and to brynge you to naughte, and ye shalbe waysted from of the londe, whither thou goest now to possesse it. For the LORDE shal scatter the amonge all nations, from the one ende of the worlde vnto another, and there shalt thou serue other goddes, whom thou knowest not, ner yet thy fathers, euen woodd and stone.

And amonge those same nations shalt thou haue no quyetnesse, nether shal the sole of & fote haue eny rest: for the LORDE shal geue the there a fearfull hert, and dasyng of eyes, and a troubled soule, so that thy life shal hage before the: Night and daye shalt thou feare, and shalt haue no trust in thy life. In the mornynge thou shalt saye: Who shall geue me the enemyng? And at euen shalt thou saye: Who shal geue me the mornynge? For the very greate feare of thine hert, which shal make the a frayed: and for the sighte of thine eyes which thou shalt se.

And the LORDE shal brynge the agayne in to Egypte by shippe fulles, euen thorow the waye wherof I sayde vnto the: Thou shalt se it no more: and there shal ye be solde vnto your enemies for bonde seruantes and bonde maidens, and there shal be no man to bye you.

The XXX. Chapter.

Deu. 32. 17 These are & wordes of the conenaunt, which the LORDE commaunded Moyses to make w the children of Israel in the londe of the Meabites, besyde & conuenaunt which he made with them in Horeb. And Moyses called all Israel, and sayde vnto them: Ye haue sene all that the LORDE dyd before youre eyes in the londe of Egypte, vnto Pharaos with all his seruantes, and all his londe, the greate tentacions which thine eyes haue sene, that they were greate tokens and wonders. And yet vnto this daye hath not the LORDE geuen you an hert that vnderstandeth, eyes that se, & eares that heare.

He hath caused you to walke fortye yeres in the wyldernes. Your clothes are not waxed olde vpon you, nether is thy shue waxed olde on thy fote. Ye haue eaten no bred, and drunken no wyne, ner stronge drynke, that ye might knowe, that he is & LORDE your God.

And whan ye came vnto this place, Sihon the kynge of Heshbon, and Og & kynge

of Basan, came out agaynst vs vnto battayll, and we smote them, and toke their londe, and gaue it to inheritaunce vnto 3 Rubenites and Gaddites, and to the halfe trybe of the Manassites. Repe now therfore the wordes of this couenaunt, and do therafter, that ye maye haue vnderfundinge in all that ye do.

Restonde this daye all before the LORD your God, the chiefe rulers of youre trybes, youre Elders, youre officers, every man in Israel, youre children, youre wyues, 3 straungers that are in thynne hoost, from the hewer of 3 wodde vnto 3 drawer of 3 water: that thou shuldest enter in to the couenaunt of the LORD thy God, and in to the ooth which the LORD thy God maketh with the this daye, that he might set the vp this daye to be a people vnto himself, and that he might be thy God, as he hath sayde vnto the, and as he swaie vnto 3 fathers, Abraham, Isaac and Jacob.

For I make not this couenaunt and this ooth with you onely, but both with you 3 are here this daye, and stonde with vs before the LORD our God, and also with them that are not here with vs this daye. For ye knowe how we haue dwelt in the londe of Egypte, and how we came thorow the myddes of the heithen, whom ye passed by, and sawe their abominacions and their Idols, wodde and stone, syluer and golde, which were with them: Lest there be amoge you man or woman, or an housholde, or a trybe, which turneth awaye his hert this daye from the LORD our God, to go and to serue 3 goddes of these nacions: and lest there be amonge you some rote, that beareth gall 3 worme: so that though he heare the wordes of this curse, he blesse him selfe yet in his hert, and saye: Tush, it shal not be so euell. I wil walke after the meanyng of myne awne hert, that the drunken maye perishe with the thystie.

Then shal not the LORD be mercifull vnto him, but his wrath and gelousy shal smote ouer soch a man, and all the curses that are wyrtten in this boke, shal lichte vpon him: and the LORD shal put out his name from vnder heauen, and shal separate him vnto euell out of all the trybes of Israel, acordinge vnto all the curses of the couenaunt, that is wyrtten in the boke of this lawe.

So the posterities of youre childre which shal ryse vp after you, and the straungers

that come out of farre countrees, shall saye (whan they se the plagues of this londe, and the diseases wherewith the LORD hath smytten it) that he hath brent vp all that londe with brymstone and salt, so 3 it can not be sowne, ner is frutefull, nether groweth there eny grasse therein. Like as Sodom, Gomor, Adama and Zeboim are ouerthrowne, which the LORD overthrew in his wrath and anger.

Then shall all nacions saye: Wherfore hath the LORD done thus vnto this londe? What greate wrothfull displeasure is this? Then shal it be sayde: Euen because they haue forsaken the couenaunt of 3 LORD God of their fathers (which he made with them whan he brought them out of the londe of Egypte) and they wote, and serued other goddes, and worshipped the, euen soch goddes as they knewe not, and whom he had not deuyled vnto them. Therfore the wrath of the LORD wared whore ouer this londe, to brynge vpon it all the curses that are wyrtten in this boke. And the LORD thrust them out of their londe w greute wroth, indignacion 3 displeasure 3 hath cast them into another londe, as it is come to passe this daye.

These are the secretes of the LORD our God, which are opened vnto vs and our children for ever, 3 we shulde do all the wordes of this lawe.

The XXX. Chapter.

Now whan all this cometh vpon the, whether it be the blessinge or 3 curse which I haue layed before the, and thou goest in to thine hert, beyng amoge the heithen, whither the LORD thy God hath thrust the, and thou turnest vnto the LORD 3 God, so that thou herkenest vnto his voyce, thou and thy children with all 3 hert and with all thy soule, in all that I commaunde the this daye, then shal the LORD thy God turne thy captiuitie, and haue compassion vpon the, and shal gather thy congregacion agayne from amonge all the nacions, whither the LORD thy God hath scattered the.

And though thou werest thrust out vnto the vtremost partes of the heauen, yet shal the LORD thy God gather the from thence, and from thence shal he fetch the, and shal brynge the in to the londe, which thy fathers haue possessed, and thou shalt enioye it, and he shal do the good, and multiplye the abode thy fathers.

And the LORD thy God shall circumspect thine hert, and the hert of thy seide, that thou mayest loue the LORD 3 God with all thy hert and with all 3 soule, that thou mayest lyue. But all these curses shall the LORD thy God laye vpon thine enemyes, and vpon them that hate the and persecute the. But thou shalt turne, and herken vnto the voyce of the LORD, to do all his commaundementes, which I commaunde the this daye. And the LORD thy God shal make the plenteous in all the workes of thine handes, in the frute of thy body, in the frute of thy catell, in the frute of thy londe to good.

For the LORD shall turne, to reioyse ouer the to good, as he reioysed ouer thy fathers, so that thou herken vnto the voyce of the LORD thy God (to kepe his commaundementes and ordinances, which are wyrtten in the boke of this lawe) and turne vnto the LORD thy God with all thy hert and with all thy soule.

For the commaundement which I commaunde 3 this daye, is not to wonderfull for the, ner to farre, ner yet in heauen, that thou needest to saye: Who wil go vp for vs in to heauen, and brynge it vnto vs, that we maie heare it and do it? Nether is it beyonde the see, that thou needest to saye: Who wyll go ouer the see for vs, and fetch it vs, that we maye heare it, and do it? For the worde is verynne vnto the, euē in thyn mouth and in thine hert, that thou do it.

Beholde, I haue layed before you this daye, life and good, death and euill. For I commaunde the this daye, to loue the LORD thy God, and to walke in his wayes, and to kepe his commaundementes, ordinances, and lawes, that thou mayest lyue and multiplye, and that the LORD thy God maye blesse the in the londe, whither thou goest to possesse it.

But yf thou turnest awaye thine hert, so that thou wilt not heare, but fall a waye, to worshippe other goddes and to serue them, I certifie you this daye, that ye shal perishe, 3 not lyue longe in the londe, whither thou goest ouer Jordane to possesse it.

I take heauen and earth this daye to recorde ouer you: I haue layed before you life and death, blessinge and cursinge, that thou mayest chose life, and that thou and thy seide maye lyue, 3 ye maye loue the LORD your God, and herken vnto his voyce, and cleue vnto him: For he is thy life and thy longe

age: that thou mayest dwell in the londe, which the LORD swaie vnto thy fathers Abraham, Isaac and Jacob, to geue them.

The XXXI. Chapter.

And Moses wente, 3 spake these wordes to all Israel, and saide vnto them: I am this daye an hundred and twety yeare olde, I can nomore go out and in to the LORD also hath sayde vnto me: Thou shalt not go ouer this Jordane. The LORD thy God himselfe shal go before the ouer Jordane: and he himselfe shal destroye these nacions before the, that thou mayest conquere them: and Josua he shal go ouer before the, as the LORD hath sayde. And the LORD shal do vnto them, as he dyd vnto Sihon and Og the kynges of the Amorites and vnto their lode, which he destroyed.

Now whan the LORD shal deliuer the before you, ye shal do vnto them acordyng vnto all the commaundementes which I haue commaunded you. Be manly and stronge, feare not, and be not a frayed of them. For the LORD thy God himselfe shal go with the, and shal not faile the, ner forsake the.

And Moses called Josua, and sayde vnto him before all Israel: Be stronge and bolde, for thou shalt brynge this people in to the londe, which the LORD hath sworne vnto their fathers to geue them, and thou shalt parte it amonge them by lott. But the LORD himselfe that goeth before you, euen he shal be with the, and shal not faile the, ner forsake the: Feare not, and be not a frayed.

And Moses wrote this lawe, and deliuered it vnto the prestes the children of Levi (which bare the Arke of the couenaunt of the LORD) and vnto all the Elders of Israel.

And he commaunded them, and sayde: At the ende of seven yeares, in the tyme of the 3re yeare, in the feast of Tabernacles whan all Israel come to appeare before the LORD thy God, in the place that he shall chose, thou shalt cause this lawe to be proclaimed before all Israel in their eares, namely, before the congregacion of the people, both of men, women, children, and thy straungers which are within thy gates: that they maye heare and lerne to feare the LORD their God, and be diligent to do all the wordes of this lawe: and that their children also which knowe nothyng, maye heare and

lerne to feare the LORDE yo^r God, all youre lyue dayes which ye lyue in the londe, whither ye go ouer Iordane to possesse it.

D And the LORDE sayde vnto Moses: Beholde, thy tyme is come that thou must die, call Josua, and stonde in the Tabernacle of witnesse, that I maye geue him a charge. Moses wente with Josua, and stode in the Tabernacle of witnesse. And the LORDE appeared in the Tabernacle in a cloudy pyler, and the same cloudy pyler stode in the doore of the Tabernacle.

And the LORDE sayde vnto Moses: Beholde, thou shalt slepe with y^r fathers, and this people wyll rylse vp, and go a whoung after straunge goddes of the londe into the which they come, and wyll forsake me, and breake the couenante which I haue made wth them. And then shall my wrath waxe whote agaynst them, at the same tyme, and I shall forsake the, and hyde my face fro them, that they maye be consumed. And so whan moche aduersitee & trouble cometh vpoⁿ the, they shal saye: Is not all this euell come vpoⁿ me, because God is not with me? But I shall hyde my face at the same tyme because of all the euell that they haue done, in that they haue turned vnto other goddes.

Wryte now therfore this songe, & teach it the children of Israel, and put it in their mouth, that this songe maye be a witnesse vnto me amonge the children of Israel. For I wil brynge them in to the londe which I swaie vnto their fathers, that floweth with mylke and hony. And whan they eate, and are full and fatt, they shal turne vnto other goddes, and serue them, and blasphememe, and breake my couenante.

And so whan moche myschefe and tribulation is come vpon them, this songe shall answere before them for a witnesse. It shall not be forgotten out of the mouth of their seide: for I knowe their ymaginacion, that they go aboute euennow, before I brynge them in to the londe, which I swaie vnto them.

So Moses wrote this songe at the same tyme, and taughte it the children of Israel. And the LORDE gaue Josua the sonne of Nun a charge, and sayde: Be stronge and bolde, for thou shalt brynge the children of Israel in to the londe, which I swaie vnto them, and I wil be with the.

Now whan Moses had wrytten out all the wordes of this lawe in a boke, he commaunded the Leuites (which bare the Arke

of the LORDES couenante) and sayde: Take the boke of this lawe, and laye it by the syde of the Arke of the couenante of the LORDE youre God, that it maye be there a wytnesse agaynst the: for I knowe thy stubburnesse and thy harde neck. Beholde, x hyle I am yet alyue wth you this daye, ye haue bene disobedient vnto the LORDE: how moche more after my deathe?

Gather now vnto me all the Elders of youre trybes, and youre officers, & I maye speake these wordes in their eares, and take heauen and earth to recorde agaynst them. For I am sure that after my deathe ye shall marre youre selues, and turne asyde out of the waye, which I haue commaunded you: and so shall my fortune happen vnto you hereafter, because ye haue done euell in the sight of the LORDE, in prouokynge him thow the wordes of youre handes.

So Moses spake out the wordes of this songe euennow to the ende, in the eares of all the congregacion of Israel.

The XXXII. Chapter.

Ertzen (O ye heauens) I wyll speake, and let the earth heare the wordes of my mouth.

My doctryne droppe as doth the rain, and my speach flowe as doth the dew.

Euen as the rayne vpon the graske, and as the droppes vpon the herbe.

For I wil call vpon the name of the LORDE, geue ye the glory vnto oure God.

Perfekte are the workes of the Stone, for all his wayes are righteous.

God is true, and no wickednes is therein him, righteous and iust is he.

The forward and ouerthrowte generation hath marred them selues to himwarde and are not his children, because of their deformyte.

Thankest thou the LORDE & God so, thou foolish and vnwyse people?

Is not hethy father and thy LORDE? Hath he not made the, and prepared the?

Remember the dayes that are past, considere the yeaeres of the generacions aforetyme.

Are thy father, he shall shewe the: thine elders, they shal telle the.

Whan the most hyghest denyed yⁿ nacions and scatterd the children of men.

Then set he the borders of the nacions accordinge to the nombre of the children of Israel.

For the LORDES parte is his folk,

Jacob is the meercy of his enheritaunce. He founde him in the wyldernes, euen in the drye deserte where he roared.

He led him aboute, and gaue him understandinge: he kepte him as the aple of his eye.

As an Eagle stereth vp hir nest, and flottereth ouer hir yonge: Euen so stretched he out his fetters, and toke him, and bare him on his wynges.

The LORDE only was his gyde, & there was no straunge God with him.

He caried him ouer y^e height of the earth, and sed him with the increase of the felde.

He caused him sucke hony out of the rocke, and oyle out of the harde stone.

Butter of the kyne, and mylke of the shepe, with the fat of the lambes, and rammes of the sonnes of Basan, and he goates with the fat of the kyneys, and wheate: And gaue him drynke of the very bloude of grapes.

And whan he was fat and had ynough, he waxed wanton.

He is fat, and thicke, and smothe, & hath letten God go, that made him, and despyed the rocke of his saluacion.

He hath prouoked him to indignacion, thow straunge goddes, and thow abhominacion hath he angred him.

They offred vnto felde deuels, & not vnto their God.

Vnto goddes whom they newe not, enen vnto newe goddes, & came newly vp, whom their fathers honoured not.

Thy rocke that begat y^e, hast thou bespyed, and hast forgotten God that made the.

And whan the LORDE sawe it, he was moued wth wrath ouer his sonnes and his daughters.

And he sayde: I wyll hyde my face from them, I wyll se what their ende shal be: for it is a forward generation, they are children in whom is no fayth.

They haue prouoked me in it that is not God: wth their vanities haue they angred me.

And I agayne wil prouoke them, by thow that are no people: by a foolish nacion wil I anger them.

For the fyre is kyndled in my wrath, and shal burne vnto y^e nethermost hell, and shal consume the londe with the increase therof, and set the foundations of y^e mountaynes in fyre.

I wil heape myscheues vpoⁿ them, I wil spende all myne arrowes at them.

They shal pyne awaye thow hunger, & be consumed of the fevers, and of bytter sicknesses.

I wil sende amonge them y^e tette of bees, & tes, and furious serpentes.

Without shall the swerde robbe them, & feare in the chambers, both the yonge man and yonge woman, the suckynge children wth the gray headed man.

I wyll saye: Where are they? I shall make their remembraunce to cease from amonge men.

If the wrath of the enemies were not gathered, lest their enemies shulde be proude, & might saie: Oure hande is hye, and: The LORDE hath not done all this.

For it is a people, wherein is no counsell, and there is no understandinge in them.

O that they were wyse & vnderstode this, that they wolde considere what shulde happen vnto them hereafter.

How cometh it, & one shall chace a thousande of them, and y^e two shal put ten thousande to flyght?

Is it not so, euen because their rocke hath solde them, and because the LORDE hath geuen them ouer?

For oure rocke is not as their rocke, & of this are oure enemies iudges them selues.

Their vyne is of the vyne of Sodcm, and of the felde of Gomorra: their grapes are the grapes of gall, they haue bytter clustres.

Their wyne is the poyson of Dragons, & the furious gall of Adders.

Is not this hid with me, and sealed vp in my treasures?

Vengeaunce is myne, and I wyll rewarde in due season. Their fore shall flyde, for the tyme of their destruccio is at honde, and the thinge that is to come vpon them, maketh haiste.

For the LORDE shall iudge his people, & shal haue compassion on his seruantes. For he shal considere that their power is awaie, and that it is gone with them, which were shut vp and remayned ouer.

And he shal saye: Where are their goddes, their rocke wherein they trusted?

Of whose sacrifices they ate y^e fatt, and dranke the wyne of their drynke offerings? Let them rylse vp and helpe you, and be youre proteccion.

Se now that I am, and that there is none other God but I.

I can kyll and make alyue: what I haue

^{Job 10. 2} smytten, that can I heale: and there is no man able to deliuer out of my hande.

So: I wil lifte vp my hande to heauen, and wil saye: I lyue ever.

And whet I edge of my swerde, and my hande take holde of iudgment, then wil I auenge me on myne enemies, and rewarde them that hate me.

I wil make myne arrowes dronken with bloude, and my swerde shal eate flesh ouer I bloude of the slayne, and ouer the captyuite, and in that the enemies heade shall be discovered.

^{Rom. 12. a} Reioyse ye heymen with his people: for he wil auenge the bloude of his seruantes, and wil auenge him on his enemies, and wil be mercifull vnto the londe of his people.

And Moses came and spake all the wordes of this songe in the eares of the people, he and Josua the sonne of Nun. Now whā Moses had made an ende of speakinge all these wordes vnto all Israel, he sayde vnto the: Take to hert all I wordes, which I testifie vnto you this daye, that ye commaunde youre children, to obserue and do all the wordes of this lawe. For it is no vaine worde vnto you, but it is yo^r life: and this worde shal prolonge youre life in I londe, whither ye goe ouer Iordane to conquire it.

And I LORDE spake vnto Moses I same daie, and sayde: Get the vp to this mount Aba-^{Nu. 10. d}rim, vpon mount Nebo, which lyeth in I londe of the Moabites euer agaynst Jericho, and beholde the londe of Canaan, which I shall geue vnto the children of Israel in possessiō. And dyc thou vpon the mount, whan thou art come vp, and be gathered vnto thy people, like as Aaron thy brother dyed vpon mount Hor, and was gathered vnto his people: Because yettrespased agaynst me amonge the children of Israel by the water of stryfe at Cades in the wilderness of Sin, and sanctified me not amonge the children of Israel. For thou shalt see the londe ouer agaynst the, which I geue vnto I children of Israel but thou shalt not come in to it.

The XXXIII. Chapter.

^{Exo. 3. a} ^{Exo. 19. a} **I**his is the blessinge, wherewith Moses the man of God blessed I childre of Israel before his death, and saide: The LORDE came from Sinai, and rose vp vnto the from Seir. He appeared fro mount Paran, and came to many thousande sayntes. At his righte hande is there a lawe of fyre for them: O how loued he the people: All

his sayntes are in his hande, and they shall se them selues downe at thy fete, and receaue of thy wordes. Moses commaunded vnto the laue, which is the enheritaunce of the congregation of Jacob. And he was in the fulnesse of the kyng, and helde I rulers of I people together, with the trybes of Israel.

Let Ruben lyue, and not dye, and his people be serue in nombre.

This is the blessinge of Iuda. And he sayde: LORDE heare the voyce of Iuda, and bryng him vnto his people: Let his handes multiplie him, and let him be helped fro his enemies.

And vnto Levi he sayde: Thy perfectione and I lichte be acordinge vnto the man of thy mercy, whō thou hast tempted at Massah, whan ye stroue by the water of stryfe. He that sayeth vnto his father and to his mother: I se him not: and to his brother, I knowe him not: and to his sonne, I wene not of him, those haue obserued thy wordes, and kepte I couenaunt: they shal teach Jacob thy iudgements, and Israel thy lawe: they shal laie incense before thy nose, and burne offerings vpon thine altare. LORDE, blese thou his power and accepte the workes of his handes: in yce the loynes of them I ryste vp agaynst him, and of them that hate him, that they lifte not vp them selues.

And to Ben Jamin he saide: The beloued of the LORDE shal dwell in hope on him: All the daye long: shal he wayte vpon him, and shal dwell betwene his shulders.

And to Ioseph he sayde: His londe lieth in the blessinge of the LORDE, there are noble frutes of heauen, of the dew, and of the depe chat lyeth beneath: There are noble frutes of the increase of the Sonne, and noble rype frutes of I monethes: And of I topes of the mountaynes of olde, and of the hilles allwaye, and of the noble frutes of I earth, and of I fulnesse thereof. The good will of him that dwelleth in the busshes, come vpon the heade of Ioseph, and vpon I toppe of his heade that was separated fro amonge his brechren.

His bewtye is as a firstborne oxe, and his homes are as I hornes of an Unicorne: with the same shal he pussheth the nacions together, euen vnto the endes of the woulde. These are the thousandes of Ephraim, and the thousandes of Manasse.

And vnto Zabulon he sayde: Reioyse Zabulon of thy outgoynge: but reioyse thou Issachar of thy tentes. They shall call the

people vnto I hyll, and there shal they offre I offerings of righteousness. For they shal see the abundaunce of the see, and the treasures hyd in the sonde.

And to Gad he sayde: Blessynge haue Gad, which maketh rowme. He dwelleth as a lyon, and spoyleth the arme and the coppe of the heade. And he sawe his begynnynge, that I heape of the teachers laye hyd there, and came with the rulers of the people, and executed the righteousness of the LORDE, and his iudgment on Israel.

And to Dan he sayde: Dan a yonge lyon, he shal flowe from Basan.

And to Iephthai he saide: Iephthai shal haue abundaunce of pleasure, and shalbe full of the blessinge of the LORDE: his possession shal be toward the west and south. And to Asser he sayde: Asser be blessed wth sonnes, accepted be he with his brechren, and dyppe his fore in oyle. Iron and brasse be on thy shues. Thyne age be as thy youth.

There is no God as the God of the iust. He that syteth vpon heauen, be thy helpe. And his glory is in the cloudes, that is the dwellinge of God from the begynnynge, and vnder the armes of the woulde. And he shal dryue out thine enemye before the, and saye: He destroyed. And Israel shal dwell safe alone. The eye of Jacob shalbe vpon I londe where come and wine is, heauen also shal droppe with dewe. Happye art thou Israel, who is lyke vnto the? O thou people I art saued by the LORDE, which is thy helpe, shylde, and the swerde of thy glorye. Thyne enemies shal pyne awaye, and thou shalt treade vpon the height of them.

The XXXIII. Chapter.

^{Exo. 33. a} ^{Exo. 34. a} **I**n I Moyses wente from the selbe of I Moabites vp vnto mount Nebo, vnto I toppe of mount Pisga ouer agaynst Jericho. And the LORDE shewed him all the londe of Gilead vnto Dan, and all Iephthai

li, and the londe of Ephraim and Manasse, and all the londe of Iuda, vnto I vttemost see, and toward the south, and the region of the playne of Jericho the cite of the palme trees euen vnto Zoar. And the LORDE sayde vnto him: This is the londe that I sware vnto Abraham, Isaac and Jacob, and sayde: I wyll geue it vnto thy seide. Thou hast seene it with thine eyes, but thou shalt not go ouer thither.

So Moses I seruaunt of the LORDE died there in the londe of the Moabites, acordinge vnto the worde of I LORDE. And he buried him in a valley, in the londe of the Moabites ouer agaynst the house of Peor. And no man knewe of his graue vnto this daye. And Moses was an hundred and twentye yeare olde whan he dyed: his eyes were not dymme, and his chekes were not fallen. And the children of Israel weped for Moses in I felde of the Moabites thirtie daies, and the dayes of the wepyng and mournynge for Moses were fulfilled.

And Josua the sonne of Nun was filled with I spere of wysdome (for Moses had layed his hande vpon him) and the children of Israel hearkened vnto him, and dyd as the LORDE commaunded Moses. And there arose no prophet more in Israel, like vnto Moses, whom the LORDE knewe face to face in all tokens and wonders (which the LORDE sent him to do in I londe of Egypte, vnto Pharaos, and to all his seruantes, and his londe) and in all this mightie hande and greates visions which Moses dyd in the sighte of all Israel.

The ende of the fyfte boke of Moses, called Deuteronomion.



The seconde par= te of the olde Testament.

The booke of Josua.
 The booke of the Judges.
 The booke of Ruth.
 The first booke of the Kynges.
 The seconde booke of the Kynges.
 The thirde booke of the Kynges.
 The fourth booke of the Kynges.
 The first booke of the Cronicles.
 The seconde booke of the Cronicles.
 The first booke of Esdras.
 The seconde booke of Esdras.
 The booke of Iester.



The booke of Josua.

What this booke conteyneth.

- Chap. I.** After the death of Moses, God commaundeth Josua to get him vp, and to go with the people ouer Iordane into the londe of promise.
- Chap. II.** Two spyes are sent vnto Jericho, and Rahab lodgeth them.
- Chap. III.** Josua goeth forth with the people vnto Iordane: The Leuites are ordeyned to go before with the Ark. The one parte of Iordane stoneth styll, the other rennerh downe, and the people go thorow it drye shod.
- Chap. IIII.** Twelue stones doth Josua cause to be taken out of Iordane, and setteth them vp at Gilgall for a remembraunce.
- Chap. V.** The fynges beyonde Iordane are afrayed. The people in Gilgall are circumcysed. They eate the Pasche and vnleued bread.
- Chap. VI.** How Jericho is wonne and taken.
- Chap. VII.** The Israelites are put to flight before their enemies, because one of the had stolen of it that shulde haue bene damned and utterly destroyed. The trespasser is stoned vnto death.
- Chap. VIII.** The cite of Gais is wonne, the people slayne, the kynge taken alyue and hanged, the este brent. Josua bayleth an altar vnto the LORDE. The blessinges and curses are red.
- Chap. IX.** The Hethen fynges prepare the

- selues agaynst Israel. The Gabaonites see that theye by craft and subtiltie.
- Chap. X.** The Hethen laye sege to Gabaon, but Josua helpeth them, and wyth a grete felde, commaundeth the Sonne to stande styll, hangerh vp fyue fynges, and taketh the cities.
- Chap. XI.** The Hethen fynges gather the selues together agaynst Israel: but they are confuted, and their cities wonne.
- Chap. XII.** The names of the fynges whom Josua and the Israelites slewe, are here rehearsed, euen one and thirtie.
- Chap. XIII.** The remnant of the londe on this syde Iordane.
- Chap. XIII.** The dealinge out of the londe.
- Chap. XV.** The londe that fell vnto Iuda by lot.
- Chap. XVI.** The lot of Ephraim.
- Chap. XVII.** The lot and porcion of Manasse.
- Chap. XVIII.** Men are sent out of the seventy tribes, to consyder the londe, and to deale it out.
- Chap. XIX.** The porcion of Simeon, Zabulon, Issachar, Aser, Nephthali and Dan.
- Chap. XX.** The partinge out of the fre cities.
- Chap. XXI.** Of the cities and suburbs of the Leuites.
- Chap. XXII.** The two tribes and a halfe are sent home agayne, with a charge to be diligent keepyng Gods commaundement. Of the altar of witnesse.
- Chap. XXIII.** Josua calleth the people together before his death, & exorteth them to cleaue fast to the commaundementes of the LORDE.
- Chap. XXIII.** He calleth the people together in Shechem, and rehearseth the benefites of God vnto the. The conuente with God is renewed. Josua dyeth, and so doth Eleazar.

The booke of Josua.



The first Chapter.



After the death of Moses the seruant of the LORDE, spake the LORDE vnto Josua & somme of Aun Moses mynister: My seruant Moses is deed, vp now, and go ouer this Iordane, thou and all this people into the londe that I haue geuen the children of Israel. All the places that the soles of your feet shal treade vpon, haue I geuen vnto you, as I sayde vnto Moses: From the wilderness and this Libanus vnto the greete water Euphrates: all the londe of the Hethites vnto the greete see toward the west, shal be youre boilder. There shall noman be able to withstonde & all thy life longe. And like as I was with Moses, so wil I be with the also. I will not fayle the nether forsake the. Be stronge and bolde: for vnto this people shalt thou deuyde & londe, which I swaie vnto their fathers, to geue it them.

Be stronge therfore and very bolde, that thou mayest kepe and do euery thyng accordinge to the lawe, that Moses my seruant commaunded the. Turne not asyde from it, nether to the righte hande ner to the lefte, & thou mayest deale wysly whither so euer thou goest. And let not the boke of this lawe departe out of thy mouth, but exerce thy selfe therein daie and night, that thou mayest kepe and do euery thyng accordinge to it that is wyrtte therein: Then shalt thou prospere in thy waies, and deale wysly. Lo, I haue commaunded the to be stronge and bolde. Feare not, and be not afrayed: for the LORDE thy God is with &, whither so euer thou goest.

Then commaunded Josua the officers of the people, and sayde: Go thorow the hoost, and charge & people, and saye: Prepare you wyttayles, for ouer thre dayes shal ye go ouer this Iordane, that ye maye come in and ta-

The ii. Chap. Ho. ii.

ke possession of the londe, which the LORDE youre God shal geue you.

And to the Rubenites, Gaddites, and to the halfe trybe of Manasse, sayde Josua: Thynke vpon the worde, that Moses the seruant of & LORDE spake vnto you, and sayde: The LORDE y^e God hath broughte you to rest, and geuen you this londe. Let youre wyues and children and catell remayne in y^e londe, that Moses gaue you on this syde Iordane: But ye youre selues (as many as be fightinge men) shal go forth before youre brethien in harness, and helpe them, tyll the LORDE haue broughte youre brethien to rest also as well as you: that they also maye take possession of the londe, which the LORDE y^e God shal geue them: Then shal ye turne agayne into the londe of youre possession, that ye maye enioye it, which Moses the seruant of the LORDE hath geuen you on this syde Iordane toward & East. And they answered Josua and sayde: All that thou hast commaunded vs, wyll we do: and whither so euer thou sendest vs, we wyll go thither. Like as we haue obeyed Moses, so wyll we be obedient also vnto the: Onely that the LORDE thy God be with &, like as he was with Moses. Who so euer disobeyeth thy mouth, and herkeneth not vnto thy wordes in all that thou hast commaunded vs, shal dye: Onely be thou stronge and bolde.

The II. Chapter.

Josua the sonne of Nun sent out two spyes priuely from Setim, and sayde vnto them: Go youre waye, loke vpon the londe and Jericho. They wente forth, and came in to & house of an harlot, called Rahab, and laye there. Then was it tolde the kynge of Jericho: Lo, there are men come in this nighte from the childre of Israel, to spy the londe. Then sent the kynge of Jericho vnto Rahab, saynge: Deluyer the men forth that are come vnto the in to thy house, for they are come to spy out the whole londe. Now as for the two men, the woman had hyd them, and sayde: There came men in vnto me in vede, but I knewe not whence they were. And at the shutting in of the gate when it was darcke, they wente out, so & I can not tell whither they be gone: folowe soone after them, for ye shal ouertake them. But she had caused them to clymme vp vnto the house toppe, and hyd them vnder the stalkes of flaxe, that she had prepared her vpon the toppe of the house. Now be it the men folowed after them in & waye

towarde Iordane, euen vnto the ferye: and whan they that folowed vpon them were gone forth, the gate was shut.

B And ouer the men layed them downe to slepe, she wente vp to them vnto the house toppe, and sayde vnto the: I knowe that the LORDE shal deliuer you the londe, for the feare of you is fallen vpon vs, and all the inhabitants of the londe are discouraged at youre commynge. For we haue herde, how the LORDE dried vp the water in the reed see before you, whā ye departed out of Egipt: and what ye dyd vnto the two kynges of the Amorites, Sihon and Og beyonde Iordane, how ye rote them out, and destroyed them. And sence we herde therof, oure hert hath failed vs, nether is there a good stomacke more in eny man, by the reason of youre commynge. For the LORDE ys God is both the God aboue in heauē and beneth vpon earth.

C Swear now then vnto me: euen by the LORDE (for somoch as I haue dealede mercifully with you) that ye wyl also shewe mercy vpon my fathers house: and geue me a true token, that ye wyl let my father lyue, and my mother, my brethren, and my sisters, and all that they haue, and deliuer oure soules from deathe. The men sayde vnto her: If we shewe no mercy and faithfulness vpon the, whan the LORDE geueth vs the londe, then let oure soule dye for you, so farre as thou betrayest not oure denyce. Then let she them downe thorow the wyndowe by a coarde: for his house was in the wall of the cite, and in the wall was his dwellynge. And she sayde vnto them: Go youre waye vp to the mountaynes, lest they mete you that folowe vpon you: and hyde youre selues there thie dayes, tyll they be come agayne & folowe after you: and then get you youre waye.

B But the men sayde vnto her: As for this oath that thou hast taken of vs, we wyl be discharged of it whan we come in to & londe, excepte thou knyttest in the wyndowe & lyne of this rose coloured rope (& thou hast lett vs downe with all) & gatherest vnto & in to the house, thy father, thy mother, & brethren & all thy fathers house. And loke who so ever goeth out at the dore of thy house, his bloude be vpon his owne heade, and we guilelesse. But of all those & are in & house, yf a hande be layed vpon the, their bloude shalbe vpon & heade. And yf thou bewrayest eny of this denyce of ours, the wil we be discharged of the oath & thou hast take of vs. She sayde: Let it be so as ye saye, and she let

the go. And they wente their waye. And she knyt the rose coloured lyne in the wyndowe. They wente on their waye, and came to the mountaynes, and remayned there the dayes, tyll they that folowed vpon them were come agayne: for they soughte them thorow every strete, & yet they founde them not. So the two men turned agayne, and departed from the mountaynes, and passed ouer Iordane) and came to Iosua the sonne of Nun, and tolde him every thinge, as they had founde it, & they sayde vnto Iosua: The LORDE hath geue vs all the londe in oure handes, and all they that dwell in the londe, are sore afraied of vs.

The III. Chapter.



And Iosua rose vp early, and they departed from Secim, & came vnto Iordane, he and all the children of Israel, and remayned there all night, afore they wete ouer. But after thie dayes wente the officers thorow & hoost, and commaunded the people, and sayde: Whan ye se the Arke of & coneuant of the LORDE youre God, and the prestes from amonge the Levites bearynge it, departe ye then out of youre place, and folowe after (but so, that there be rowme betwene you and it by two thousande cubits, & that ye come not nye it) & ye maye knowe what waye ye shalbe go: for ye neuer went that waye afore.

And Iosua sayde vnto the people: Helowe youre selues, for tomorrow shal & LORDE bringe wonderous thinges to passe amonge you. And vnto the prestes he sayde: Beare ye the Arke of & coneuant, and go before the people. Then bare they the Arke, and wente before the people. And the LORDE sayde vnto Iosua: This daye wyl I begynne to make the greate in the sighte of all Israel, that they maye knowe, how that like as I was with Moses, so am I with the also. And commaunde thou the prestes that beare the Arke, and saye: Whan ye come before in the water of Iordane, stonde still.

C And Iosua sayde vnto the children of Israel: Come hither, & heare the worde of the LORDE youre God. He sayde morouer: By this shal ye perceaue, that the luyng God is amonge you, and that he shall drye out before you & Cananites, Hethites, Hewites, phereites, Girgoshites, Amorites and Jebusites. Beholde, the Arke of the coneuant of him & hath domynion ouer all londes, shal go before you in Iordane. Take now therfore twolue men out of & trybes of Israel, out of every trybe one. And whan the soles of the fete of the prestes that beare & Arke of the LORDE the gouernoure of all londes, are set in the water of Iordane, then shal & water of Iordane withdraue it selfe from the water that floweth from aboue, that it maye stonde on a heape.

D Now whan the people departed out of their tentes, to go ouer Iordane, & the prestes bare the Arke of the coneuant before the people, and came in to Iordane, & bypte their fete before in the water (as for Iordane on all his bankes it was full of all manner waters: of the londe) then the water that came downe fro aboue, stode straight vp vpon one heape, very farre from the cite of Adom, that lyeth on the syde of Zartan: But the water that ranne downe to the see (euen to the salt see) fell awaye, and becreased.

So & people wente thorow ouer agaynst Jericho. And the prestes that bare the Arke of the LORDEs coneuant, stode drye in & myddes of Iordane, readye prepared: & all Israel wete thorow drye shod, vntill & whoke people were all come ouer Iordane.

The III. Chapter.

And & LORDE sayde vnto Iosua: Take you twolue men, out of every trybe one, & commande them, & saye: Take vp twolue stones out of Iordane, from the place where the fete of the prestes stode in their araye: & cary them with you, & ye maie leaue them in & lodgyng, where ye shal lodge this night. The Iosua called twolue men which were prepared of the children of Israel, out of every trybe one, & sayde vnto the: Go youre waye ouer before the Arke of the LORDE youre God in the myddes of Iordane, & take every man a stone vpon his shulder, after the nombre of the trybes of & children of Israel, & they maye be a token amonge you. And whan youre children aser their fathers here after, and saye: What do these stones there? That ye maye then saye vnto them, how that the water of Iordane cla-

ue in sunder before the Arke of the LORDEs coneuant, whan it wente thorow Iordane, & that these stones are set for a perpetuall remembraunce vnto the children of Israel.

Then dyd the children of Israel as Iosua commaunded them, and bare twolue stones out of the myddes of Iordane (as the LORDE had sayde vnto Iosua) acordyng to the nombre of the trybes of the children of Israel, and broughte the same with them in to the lodgyng, and leste them there. And Iosua set vp twolue stones in & myddes of Iordane, where & fete of the prestes stode, that bare & Arke of the coneuant: and there they be yet vnto this daye. As for & prestes that bare & Arke, they stode in the myddes of Iordane, vntill all was persourmed that the LORDE charged Iosua to saye vnto & people: acordyng as Moses gaue Iosua in commaundement. The people also made haist, and wente ouer. Now whan all the people was gone ouer, the Arke of the LORDE wente ouer also, and the prestes wente before the people.

And the Rubenites, & Gadites, and & halfe trybe of Manasse wente harnessed before the childre of Israel, like as Moses had sayde vnto the: Aboute a fortye thousande men ready harnessed to the warre, wente before the LORDE to the battayll, vpon & felde of Jericho. In that daye the LORDE made Iosua greate in the sighte of all Israel: and like as they feared Moses, so stode they in awe of him, all his life longe.

And the LORDE sayde vnto Iosua: Commaunde the prestes which beare the Arke of witness, that they come vp out of Iordane. So Iosua commaunded the prestes, & sayde: Come vp out of Iordane. And whan the prestes & bare the Arke of the coneuant of & LORDE were come out of Iordane, and trode with the soles of their fete vpon the drye londe, & water of Iordane came agayne in to his place, and flowed (like as afore tyme) vpon all his bankes.

It was & tenth daye of the first moneth, whan the people came vp out of Iordane: & they pitched their tentes in Gilgal vpon & East syde of & cite of Jericho. And & twolue stones which they had taken out of Iordane, dyd Iosua set vp at Gilgal, & saide vnto the children of Israel: Whan youre children aser their fathers here after, & saie: What meane these stones? Ye shall tell the, & saye: Israel wete drye thorow Iordane, what tyme as & LORDE ys God dried vp & water of Iordane before you, vntill ye were ouers

The boke of Josua.

The vi. Chap.

like as the **LORDE** of God dyd in the reed see, which he dyed up before vs, & we might go thorow that all the people upon earth might knowe the hāde of the **LORDE**, how mightie it is, to the intent that ye shulde all waye feare the **LORDE** your God.

The V. Chapter.

Now whan all the kynges of y Amorytes that dwelt beyonde Jordane westwarde, and all the kynges of y Canaanites by the see syde herde, how y **LORDE** had dyed up the water of Jordane before the children of Israel, tyll they were come over: their hert sayled them, neither was there any more courage in them at the presence of the children of Israel.

At the same tyme sayde y **LORDE** unto Josua: Make the knyves of stone, & circumcise the children of Israel agayne the second tyme. Then Josua made him knyves of stone, and circumcised the childre of Israel upon the toppe of the forestynnes. And the cause why Josua circumcised all the males of the people y were come out of Egipte, is this: for all the men of warre dyed in y wilderness by the waye, after they were departed out of Egipte: for all the people that came forth, were circumcised.

But all the people that were borne in y wilderness by the waye (after they departed out of Egipte) were not circumcised: for the children of Israel waited fortye yeres in the wilderness, untill all the people of the men of warre that came out of Egipte, were consumed, because they hardened not unto the voyce of the **LORDE**, like as the **LORDE** swaie unto them, that they shulde not see the londe, which the **LORDE** swaie unto their fathers to geue unto vs, even a londe that floweth with mylke & hony: their children which were come up in their steade, dyd Josua circumcise: for they had the forestynne, and were not circumcised by the waye.

C And whan all the people were circumcised, they abode in their place, and in y tētes, tyll they were whole. And y **LORDE** saide unto Josua: To daie haue I turned y shame of Egipte awaye from you, & the same place was called Gulgall unto this daye. And whyle the children of Israel laye thus at Gulgall, they kepte Easter: the fourteenth daye of the moneth at enē in the felde of Jericho. And they ate of the come of the lōde the seconde daye of the Easter: namely, unlepended bried, & fymentye of y yeare, and the same daye. And upon the morow, the Man

na sayled, whan they ate of the come of y londe, so that the children of Israel had more Manna, but ate of the come of the lōde of Canaan the same yeare.

And it fortuned that whā Josua was by Jericho, he lyste up his eyes, & was awary that there stode a mā agaynst him, and had a naked swerde in his hande. And Josua went to him, & sayde unto him: Art thou one of vs, or of our enemies? he sayde: No, but I am y pryncce of the **LORDES** hoost, and now am I come. Then fell Josua downe the earth upon his face, & worshipped him, and sayde unto him: What sayest my **LORDE** unto his sernaunt? And the pryncce of the **LORDES** hoost sayde unto him: Put y shues of y fere, for the place wher y stondest, is holy. And Josua dyd so.

The VI. Chapter.

As for Jericho, it was shut & kepte by cause of the childre of Israel, so that no man might go out ner in. But the **LORDE** sayde unto Josua: Beholde, I haue geuen Jericho with y kyng and men of warre therof, into y hande. Let all the men of warre go once rounde aboute y cite, and do so fyve dayes. But upon the seventh daye let the prestes take the seven trompettes of the yeare of Jubilye before the Arte, and go the same seventh daye seven tymes aboute the cite, and let the prestes blowe the trompettes. And whan the hoime of the yeare of Jubilye bloweth and maketh a sounde, so that ye heare the trompettes, all the people shal make a greateshout, then shal the walles of the cite fall downe, and y people shal fall in, every one straight before him.

Then Josua the sonne of Nun called y prestes, and sayde unto them: Deare y Arte of the covenant, and let seven prestes take the seven trompettes of the yeare of Jubilye before the Arte of the **LORDE**. But unto the people he sayde: Get you hence, and go rounde aboute the cite: and let him that is harnessid, go before the Arte of the **LORDE**. Whan Josua had spoken this unto the people, the seven prestes bare the seven trompettes of the yeare of Jubilye before the Arte of the **LORDE**, and wente & blew the trompettes, and the Arte of the **LORDES** covenant folowed after them: and who so was harnessid, wente before the prestes that blew the trompettes, and the multitude folowed the Arte. And all was full of y noyse of the trompettes. But Josua commaunded the people, and sayde: Ye shal make no shout, ner let your voyce be heard,

The boke of Josua.

The vii. Chap. Fo. iij.

that shall ye geue one worde out of your mouth, untill the daye y I saye unto you: Make a shout, then make a shout.

C So the Arte of the **LORDE** wente once rounde aboute the cite, and came agayne into y hooste, & remayned therein: for Josua used to ryse up early in the morninge. And the prestes bare the Arte of the **LORDE**: so dyd the seven prestes beare the seven trompettes of the yeare of Jubilye before y Arte of the **LORDE**, and wente and blew the trompettes: and who so was harnessid, wente before the Arte, but y multitude folowed y Arte of the **LORDE**. And all was full of the noyse of the trompettes.

The seconde daye wente they once aboute the cite also, and came agayne into the hoost. Thus dyd they fyve dayes. But upon the sixth daye whan the morninge sprynge arose, they gat them up early, and wente after the same maner seven tymes aboute y cite, so that upon the same one seventh daye they wente seven tymes aboute the cite.



D And at the sixth tyme whan the prestes blew the trompettes, Josua sayde unto the people: Make a shout, for y **LORDE** hath deliuered you the cite: howbeit this cite, & all that is therein, shalbe damned unto the **LORDE**: onely the harlot Rahab shal lyue, & all that are with her in y house, for she had the messaungers, whom we sent forth. Onely beware of it that is damned, lest ye damne your selues (yf ye take ought of it which is damned) and make the hoost of y rael to be damned, and bringe it into mysfortune. But all the syluer and golde, with the ornaments of brasse & yron, shalbe sanctified unto the **LORDE**, that it maye come to the **LORDES** treasure.

Then made the people a greateshout, and the prestes blew the trompettes (for whan the people herde the noyse of the trompettes, they made a greateshout) and the walles fell, and the people cym-

med up into the cite, every one straight before him. Thus they wanne y cite, and destroyed all that was in the cite with the edge of the swerde, both man and woman, yonge and elde, ore, shepe, and Asse.

E But Josua sayde unto y two women which had spied out the londe: Go in to the house of the harlot, and bringe out the woman fro thence with all that she hath, accordinge as ye haue sworne unto her. Then y yonge men (the spyers) wente in, and brought forth Rahab with hir father and mother, & brethren, and all that she had, and all hir kyndred, and caused her to dwell without the hoost of y rael. As for the cite, they burnt it with fyre, & all that was therein: onely the syluer and golde, and the ornaments of brasse and yron put they unto the treasure in the house of y **LORDE**: but Josua let the harlot Rahab lyue, with hir fathers house, and all that she had: & she dwelt in y rael unto this daie, because she had had the messaungers whō Josua sent unto Jericho to spye.

At the same tyme swaie Josua, and sayde: Cursed be that man before the **LORDE**, which setteth up this cite of Jericho & buyldeth it: Whan he laieth y foundacion therof, let it cost him his first sonne: And whā he setteth up the gates of it, let it cost him his yongest sonne. Thus the **LORDE** was rich Josua, so that he was spoken of in all londes.

The VI. Chapter.

De the children of Israel had comyt a synne in the thinge y was commanded: for Achas the sonne of Charni the sonne of Sadi the sonne of Setab, of y tribe of Juda, took some of it y was dānd. Then was the wrath of the **LORDE** feared ouer the children of Israel.

Now whan Josua sent out men from Jericho unto Hai, which lyeth besyde Bethan on y east syde of Bethel, he sayde unto them: Go vp, and spye the londe. And whan they had gone vp, and spied out Hai, they came agayne to Josua, and sayde unto him: Let not all the people go vp, but upon a two or thre thousande, that they maye go vp and smyte Hai, lest all the people weere yet hāsel ues there, for they are but fewe.

So there wente vp, of the people upon a thre thousande men, and they fled before the men of Hai, and they of Hai smote upon a fyre and thyrtye men of them, and chased them from the porte unto Sebam, and smote them downe the waye. Then was the hert of the people discouraged, and

14. 11. b became like water. As for Josua he rente his clothes, and fell vpon his face vnto the earth before the Arke of the LORDE, vntill the eueninge, with the Elders of Israel, and cast dust vpon their heades.

B And Josua sayde: Oh LORDE LORDE, wherfore hast thou broughte this people o- uer Jordane, to deliuer vs in to the handes of the Amorites to destroye vs? O that we had caried beionde Jordane, as we begane. Oh my LORDE, what shal I saye, whyle Is- rael turneth his backe vpon his enemies? Whā the Cananites heare of this, they shal compasse vs rounde aboute, yee and rote out oure names from of the earth. What wyle thou do then vnto thy greates name?

Then sayde the LORDE vnto Josua: See- de vp, why lyeest thou so vpon thy face? Is- rael hath offended, and trasgressed ouer my couenauit, which I commaunded the. They haue taken also of the thinge that was dam- ned, and haue stollen, and dyssembled, and layed it amonge their ornaments. The chil- dren of Israel are not able to stonde before their aduersaries, but must turne their bac- kes vpon their enemies: for they are accursed. I wyll nomore be with you from hēce forth yf ye put not out the damned from amonge you.

C Stonde vp, and sanctifie the people, and saye: Sanctifie yo^r selues agaynst comorow for thus sayeth the LORDE God of Israel: There is a damned thinge in the O Israel, therfore canst thou not stonde before thine enemies, tyll ye put awaye the damned from amonge you. And ye shall ryse vpearly, one trybe after another: and loke which trybe so euer the LORDE taketh, the same shall come forth, one kynred after another: and loke which kynred the LORDE taketh, the same shall come forth, one house after another. And loke what house the LORDE taketh, the same shal come forth, one housholder af- ter another. And who so euer is founde in y^e curse, the same shalbe burnt in the fyre with all that he hath: because he hath gone beyon- de the couenauit of the LORDE, and commit- ted folye in Israel.

Then Josua gat him vp by tymes in the momynge, and brought forth Israel, the try- be after another, and y^e trybe of Iuda was taken. And whan he had brought forth the kynreds in Iuda, y^e kynred of the Serahites was taken. And whan he had brought forth the kynred of the Serahites, one housholde after another, Sabdi was taken. And whā he had brought forth his house, one hous-

holder after another, Achan the sonne of Charui y^e sonne of Sabdi the sonne of Se- rah of the trybe of Iuda, was taken.

And Josua sayde vnto Achan: My son- ne, gene the glory vnto the LORDE the God of Israel, and gene him the prayse, and tell me, what thou hast done, and hide nothinge from me.

Then answered Achan vnto Josua, and sayde: Verely I haue synned agaynst y^e LOR- DE God of Israel, thus & thus haue I done: I saue amonge y^e spoiles a costly Babilonish garment, and two hundreth Syckles of syluer and a tange of golde, worth fiftye Syckles in weighe, vnto the which I had a lust, and to- ke it: and beholde, it is hyd in the ground in my tente, and the syluer vnder it.

Then Josua sent messengers thither, which ranne to the tente, and beholde, it was hyd in his tente, and the syluer vnder it. And they toke it out of the tente, and brought it vnto Josua, and to all the children of Israel and poured it before the LORDE. Then Jo- sua and all Israel with him, toke Achan the sonne of Serah with the syluer, the garment and gold tange, his sonnes and daughters, his oxen and asses, and shepe, and all that he had broughte they in to y^e valley of Achor.



And Josua sayde: For so moch as thou hast troubled vs, the LORDE trouble the this daye. And all Israel stoned him, and burned him with fyre with all that he had. And whan they had stoned him, they made ouer him a greates heape of stones, which remay- neeth vnto this daye. (So the LORDE turned from the rigorousnes of his wrath.) Therfo- re is the same place called y^e valley of Achor vnto this daye.

The VIII. Chapter.

Unto y^e LORDE saide vnto Josua: I am not, and be not a frayd. Take all the men of warre with the, and ryse, and get the vp vnto Hai. Beholde, I haue gaa-

nto thy hande, the kynge of Hai with his people in his cite & countre. And thou shalt do with Hai and the kynge of it, as thou dydest with Jericho and the kynge therof. I saynge that ye shal deale amonge you their spoyle & catell: but set thou a preuy watch behynde the cite.

Then Josua arose, and all y^e men of war- re, to go vp vnto Hai: and Josua chose thirtie thousande fightinge men, and sent them out by night, and commaunded them, and say- de: Take hede, ye shal be. y^e preuy watch be hynde the cite, but go not to farre from the cite, and se that ye be redye alltogether. As for me and all the people that is with me, we wyll make vs to the cite. And whan they come forth agaynst vs (* as afore) we wyll flye before them, that they maye folowe our a fur vs, tyll we haue prouoked them forth of the cite: for they shal thinke that we flye before them, like as at y^e first. And whyle we flye before them, ye shal get you vp out of the preuy watch, and wyne the cite. For y^e LORDE your God shal deliuer it in to you- re handes. But whan ye haue wonne the ci- te, set fyre vpon it, doinge as aordinge vnto the worde of the LORDE. Beholde, I haue commaunded you.

So Josua sent them awaye, & they wen- te vnto the place of the preuy watch, and laye betwixte Bethel and Hai, on the west syde of Hai. But Josua abode that night amonge the people. And in the momynge he arose early, and set the people in order, and came vp with the Elders of Israel before the people towarde Hai: and all the men of warre that were with him, wente vp, & gat them forth, and came ouer agaynst the cite, and pitched their tentes on the north syde of Hai, so y^e there was but a valley betwe- ne him and Hai.

C He had taken aboute a fyue thousande men, and set them in the hynder watch be- twene Bethel and Hai, on the west syde of the cite, and they ordred the people of the whole hoost that was on the north syde of the cite, so that the vttemost of the people reached vnto the west ende of the cite. So Josua wente the same nighte in to the myd- des of the valley.

But whan the kynge of Hai sawe that, he made haist, and gat him vp early, and the men out of the cite, to mete Israel to y^e bat- tayll, with all his people, euen righte before the felde: for he wyft not that there was a preuy watch behynde him on the backe syde of the cite. But Josua and all Israel were

feble before them, and fled by the waye to y^e wyldernes. Then cried all the people in the cite, that they shulde folowe vpon them, and they folowed after Josua and rushed out of the cite, so that there remayned not one man in Hai and Bethel, which wence not out to folowe vpon Israel, and they lef- te the cite stondinge open, that they mighte persecute Israel.

Thē sayde y^e LORDE vnto Josua: Reach out the speare that thou hast in thine han- de, towarde Hai: for I wyll deliuer it in to thy hande. And whan Josua reached out the speare that was in his hande, towarde y^e cite, y^e hynder watch brake vp out of their place, and ranne (whan he had stretched out his hande) and came in to the cite, and wan- ne it, and made haist, & set fyre vpon it. And the men of Hai turned them, and loke- d behynde them, and the smoke of the cite wen- te vp towarde heauen, and they had no pla- ce to flie vnto, neither hither ner thither: and the people that fled towarde the wyldernes turned aboute, to folowe vpon them.

And whan Josua and all Israel sawe, y^e the hynder watch had wonne the cite (for y^e smoke of the cite ascended) they turned agai- ne, and smote the men of Hai. And they in the cite came forth also agaynst them, so y^e they came in the myddes amonge Israel on both the sydes, and they slawe them, so that there was not one man of them left ouer or escaped: and they toke the kynge of Hai aly- ue, and broughte him vnto Josua. And whā Israel had slayne all the inhabitants of Hai, which had folowed vpon them in the felde and in the wyldernes: and whan they were all fallen thorow the edge of the swerde, tyll they were destroyed, thē turned all Israel vnto Hai, and smote it with the edge of y^e swer- de. And of all them which fell that daye fro- man vnto womā, there were twelue thousan- de, all men of Hai.

But Josua withtyme not his hande (wher with he reached out the speare) tyll all the inhabitants of Hai were utterly destroyed, sa- uynge the catell and the spoyle of y^e cite, dyd Israel parte amonge themselves, aordinge vnto the worde of the LORDE, which he co- mmaunded Josua. And Josua burned vp Hai and made an heape therof for euer, which is there yet vnto this daye. And the kynge of Hai caused he to be hanged on a tre vntyll the euen.

But whā the Sonne was gone downe, he commaunded to take his body from the tre, and to cast it vnder the gate of the cite,

Num. 21. 10. Josu. 10. 1. and 21. 10.

Deut. 20. 1. Josu. 10. 1.

The booke of Iosua.

and made vpon him a greate heape of stones, which is there yet vnto this daye.

G Then baylded Iosua an altare vnto the **LORDE** God of Israel vpon mount Ebal accordinge as Moses the seruauant of **J** **LORDE** commanded the children of Israel, as it is wrytten in the booke of the lawe of Moses euen an altare of whole stone, wherupon there was no yron listad: and he offered burnt-offerings and heath offerings, and there vpon the stones he wrote the seconde lawe of Moses, which he wrote before the childre of Israel.

And all Israel with their Elders and officers and iudges, stode on both the sydes of the Arke, right ouer agaynst the prestes & bare the Arke of the couenauant of the **LORDE**, the straunger as well as one of them selues, the one halfe besyde mount Gerysim, and the other halfe besyde mount Ebal, as Moses the seruauant of the **LORDE** commanded afore, to blesse the people of Israel. Afterwarde caused he to proclame all the wordes of the lawe of the blessinge and cursynge, as it is wrytten in the booke of the lawe. There was not one worde that Moses commanded, but Iosua caused it to be proclaimed before all the congregacion of Israel, and before the wemen, and children, and straungers which walked amonge them.

The IX. Chapter.

When all the kynges that were beyonde Iordane vpon the mountaynes, and in the lowe countrees, & in all the hauens of the greete see, and besyde mount Libanus, herde this (namely, & Zebites, Amorites, Cananites, Phereites, Hivites and Jebusites) they gathered the selues together with one acorde, to fighte agaynst Iosua, and agaynst Israel.

But whan the inhabitants of Gibeon herde, what Iosua had done with Jericho and Hai, they dealete craftely, wrote on their waie, and made a message, and toke olde sakes vpon their asses, and olderente wyne botels, and olde mended shues vpon their fete, and put on olde and peced garmentes, and all & bried of their vytayles was harde and moulde, and they wente vnto Iosua into & hoost at Gilgall, and sayde vnto him, and to every man in Israel: We are come out of a farre countre, therfore make now a couenante w vs. Then sayde every man in Israel vnto & Zebite: Peradventure thou dwellest amonge vs, how can I then make a couenante with the?

The ix. Chap.

They saide vnto Iosua: We are & seruantes. Iosua sayde vnto them: What are ye, & whence come ye? They sayde: Thy seruantes are come out of a very farre countre, because of the name of the **LORDE** thy God: for we haue herde the reporte of him, and all that he dyd in Egypte, and all that he dyd vnto the two kynges of the Amorites besyde Iordane, Sihon the kyng at Hesbon, and Og the kyng of Basan, which dwelt at Ashtaroth. Therfore sayde oure Elders and all the inhabitants of oure countre: Take sode with you for youre iourney, and go meet them, and saye vnto them: We are your seruantes, therfore make now a bonde with vs: This oure bried that we toke out of our houses for oure foode, was new whan we took our iourney toward you: but now lo, it is harde & moulded, and these bottels fylled with new, and lo, they are rote. And these oure clothes and shues are waxed olde, by & reason of the sore longe iourney.

Then the captaynes toke their vytayles, and axed not the mouth of the **LORDE**. And Iosua made peace with them, and set up a couenante with them, that they shoulde be saved alwey, and the rulers of the congregacion swore vnto them. But thie dayes after that they had made a couenante with them, they herde, that they were their neighbours, and dwelt amonge them: For as the children of Israel wente forth on their iourney, they came on the thirde daye vnto the cities, which are called Gibeon, Caphur, Beeroth, and Cirath Jearim, and smote them not, because that the rulers of the congregacion had swome vnto them by the name of the **LORDE** the God of Israel.

But whan all the congregacion murmured agaynst the rulers, all the rulers sayde vnto the whole congregacion: We haue swome vnto them by the **LORDE** the God of Israel, therfore maye we not touch them. But this wil we do vnto them: Let them liue, that there come no wrath vpon vs, because of the oath that we haue made vnto them.

And the rulers sayde vnto them: Let them liue, that they maye be & herders of wodd and beaters of water for the whole congregacion, as the rulers haue sayde vnto them. Then Iosua called them, and counciled with them, and sayde: Wherfore haue ye diseaued vs, and sayde, that ye were farre from vs, where as ye dwell amonge vs? Therfore shall ye be cursed, so that of you there shall not cease seruantes in

The booke of Iosua.

new wodd and to beare water for the house of my God.

They answered Iosua, & sayde: It was tolde thy seruantes, that the **LORDE** thy God commanded Moses his seruauant, that he shoulde geue you the whole lode, and that he wolde destroye all the inhabitants of the londe before you: therfore were we sore afrayed of oure lynes before you, and thus haue we done. But now lo, we are in thy handes: loke what thou thinkest good and righte to do vnto vs, that do.

And he dyd euen so vnto them, and deliuered them from the children of Israels hand, that they shoulde not slaye them. So vpon the same daye Iosua made them herders of wodd and water bearers for the congregacion, and for the altare of the **LORDE** vnto this daye, in the place that he shall chose.

The X. Chapter.

When Adonisedech the kyng of Jerusalem herde, that Iosua had wonne Hai, and dammed it, and done vnto Hai and & kyng of it, like as he dyd vnto Jericho and to the kyng therof, & that they of Gibeon had made peace with Israel, and were come vnder them, they were sore afrayed. For Gibeon was a greete citie, like as one of the kynges cities, and greater then Hai, and all the citisyns therof were men of armes. Therfore sent he vnto Hoham the kyng of Hebron, and to Pinea the kyng of Jarmuth, and to Japhia the kyng of Lachis, and to Debir the kyng of Eglon, and caused to saie vnto them: Come vp vnto me, and helpe me, that we maie synge to Gibeon, for they haue made peace with Iosua and the children of Israel. Then came the fyue kynges of the Amorites together, and wente vp, the kyng of Jerusalem, the kyng of Hebron, & kyng of Jarmuth, the kyng of Lachis, the kyng of Eglon, with all their armies, & layed sege vnto Gibeon, and foughte agaynst it.

Howbeit they of Gibeon sent vnto Iosua to Gilgall, and caused to saie vnto him: Withdrowe not thine hande from thy seruantes, come vp soone vnto vs: deliuer and helpe vs, for all the kynges of the Amorites that dwell vpon the mountaynes, are gathered together agaynst vs. Iosua wente vp from Gilgall, and all the warryers and all the men armes with him. And the **LORDE** sayde vnto Iosua: Feare them not, for I haue geue them in to thy hande. There shall not one of them be able to stonde before the,

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So Iosua came sodenly vpon them, for all that might wente he vp from Gilgall. And the **LORDE** discomfyred the before Israel, and smote them with a greete slaughter at Gibeon: & they chaced them the waie downe to Beth Horon, and smote them vnto Aseta and Mateda.

And whan they fled before Israel, the **LORDE** caused a greete hayle from heauen to fall vpon them, vnto Aseta, so that they dyed: & many mo of them dyed of the hayle, then the children of Israel slew with the swerde.

Then spake Iosua vnto the **LORDE** (the same daye that the **LORDE** gaue ouer the Amorites before the children of Israel) and sayde in the presence of Israel: Some, holde styll at Gibeon, and thou Moone in the valley of Aialon.

Then the Sonne helde styll, and & Moone stode, vntill the people had auenged the selues on their enemies. Is not this wrytten in the booke of the righteous? Thus the Sonne stode styll in the myddes of heauen, and dyffered to go downe for the space of a whole daye after. And there was no daye like vnto this (nether before ner after whan the **LORDE** harkened vnto the voyce of one man: for the **LORDE** fought for Israel. And Iosua wente agayne to Gilgall in to the trees, and all Israel with him. As for the fyue kynges, they were fled, and had hyd the selues in the caue at Mateda.

Then was it tolde Iosua: We haue founde the fyue kynges hyd in the caue at Mateda. Iosua sayde: Rolle greete stones then before the hole of the caue, and set men there to kepe them.

As for you, stonde not ye styll, but folowe after youre enemies, and synge them behynde, and let them not come in their citis, for the **LORDE** youre God hath deliuered the in to youre hande. And whan Iosua and & children of Israel had ended the sore greete slaughter vpon them, so & they were broughte to naught, the remnaunt of them came in to the stronge citis.

So all the people came agayne to the hoost vnto Iosua to Mateda in peace, and no man durst moue his tynge agaynst the children of Israel. Iosua sayde: Open the mouth of the caue, and brynge the fyue kynges forth vnto me. They dyd so, and broughte the kynges vnto him out of the caue: the kyng of Jerusalem, the kyng of Hebron, the kyng of Jarmuth, the kyng of Lachis, the kyng of Eglon.

When these syne kynges were broughte forth vnto him, Iosua called euery man of Israel, and sayde vnto the rulers of the men of warre that wente with him: Come forth and creade vpon the neckes of these kynges with youre fete. And they came forth, and trode vpon their neckes with their fete. And Iosua saide vnto them: Be not a frayd, and feare not: be stronge and bolde, for thus shal the LORDE do vnto all yo' enemies, agaynst whom ye fighte.

And Iosua smote them afterwarde, and put them to death, and hanged them vpon syne trees. And they hanged styll vpon the trees vntill the enenyng. But when the some was gone downe, he commaunded to take them off from the trees: and they cast them in the caue, wherein they had hyd them selues, & before the hole of the caue they layed greete stones, which are there yet vnto this daye. The same daye wanne Iosua Makeda also, and smote it with the edge of the swerde, and the kynges therof, and damned it, and all the soules that were therein, and let none remayne escaped: and dyd vnto the kynges of Makeda as he dyd vnto the kynges of Jericho.

Then Iosua and all Israel with him departed from Makeda vnto Lybna, & foughte agaynst it. (And the LORDE gaue it with the kynges therof into the hande of Israel) and smote it and all the soules that were therein, with the edge of the swerde, and let not one remayne in it: and dyd vnto the kynges therof as he had done vnto the kynges of Jericho.

Afterwarde wente Iosua and all Israel with him from Lybna vnto Lachis, and layed sege vnto it, and foughte agaynst it. And the LORDE deliuered Lachis also into the hande of Israel, so that they wanne it vpon the seconde daye, and smote it with the edge of the swerde, and all the soules that were therein, accordinge to all as he had done vnto Lybna. At the same tyme Horam the kyng of Gazer wente vp, to helpe Lachis. But Iosua smote him with all his people, tyll there remayned not one.

And Iosua wente with all Israel from Lachis, vnto Eglon, and layed sege vnto it, and foughte agaynst it, and wanne it the same daye, and smote it with the edge of the swerde, and damned all the soules that were therein the same daye, accordinge vnto all as he had done vnto Lachis.

After that wente Iosua with all Israel from Eglon vnto Hebron, and foughte agaynst it, and wanne it, and smote it with the

edge of the swerde, and the kynges of it, and all the cities therof, and all the soules that were therein, and let not one remayne: and dyng vnto all as he had done vnto Eglon, and damned it, and all the soules that were therein.

Then turned Iosua agayne with all Israel toward Debir, and foughte agaynst it, and wanne it, with the kynges of it, and all the cities therof, and smote them with the edge of the swerde, and damned all the soules that were therein, and let not one remayne. Even as he had done vnto Hebron and Lybna with their kynges, so dyd he also vnto Debir, and the kynges therof.

Thus Iosua smote all the londe vpon mountaynes, and toward the south, and the lowe countrees, and by the ryuers, with all their kynges, and let not one remayne, and damned all that had breath, as the LORDE God of Israel had commaunded. And Iosua smote them from Cades Bernea to Gaza, and all the londe of Gosen vnto Sebon, and toke all these kynges with their deat at one tyme: for the LORDE God of Israel foughte for Israel. And Iosua was agayne with all Israel to the tentes in Gilgal.

The XI. Chapter.

When Jabin the kyng of Ashtorah de this, he sent vnto Jabothebenge of Madon and to the kynges of Samron, and to the kynges of Ashtaph, and to the kynges that dwelt toward the north vpon the mountaynes, and in the playne the southsyde of Elneroch, and in the low countrees, and in the lordshippes of Dan, the see syde: and to the Cananites toward the east and west, to the Amorites, Hethites, Pherezites, and Jebusites, vpon the mountaynes, and to the Hivites, vnder mount Hermon, the londe of Mispa. These were out with their armies, a greete people, as many as the soude of the see, and exceeding many horse and charettes. All these kynges gathered themselves, and came, and pitched together by the water of Meram, to fighte with Israel.

And the LORDE sayde vnto Iosua: Fear them not, for tomorrow aboute this tyme I deliuer them all slayne, before the children of Israel: thou shalt lame their horses, and burne their charettes with fire. And Iosua came sodenly vpon them, and all the men of warre with him by the water of Meram, and fell vpon them. And the LORDE deliuered them into the handes of Israel, and they smote them, and chased them vnto greete Sal

and to the warme water, and to the playne of Mispa toward the east, and smote them, vntill there remayned not one.

Then deale Iosua with them as the LORDE had saide vnto him, & lamed their horses, & burnt their charettes. And he returned backe at the same tyme, & wanne Hazor, & smote the kynges of it with the swerde, for Hazor was a forefront of head cite of all these kyngdomes, and smote all the soules that were therein with the edge of the swerde, and damned it, & let nothinge remayne that had breath, & damned Hazor with fyre. All the cities of these kyngdomes wanne Iosua also, and smote them with the edge of the swerde, and damned them, accordinge as Moses the seruaunt of the LORDE commaunded.

Howbeit the cities that stode vpon the hilles, dyd not the children of Israel burne with fyre: but Hazor onely dyd Iosua burne. And all the spoyle of these cities and the cattell, dyd the children of Israel deale amonge them, but smote all the men with the edge of the swerde, tyll they had destroyed them, and let nothinge remayne that had breath. As the LORDE commaunded his seruaunt Moses, and as Moses commaunded Iosua, even so dyd Iosua, so that there was nothinge vndone of all that the LORDE commaunded Moses.

So Iosua toke all this lode vpon the mountaynes, & all the lyeth toward the south, & all the londe of Gosen, and the lowe countree, & the playne felde, and the mountayne of Israel with the valley therof, from the mountayne that parteth the londe vnto the water of Seir, vnto Baalgad, in the playne of mount Libanus beneth mount Hermon. All their kynges toke he, and smote them, and put them to death. Howbeit he warred a longe season with these kynges.

Yet was there not one cite, that yeldeb it selfe peaceably vnto the children of Israel (excepte the Hivites, which dwelt at Gibeon) but they wanne them all with battayll. And this was done so of the LORDE that their hert was so hardened, to come agaynst the children of Israel with battayll, & they mighte be dāned, & no fauoure to be shewed vnto them, but to be destroyed, as the LORDE commaunded Moses.

At the same tyme came Iosua, and roted out the Enakims from the mountayne, from Hebron, from Debir, from Anab, from every mountayne of Juda, and from every mountayne of Israel, and damned them with their cities, and let none of the Enakims remay-

ne in the londe of the children of Israel, save at Gaza, at Gath, at Asdod, there remayned of them.

Thus Iosua conquered all the londe accordinge vnto all as the LORDE sayde vnto Moses, & gaue it vnto Israel to enheritaunce, vnto euery trybe his poicion, and they loned from warre.

The XII. Chapter.



These are the kynges of the londe, whom the children of Israel smote, & conquered their lode, beyonde Jordane, eastwarde, fro the water of Arnon, vnto mount Hermon, and vnto all the playne felde toward the east: Sihon the kyng of the Amorites, which dwelt at Heshbon, and had dominion from Aroer that lieth by the water syde of Arnon, and vnto the myddes of the water: and ouer halfe Gilead, vnto the water of Jabok, which is the border of the children of Ammon: and ouer the playne felde, vnto the see of Cynneroth eastwarde, and vnto the see of the playne felde, namely the Salt see toward the east, the waye vnto Beth Jesimoth: and from the south beneth by the ryuers of mount Pisga.

And the border of Og the kyng of Basan, which remayned yet of Raphaim, and dwelt at Astaroth and Edrei, and had the dominion ouer mount Hermon, ouer Salcha, and ouer all Basan vnto the border of Geshur & Maachati, & of halfe Gilead, which was the border of Sihon the kyng at Heshbon. Moses the seruaunt of the LORDE and the children of Israel smote them. And Moses the seruaunt of the LORDE gaue it vnto the Rubenites, Gadites and to the halfe trybe of Manasse in possession.

These are the kynges of the lode, whom Iosua & the children of Israel smote on this syde Jordane westwarde, fro Baalgad vnto the playne of mount Libanus, vnto the mount that parteth the londe vnto the water of Seir, & that Iosua gaue vnto the trybes of Israel in possession, vnto euery one his parte, what

so erer was in 3 mountaynes, valleyes, playne felde, by the ryuers, in 3 wyldernesces & towarde the south, the Hethites, Amorites, Cananites, Phereites, Hivites, and Jebusites.

C The kynge of Jericho, the kynge of Hai, which lyeth besyde Bethel, the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmoth, the kynge of Lachis, the kynge of Eglon, the kynge of Geser, the kynge of Debir, the kynge of Geder, the kynge of Horma, the kynge of Arad, 3 kynge of Libna, the kynge of Adulla, the kynge of Makeda, the kynge of Bethel, the kynge of Tappuah, the kynge of Hephher, the kynge of Apheth, the kynge of Lasaron, the kynge of Madan, the kynge of Hasor, the kynge of Simron Meron, the kynge of Achsaph, the kynge of Tehenah, the kynge of Megido, the kynge of Cades, the kynge of Jakneam by Carmel, the kynge in the lordshippes of Dor, the kynge of the Hethen at Gilgall, the kynge of Thirza. These are one and thirte kynges.

The XIII. Chapter.

A Now when Iosua was olde and wel stricken in age, the LORDE sayde vnto him: Thou art olde & well aged, and there remaineth yet moch of the londe to conquire, namely all Galile of the philistynes, and all Gessuri, from Sihor which floweth before Egypte, vnto the border of Ekron, northwarde, which is rekened vnto the Cananites: fyne lordes of the philistynes, namely, the Gassites, the Asdodites, the Ascalonites, the Gerhites, the Ekronites & the Hivites. But from the north it is all 3 londe of the Cananites, and Maara of the Sidonians vnto Aphel, even vnto the border of the Amorites. Moreover the londe of the Gubiles eastwarde, from Baalgad vnder mount Hermon, tyll a ma come vnto Hamath. All they that dwell vpon the mount, from Libanus vnto the warme waters, and all the Sidonians. I wyl dryue them out before the children of Israel: Onely let them be deale out amonge Israel, as I have commaunded the.

B Denyde thou this lode now to enheritaunce amonge the nyne trybes and 3 halfe trybe of Manasse. For the Rubenites & Gad dices with 3 halfe trybe of Manasse, have receaved their enheritaunce, which Moses gaue the beyonde Jordane Eastwarde, accordinge as Moses the seruaunt of the LORDE gaue them the same, from Aroer which lieth vpon the water syde of Arnon, and the cite

in the myddes of the water, & all the coastes of Medba vnto Dibon, and all the cities of Sihon the kynge of the Amorites, which dwelt at Heshbon, vnto the border of the children of Ammon: and Gilead and 3 border of Gessuri and Maachati, and all mount Hermon, and all Basan vnto Salcha: all 3 kyngdome of Og at Basan, which dwelt at Astaroth and Edrei, that remained yet out of Raphaim. But Moses smote them and drewe them out.

The children of Israel drewe not out the Gessurites & Maachathites, but both Gessur and Maachath dwelt amonge the children of Israel vnto this daye. But vnto 3 trybe of the Levites he gaue no enheritaunce: for the offeringe of the LORDE God of Israel is their enheritaunce, accordinge as he hath promysed them.

So Moses gaue vnto the trybe of 3 children of Ruben after their kynreds, so that their border was Aroer, which lyeth vpon the water syde of Arnon, and the cite in the myddes of the same water, with all the playne felde vnto Medba: Heshbon, and all the cities therof which lyeth in the playne felde: Dibon, Bamoth Baal, & Beth Baal Meon, Jahza, Kedemoth, Mephath, Ariathaim, Sibama, Zerecha Sahar, vpon mount Emet, Beth Peor: the ryuers by pisa, and Beth Jesimoth, and all the cities vpon the playne, and all the realme of Sihon kynge of the Amorites, which dwelt at Heshbon, whom Moses smote with the prynces of Midian, Eui, Rekem, Zur, Hur, & Reba, the mightemen of kynge Sihon, which were inhabitants of the londe. And Balaam the sonne of Beor the propheticier, dyd the children of Israel kill with the swerde amonge the other that were slayne: and the border of 3 childre of Ruben was Jordane. This is the enheritaunce of the children of Ruben amonge their kynreds, cities and villages.

Vnto the trybe of the children of Gad amonge their kynreds gaue Moses, so that their border was, Jaheser and all the cities in Gilead, and the halfe londe of the children of Ammon, vnto Aroer, which lyeth before Rabbath: and from Heshbon vnto Ramath Mispe & Betomim: and fro Mahanaim vnto the border of Debir. But in the valley, Beth Haram, Beth Nimra, Sechoth and Zaphon (which remaind yet of the realme of Sihon kynge of Heshbon) and was by Jordane, vnto the edge of the see of Cyneroth, on this syde Jordane eastwarde.

This is the inheritaunce of the children of Gad in their kynreds, cities & villages.

Vnto the halfe trybe of the children of Manasse after their kynreds, gaue Moses, so that their border was fro Mahanaim, all Basan, all the kyngdome of Og kynge of Basan, and all the townes of Jair which lyeth in Basan, namely thre score cities. And halfe Gilead, Astaroth, Edrei, the cities of the kyngdome of Og at Basan, vnto the children of Machir the sonne of Manasse. This is the halfe porcion of the children of Machir after their kynreds.

This is it that Moses deale out vpon the felde of Moab beyonde Jordane ouer agaynst Jericho eastwarde. But vnto 3 trybe of Levi gaue Moses no enheritaunce: for the LORDE God of Israel is their enheritaunce, as he hath promysed them.

The XIII. Chapter.

This is it that the children of Israel haue enherited in the londe of Canaan, which Eleazar the priest, and Iosua the sonne of Nun, and the chiefe of the fathers amonge the trybes of the children of Israel parted out amonge them. But by lot dyd they denyde it out amonge them, accordinge as the LORDE commaunded Moses to geue vnto the nyne trybes and 3 halfe: vnto the two trybes and the halfe dyd Moses geue enheritaunce beyonde Jordane. But vnto the Levites he gaue no enheritaunce amonge them. For of the children of Joseph there were two trybes, Manasse and Ephraim. Therfore gaue they the Levites no porcion in the londe, but cities, to dwell therein, and suburbs for their catell and goodes. Even as the LORDE commaunded Moses, so dyd the childre of Israel, and denyded the londe.

Then came forth the children of Juda to Iosua at Gilgall: and Caleb 3 sonne of Jephunne the Kenisite sayde vnto him: Thou knowest what 3 LORDE sayde vnto Moses the man of God, concerninge me and the londe of Cades Bernea. I was fortye yeare olde, when Moses the seruaunt of the LORDE sent me out from Cades Bernea, to spye out the londe, and I broughte him worde agayne, even as I had it in my hart. Howbeit my brethren that wente vpon with me, discoraged the hart of the people: but I folowed 3 LORDE my God vnto the vttemost.

Then swaue Moses vnto me the same daye, and sayde: The londe wherupon thou hast troden with thy fote, shalbe thine enheritaunce and thy childrens for ever, because

thou hast folowed the LORDE my God vnto the vttemost. And now hath the LORDE letten me lyue, accordinge as he sayde. It is now fyue and fortie yeare sence 3 LORDE spake this vnto Moses, when Israel walked in the wilderness. And now lo, this daie am I fyue and foure score yeare olde: and am yet as stronge to daye, as I was in that daye when Moses sent me out: even as my strength was then, so is it now also to fight, and to go out and in.

Geue me now therfore this mountayne, wherof the LORDE spake in that daye, and thou herdest it the same daye: for now the Enakims dwell thereon, and it hath greates and stronge cities: yf happily the LORDE wyl be with me, that I maye dryue the out, as he hath sayde. Then Iosua blessed him, and so gaue Hebron vnto Caleb the sonne of Jephunne. Therfore was Hebron the enheritaunce of Caleb the sonne of Jephunne the Kenisite, vnto this daye, because he folowed the LORDE God of Israel vnto the vttemost. But afore tyme was Hebron called Kirjatharba, & greates people were there amonge the Enakims. And the lode ceased from warre.

The XV. Chapter.

The lot of the trybe of the children of Juda amonge their kynreds, was 3 coaste of Edom by the wilderness of Sin, which bordereth southwarde on the edge of the south countrees. Their south borders were from the vttemost syde of the salt see, that is, from the coast that goeth southwarde, and commeth out from thence towarde 3 eastsyde of Arabbim, and goeth forth thorow Zinna, and yet goeth vpon from the south towarde Cades Bernea, and goeth thorow Heshon, and goeth vnto Adara, & fetcheth a compass aboute Carcaa, & goeth thorow Asmona, and commeth forth to the ryuer of Egypte, so that the sea is the ende of 3 border. Let this be youre border southwarde.

But the east border is from the salt see to the vttemost parte of Jordane.

The border northwarde, is from the sea coast which is on 3 edge of Jordane, and goeth vpon vnto Beth Hagla, and stretcheth out from the north vnto Betharaba, and commeth vpon vnto the stone of Bohan the sonne of Ruben, and goeth vpon vnto Debir from 3 valley of Achor, and from the north coaste that is towarde Gilgall, which lyeth ouer agaynst Abumim vponwarde, which is on the north syde of the water. Then goeth

it vnto 3 water of Ensemes, and commeth out vnto the well of Rogell. Then goeth it vnto the valley of the sonne of Hinnam, a longe besyde the Jebusite that dwelleth from 3 southwarde, that is Jerusalem: and commeth vnto the toppe of the mount which lyeth before the valley of Hinnam from the westwarde, that bordereth on the edge of the valley of Raphaim towarde the north.

Then commeth it from the toppe of the same mount vnto the water well of Ephraim, and commeth out vnto the cities of mount Ephraim, and boweth towarde Baala, that is Ririath Jarim, and fetcheth a compass aboute from Baala westwarde vnto mount Seir, and goeth by the north syde of the mount Jarim, that is Thessalon: and cometh downe to Berhsemes, and goeth thorow Thinnia, and breaketh out on the north syde of Aeron, and stretcheth forth towarde Sicron, and goeth ouer mount Baala, and cometh cut vnto Jabuel: so that their westernmost border is the see.

The weste border is the greatesee. This is the border of the children of Juda rounde aboute in their kynreds. Caleb the sonne of Jephune had his porcion geue him amonge the children of Juda (as the LORD es maunded Iosua) namely Ririatharba of the father of Enak, that is Hebron.

And Caleb droue from thence the three formes of Enak, Sesai, Ahiman, and Thalmas begotten of Enak. And from thence he wente vnto the inhabitants of Debir. (As for Debir, it was called Ririath Sepher afore tyme.) And Caleb sayde: Who so smyth Ririath Sepher and wyneeth it, I wyll geue him my daughter Achsa to wyfe. Then Achiel the sonne of Benas the brother of Caleb wanne it: and he gaue him his daughter Achsa to wyfe.

And it fortuneth when they wente in, that she was counceled of hir housbande, to are a pece of londe of hir father. And she fell downe from the asse. Then sayde Caleb vnto her: What ayleth the? She sayde: Geue me a blessinge, for thou hast geue me a south (and drye) londe: geue me welles of water also. Then gaue he her welles aboue and beneath.

This is the inheritaunce of the trybe of Juda amonge their kynreds. And the cities of the trybe of the children of Juda, from one to another by the coastes of the Edomites towarde the south, werethese: Cabzeel, Eder, Jagur, Bina, Dumona, Abada,

Kedes, Hazor, Jechnam, Siph, Telem, Beilot, Hazor Hadatha, Ririath Hebron that is Hazor: Ama, Sana, Molada, Hazor Gad, Hesmon, Beth palet, Hazor Sual, Dab Seba, Bisiochia, Baala, Jim, Azem, Ekeblad, Cheil, Harma, Zilag, Madmama, San Sana, Lebaoth, Silhim, Ain, Rim. These are nyne and twenty cities and their villages.

But in the lowe countrees was Esthal, Zaren, Asna, Saroah, Engannim, Chapua, Enam, Jarmoth, Abuliam, Socho, Aitai, Saaraim, Abithaim, Gedera, Giderothim. These are fourtene cities and their villages.

Benahabasa, Migdal Gad, Dilean, Mip, Jachiel, Lachis, Bazetath, Eglis, Ebron, Lachma, Chithlis, Gedoroth, Bakhugon, Naama, Makeda. These are sixtene cities and their villages.

Libna, Ether, Asen, Jephthah, Asa, Nazib, Keila, Achisib, Mareja. These are nyne cities and their villages. Ebron with his daughters and villages. From Ebron vnto the see, all that reacheth vnto Asdod and the villages therof. Asdod with the daughters and villages therof. Gasa with his daughters and villages vnto the water of Egipte. And the greatesee is his border.

But vpon the mount was Samir, Jecir, Socho, Danna, Ririath Sanna, that is Debir: Anab, Esthemmo, Annim, Gofen, Holon, Gilo. These are eleven cities and their villages. Maon, Carmel, Siph, Jura, Jeracl, Jachde, Sanoah, Rain, Gibea, Thinnia. These are ten cities and their villages. Halhul, Bethzur, Gedoi, Maarath, Bakh Anoth, Elcheton. These are six cities and their villages. Ririath Baal (that is Ririath Jarim) Harabba, two cities and their villages. And in the wyldernesse was Becharaba, Muddin, Sedacha, Nibsan, and the Salt cite, and Engabdi. These are six cities and their villages. But the Jebusites dwelt at Jerusalem, and the children of Juda coude not dryue them awaye. So the Jebusites remaine with the children of Juda at Jerusalem vnto this daye.

The xvi. Chapter.

And the lot fell vnto the children of Ephraim fro Jordane ouer agaynst Jericho, vnto the water on the east syde of Jericho, and the wyldernesse, 3 goeth vnto Jericho thorow the mountayn of Bethel, and commeth out from Bethel vnto Lus, and goeth thorow the coast of Aciaroth, and stretcheth downe westwarde

vnto 3 coaste of Japhleti to 3 border of the lower Berhoion, and vnto Gaser: and the endetherof is by the greatesee. This the children of Joseph (Manasses and Ephraim) receaued to inheritaunce.

The Border of the children of Ephraim amonge their kynreds of their inheritaunce from the east, was Ataroth Abar vnto the upper Berhoion, and goeth out westwarde by Michmethach that lyeth towarde the north, there fetcheth it a compass towarde the east syde of the cite Thachath Silo, and goeth there thorow from the east vnto Janoha, and commeth downe from Janoha vnto Ataroth and Maaratha, and bordereth on Jericho, and goeth out at Jordane. From Chapuah goeth it westwarde vnto Naalkama, and the out goinge of it is at the see.

This is the inheritaunce of the trybe of the children of Ephraim amonge their kynreds. And all the borders, cities with their villages of the childre of Ephraim laye scattered amonge the inheritaunce of the children of Manasse. And they droue not out 3 Cananites, which dwelt at Gaser. So 3 Cananites remaine amonge Ephraim vnto this daye, and became tributaries.

The xvij. Chapter.

And the lot fell vnto the trybe of Manasse (for he is Josephs first sonne) and it fell vpon Machir the first sonne of Manasse 3 father of Gilead: for he was a man of armes, therefore had he Gilead and Basan. It fell also vnto the other children of Manasse, namely vnto 3 childre of Abiezer, the children of Helek, the children of Asriel, the children of Sedech, the children of Jephther, and the children of Semida: These are the childre of Manasse the sonne of Joseph, males, amonge their kynreds.

But Zelaphead the sonne of Jephther the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sonnes, but daughters, and their names are these: Mahala, Noa, Hagla, Milca, Tirza, and they came before Eleazar the prest, and before Iosua the sonne of Nun, and before the rulers, and sayde: The LORD commaundered Moses, to geue vs inheritaunce amonge oure brethren. And so they had inheritaunce geuen them amonge their fathers brethren, accordinge to the commaunderment of the LORD.

There fell vpon Manasse ten meetynes without the londe of Gilead and Basan,

which lyeth beynde Jordane. For 3 daughters of Manasse receaued inheritaunce amonge his sonnes: but the other children of Manasse had the londe of Gilead. And the border of Manasse was fro Aser forth vnto Michmethach, that lyeth before Sichem, and reacheth vnto the righte syde of them of En Tapuah: for the londe of Tapuah fell vnto Manasse, and the border of Manasse is vnto the childre of Ephraim. Then commeth it downe to Naalkama towarde the south syde of the ryuer cities, which are Ephraims amonge the cities of Manasse. But from the north is the border of Manasse by the ryuer, and goeth forth by the see syde, southwarde vnto Ephraim, and to Manasse northwarde, and the see is his coaste. And it shal border on Aser from the north, and on Isachar from the east.

So (amonge Isachar and Aser) Manasses had Beth Sean and the townes therof, and Jebaam and the townes therof, and them of Dor and their townes, and them of En Dor and their townes, and them of Taanach and their townes, and them of Maggedo and their townes, and the thirde parte of (the cite) Tophet. And the children of Manasse coude not dryue awaye the inhabitants of these cities, but the Cananites beganne to dwell in the same londe. Howbeit when the children of Israel were able, they made the Cananites tributaries, and droue them not out.

Then spake the children of Joseph vnto Iosua, and sayde: Wherfore hast thou geue me but one porcion and one meetlyne of inheritaunce, and I am yet a greateseeple, as the LORD hath blessed me so largely? Then sayde Iosua vnto them: For so much as thou art a greateseeple, go vnto the wood, and make thy selfe a reyn in the londe of the pherisites and Raphaim, forynge mozt Ephraim is to narrowe for the.

Then sayde the children of Joseph: We shal not be able to attayne vnto the mountaynes, for there are yron charrettes amonge all the Cananites, that dwell in the londe of Emet, by whom lyeth Beth Sean and the villages therof, and Jesrael in Emet. Iosua sayde vnto the house of Joseph, euen to Ephraim and Manasse: Thou art a greateseeple, and for so much as thou art so greateseeple, thou must not haue one lot, but the mountayne where 3 wood is, shal be thine rote 3 out for 3, so shal it be the outgoinge of thy

porcion, whan thou dryuest out the Canani-
tes, which have y^e charrettes, & are mightie.

The XVIII. Chapter.

AND all the multitude of the children
of Israel gathered them selves toge-
ther vnto Silo, and they set vp γ Ta-
bernacle of witnesse, and the londe was sub-
dued vnto them. But there were yet seven
tribes of the child^r of Israel, vnto whom
they had not denyed their enheritaunce.
And Iosua sayde vnto the children of Is-
rael: How longe are ye so slowe, to go and co-
quere the londe, which the LORDE God of
yours fathers hath given you? Chose you
the men out of every tribe, & I maye sende
them, and that they maye get them vp and
go thorow the londe, and descrybe it acor-
dinge to the enheritaunces therof, and come
vnto me.

Denyde the londe in seven partes. Judas
shal remayne vpon his borders of the south
syde, and the house of Joseph shal remayne
vpon his borders of the north parte: but de-
scrybe ye the londe in seven partes, and bryn-
ge them vnto me, then shal I cast γ lot for
you before the LORDE our God. For the
Leuites haue no porcion amonge you, but
the priesthode of the LORDE is their enhe-
ritaunce. As for Gad & Ruben and γ halfe
tribe of Manasse, they haue receaued their
enheritaunce beyonde Iordane eastwarde,
which Moses the seruante of the LORDE
gaue them.

B Then the men gat vp, to go their waye.
And whan they were aboute to go for to de-
scrybe the londe, Iosua commaunded them,
and sayde: Go youre waye, and walke tho-
row the londe, and descrybe it, and come
agayne vnto me, that I maye cast γ lot for
you before the LORDE at Silo. So the men
departed, and wente thorow the londe, and
descrybed it in seven partes vpon a letter a-
cordinge to the cities, and came to Iosua in
to the hoost at Silo. Then Iosua cast the lot
ouer them at Silo before the LORDE, and
there distributed the londe amonge the chil-
dren of Israel, vnto every one his parte.

And the lot of the trybe of the children
of Ben Jamin fell accordinge to their kyn-
reds, and the border of their lot wente out
betwene the children of Juda & the children
of Joseph. And their border was on γ north
quarter of Iordane, and goeth vp from the
north syde of Jericho, and commeth vp to
the mountayne westwarde, and goeth out
by the wyldernesse of Bechaven, and goeth

from thence towarde Lus, even by the south
syde of Lus (that is Bechel) and commeth
downe vnto Ataroth Abar by the mountay-
ne which lyeth on γ south syde of the londe
Bethoron. Then boweth it downe, and se-
theth a compasse vnto the south west quar-
ter from the mount that lyeth ouer agayn
Bethoron towarde the south, and goeth on
vnto Kiriat Baal, γ is Kiriat Jearim,
a cite of the children of Juda. This is the
west border.

But the south border is from Kiriat
Jearim forth, and goeth out towarde the
west, and commeth south vnto γ water well
of Nephtoi: and goeth downe by the val-
ley of the sonne of Hinnam: and goeth do-
ne thorow the valley of Hinnam on γ south
syde of the Jebusites, and commeth downe
to the well of Rogell, and stretcheth from
the northwarde, and commeth out vnto Sa-
mies, and commeth south to the heape
that lyeth vnto the stone of Bohen the sonne
of Ruben, and goeth a longe besyde γ play-
ne felde which lyeth northwarde, and com-
meth downe vnto γ playne felde, and goeth
besyde Beth Hagla that lyeth towarde the
north, and his ende is at the north border of
the Salt see, vnto γ edge of Iordane south
warde. This is the south border.

But Iordane shal be the ende of the east
quarter. This is the enheritaunce of γ chil-
dren of Ben Jamin in their borders rounde
aboute, amonge their kynreds.

The cities of the trybe of the children of
Ben Jamin amonge their kynreds are these:
Jericho, Beth Hagla, Emel Rezig, Baha-
raba, Zemaraim, Bethel, Avim, Haphar, A-
phia, Caphar Amonai, Appni, Gaba: these
are twelue cities and their villages.

Gibeon, Rama, Beeroth, Mispa, Capht-
ra, Moza, Rekem, Jerpeel, Thareala, Be-
la, Eleph, and the Jebusites, that is Jeru-
salem, Gibeath, Kiriat: these are foure
cities and their villages. This is the enhe-
ritaunce of the children of Ben Jamin in
their kynreds.

The XIX. Chapter.

Then fell the seconde lot of the trybe
of the children of Simeon acor-
dinge to their kynreds, and their enhe-
ritaunce was amonge the enheritaunces of γ
children of Juda. And to their enheritaun-
ce they had Beer Seba, Molada, Hazar
Sual, Baala, Azem, El Tholad, Beth-
pazze, and their villages.

Hama, Zilag, Betha Martaboth, Hazar
Suffa, Beth Lebaoth, and Sarubene: these
are thre cities & their villages. Ain, Ki-
non, Ether, Asan: these are foure cities and
their villages. And all γ villages that lye
aboute the cities vnto Balach Beer Ra-
math towarde the south. This is the enhe-
ritaunce of the trybe of the children of Si-
meon in their kynreds: for the enheritaunce
of the children of Simeon is vnder the por-
cion of the children of Juda. For so much as
the enheritaunce of the children of Juda
was to greate for them, therfore inhereted
the children of Simeon amonge their enhe-
ritaunce.

The thirde lot fell vpon the child^r of Za-
bulon after their kynreds. And the border of
their enheritaunce was vnto Sarid, & goeth
vp westwarde to Mareala, & bordieth vpon
Dabath, and reacheth vnto the ryuer that
floweth ouer agaynst Jatneam: & turneth
from Sarid eastwarde vnto the border of
Cisloth Thabor, and cometh out vnto Da-
bath, and reacheth vp to Japia, and from
thence goeth it westwarde thorow Gicha He-
pher, and Jcha Razim, and commeth out
towardes Ramon, Hamthor Hanea, & se-
theth a compasse aboute from the north vn-
to Marthon, & the goynge out of it is in γ val-
ley Jephtha El, Katath, Nahalal, Sim-
ron, Jedaia, & Bethlehem: These are twel-
ue cities and their villages. This is the en-
heritaunce of the child^r of Zabulon in their
kynreds: these are their cities and villa-
ges.

The fourth lot fell vpon the child^r of Is-
sachar after their kynreds, & their border was
Jisraella, Chesulloth, Sunem, Hapharaim,
Sion, Anaharath, Raabith, Rishon, Abes,
Raneth, En Ganim, Enhada, Beth Pazez,
& bordieth vpon Thabor, Sahazima, Beth
Sames, and γ outgoinge of it was at Jor-
dane. These are sixtene cities and their villa-
ges. This is the enheritaunce of the trybe
of the children of Issachar in their kynreds,
cities and villages.

The fifth lot fell vpon the trybe of the
children of Asser, after their kynreds. And
their border was Helkath, Hali, Beten, Ach-
saph, Alamelech, Amead, Misael, and bor-
deth on Carmel vnto the see, and on Sihor,
and Libnath, and turneth towarde the east
vnto Beth Dagon, and bordieth on Zabu-
lon, and on the valley of Jephthael, and
toward the north syde of Beth Emel and
Nagiel: & commeth out vnto Cabul on the
west syde of Ekron, Rehob, Hamon and

Canan, vnto greate Sidon. And turneth to
wardes Rama, vnto the stronge cite of Ber,
and turneth towardes Hossa, and goeth one
vnto the see, after γ rlyne towardes Ach-
sib, Oma, Apher, Rehob.

These are two and twentye cities and
their villages. This is the enheritaunce of
the trybe of the children of Asser in their kin-
reds cities and villages.

The syxte lot fell vpon the children of
Nephthali in their kynreds. And their bor-
der was frō Heleph Elon thozom Zaanaim,
Adai Meteb, Jabneel vnto Latum, and
goeth out vnto Iordan, and turneth west-
warde to Asnoth Thabor, and cometh out
from thence vnto Hukok, and bordieth on
Zabulon towarde the south, and on Asser
toward the west, and on Juda by Iordane
toward the east: and hath stronge cities,
Zidimzer, Hamath Ratath, Chinnaret, Ada-
ma, Rama, Hazor, Kedesh, Ediel, En Hazor,
Jereon, Migdal Elhah, Beth Anath, Beth
Sames. These are nyntene cities and their
villages. This is the enheritaunce of γ try-
be of the children of Nephthali in their kyn-
reds, cities, and villages.

The seventh lot fell vpon the trybe of the
children of Dan after their kynreds. And the
border of their enheritaunce was Zareah, Es-
thaol, Irtames, Saalabin, Aialon, Iechia,
Elon, Chinnata, Et ron, Elpheth, Gibeath
Baalath, Jehud, Brierbarat, Gat Ramon,
Me Jarkon, Rakon with the border by Ja-
pho, and on the same goeth the border of the
children of Dan out. And the children of Dan
wente vp, and foughte agaynst Lesem, and
wonne it, and smote it with the edge of the
sword, and toke it in possession, & dwelt ther-
in, and called it Dan, after γ name of their
father. This is the enheritaunce of the try-
be of the children of Dan in their kynreds,
cities, and villages.

And whā γ lōde was all parted out with
the borders therof, the children of Israel ga-
ue Iosua the some of Lun, an enheritaun-
ce amonge them, and accordinge to the com-
maundement of the LORDE they gaue him
 γ cite that he requyred, namely, Thimnath
Serah, vpon mount Ephraim: there buylded
he the cite, and dwelt therein.

These are the enheritaunces which Elea-
sar the prest and Iosua γ some of Lun, and
the chiefe of the fathers amonge γ tribes,
deuided out by lot vnto the child^r of Israel
at Silo before the LORDE, then before the do-
re of the Tabernacle of wytnes, and so they
ended the denydinge out of the londe.

The booke of Iosua.

The XX. Chapter.

20.11.b
Deut. 19.c

Unto the LORD spake vnto Iosua, and sayde: Speake to the children of Israel: Geue amonge you fre cities, wherof I spake vnto you by Moses, that a deed-slayer which sleyleth a soule vnawarres and unwittingly, maye flye thither, & they maye be fre amonge you from the auenger of bloude. And he that flyeth to one of those cities, shal stonde without before the porte of the cite, and shewe his cause before the Elders of the cite, then shall they take him to them in to the cite, and geue him place to dwell with them.

B And yf the auenger of bloude folowe vpon him, they shall not deliuer the deed-slayer in to his handes, for so much as he hath slayne his neighbour vnawarres, and was not his enemye afore: but he shall dwell in y cite, tyll he stonde before the congregacion in iudgment, vntill the hye priest dye, which shall be at that tyme. Then shall the deed-slayer returne, and go vnto his awne cite, and vnto his house to the cite, from whence he was fled.

C Then appoynted they Kedres in Galile vpon mount Nephtali, and Sechem vpon mount Ephraim, and Kiriat-harba, that is Hebion vpon mount Juda. And beynde Jordane on the east syde of Jericho, they gaue Befer in the wilderness vpon the playne out of the trybe of Ruben, and Ramoth in Gilead out of the trybe of Gad, and Golan in Basan out of the trybe of Manasse.

These were the cities appoynted for all y children of Israel, and for the straungers which dwelt amonge them, that whosoever had slayne a soule vnawarres, might flye thither, that he shulde not be put to death by the auenger of bloude, tyll he had stonde before the congregacion.

The XXI. Chapters.

Num. 33.a

When the chiefe fathers amonge the Levites came forth vnto Eleasar the priest and to Iosua the sonne of Nun, and to y awncient fathers amonge the trybes of the children of Israel, and spake vnto them at Silo in the londe of Canaan, and sayde: * The LORD commaundered by Moses, that we shulde haue cities geuen vs to dwell in, and the suburbs of the same for oure catell. Then the children of Israel gaue of their inheritaunce these cities and the suburbs therof, vnto the Levites, accordyng to the commaundement of the LORD.

The xxi. Chap.

And the lot fell vpon the kynred of the Rahabites, and the children of Aaron the prest amonge the Levites, had by the lot thytene cities of the trybe of Juda, of the trybe of Simcon, and of the trybe of Ben Jamin. The other childre of Rahab of the same kynred, had by the lot ten cities, of the trybe of Ephraim, of the trybe of Dan, and of the halfe trybe of Manasse.

But the children of Gerson of the same kynred had by the lot thytene cities, of the trybe of Issachar, of the trybe of Asser, of y trybe of Nephtali, and of the halfe trybe of Manasse at Basan.

The children of Merari of their kynred had twolue cities, of the trybe of Ruben, of the trybe of Gad, and of the trybe of Zabulon. So the children of Israel gaue these cities and their suburbs vnto the Levites by lot, as the LORD commaundered by Moses.

Of the trybe of the children of Juda, and of the trybe of the children of Simcon, they gaue these cities (which they name by name) vnto the children of Aaron of the kynred of the Rahabites amonge the children of Levi: for the first lot was the yre.

So they gaue them Kiriat-harba, which was the fathers of Enak, that is Hebion vpon the mount Juda, and the suburbs therof rounde aboute. But the seide of the cite and the vyllages therof, gaue they vnto Caleb the sonne of Jephane for his possession.

Thus gaue they vnto the children of Aaron the prest, the fre cite of the deed-slayers, Hebion and the suburbs therof, Libna and the suburbs therof, Jathir and the suburbs therof, Esthuma and the suburbs therof, Holon and the suburbs therof, Debe and the suburbs therof, Ain and the suburbs therof, Iuta and the suburbs therof, Beth Semes and the suburbs therof, comynne cities of these two trybes.

But of the trybe of Ben Jamin they gaue foure cities, Gibeon and y suburbs therof, Gaba, and the suburbs therof, Anathoth and the suburbs therof, Almon and the suburbs therof: so that all the cities of the children of Aaron the prest were thirtene with their suburbs.

The kynreds of the other children of Rahab the Levites, had by their lot foure cities, of the trybe of Ephraim, and they gaue the fre cite of the deed-slayers, Seche and the suburbs therof vpon mount Ephraim, Gaser and the suburbs therof, Kibzai

The booke of Iosua.

and the suburbs therof, Bethron and the suburbs therof.

Of the trybe of Dan foure cities, Elchead and y suburbs therof, Gibeon and the suburbs therof, Alalon and the suburbs therof, Gath Rimon and the suburbs therof. Of the halfe trybe of Manasses two cities, Thaanach and the suburbs therof, Gath Rimon and the suburbs therof: so that all the cities of the other children of y kynred of Rahab, were ten with their suburbs.

But vnto the children of Gerson amonge the kynreds of the Levites were geuen, Of the halfe trybe of Manasse two cities, the fre cite for the deed-slayer, Gola in Basan and the suburbs therof, Beashtia, and the suburbs therof. Of the trybe of Issachar foure cities, Rishon and the suburbs therof, Dabirach and the suburbs therof, Jarmuth and the suburbs therof, Engannim and the suburbs therof. Of the trybe of Asser foure cities, Misceal, Abdon, Helkath and Rehob with the suburbs therof. Of the trybe of Nephtali the cities, the fre cite Kedres (for the deed-slayer) in Galile, Hamoth, Dor, and Rarchan with the suburbs therof: so that all the cities of the kynred of the Gersonites were thirtene with their suburbs.

Vnto the kynreds of Merari the other Levites were geuen, Of the trybe of Zabulon foure cities, Jakneam, Rarcha, Dimna and Uahalal with y suburbs therof. Of the trybe of Ruben foure cities, Bezer, Jahza, Kedemoth and Mephaat with their suburbs. Of the trybe of Gad foure cities, the fre cite for the deed-slayer, Ramoth in Gilead, Mahanaïm, Hesben and Jaser with their suburbs: so that all the cities of the children of Merari amonge their kynreds of y other Levites, were twolue. Thus all the cities of the Levites amonge y possession of the children of Israel, were eght and forty with their suburbs. And these cities were so dealete out, that enery one had their suburbs rounde aboute, the one as the other.

Thus the LORD gaue the children of Israel all the londe, which he had sworne vnto their fathers to geue: & they toke possession of it, and dwelt therein. And the LORD gaue the rest before all those y were aboute them: like as he swore vnto their fathers, & none of their enemies stode agaynst the, but all their enemies deliuered he in to their hande. And their myssed nothinge of all the

The xxii. Chap. Fo. xi.

good that the LORD had promysed vnto the house of Israel, it came euery whyt.

The XXII. Chapter.

When Iosua called y Rubenites and Gadites, and y halfe trybe of Manasse, and sayde vnto them: Ye haue kepte all, that Moses the seruante of the LORD commaundered you, and haue hearkened vnto my voyce in all y I haue commaunded you. Ye haue not forsaken youre brethren a longe season, vnto this daye, and haue waited vpon the commaundement of the LORD your God. For so much now as the LORD your God hath broughte youre brethren to rest, as he promysed them, turne you now, and go youre waye to youre tentes in to the londe of youre possession, which Moses the seruante of the LORD gaue you beynde Jordane.

But take diligent hede now, that ye do accordyng to the commaundement and lawe which Moses the seruante of the LORD hath commaunded: That ye loue the LORD your God, and walke in all his wayes, and kepe his commaundementes, and cleue vnto him, and serue him with all youre heart, and with all youre soule. So Iosua blessed them, and let them go. And they wente vnto their tentes.

Vnto the halfe trybe of Manasse had Moses geuen possession at Basan: vnto the other halfe gaue Iosua amonge their brethren on this syde Jordane westwarde. And whan he let them go to their tentes and blessed them, he sayde vnto them: Ye come home agayne with greete good vnto youre tentes, with exceedyng much catell, syluer, golde, blasse, yron and raynment, distribute therfore the spoyle of youre enemyes amonge youre brethren.

So the Rubenites, Gadites, and the halfe trybe of Manasse returned, and wente from the children of Israel out of Silo (which lyeth in the londe of Canaan) to go in to the countre of Gilead to the londe of their possession, that they mighte possesse it, accordyng to the commaundement of the LORD by Moses.

And whan they came vnto the heapes by Jordane, which lye in the londe of Canaan, the same Rubenites, Gadites, and the halfe trybe of Manasses buylded there beynde Jordane, a same greete altare. But whan the children of Israel herde saye: Beholde, the children of Ruben, the children of Gad, and the halfe trybe of Manasse haue buylded an altare ouer agaynst the londe,

Num. 33.d
Deut. 33.b
Iosua. 2

Deut. 10.c

Deut. 30.b
Num. 31.d
Iosua. 8
1. Re. 50.c

The booke of Iosua.

de of Canaan vpon the heapes by Iordane on this syde the children of Israel, they gathered them selues together with the whole congregacion at Silo, to go vp agaynst the with an armie. And (in the meane season) they sent to them in to the lande of Gilead, Phineas the sonne of Eleasar the prest, and with him ten chiefe prynces amonge the houses of their fathers, out of every tribe in Israel one. And they came to the children of Ruben, to the children of Gad, and to the halfe trybe of Manasse in the lande of Gilead, and sayde:

D Thus sayeth the whole congregacion of the LORDE vnto you: * What trespasse is this, y^e haue trespassed agaynst the God of Israel, that ye shulde turne backe from y^e LORDE this daye, to builde you an altare, for to fall awaye from the LORDE?

Num. 25. a * Have we not ynough of the wickednesse of Peor: from the which we are not yet clen sed this daye, and there came a plague amonge the congregacion of the LORDE: and ye turne you backe this daye from the LORDE, and this daye are ye fallen awaye from the LORDE, that he maye be wroth to daye or to morow at the whole congregacion of the LORDE.

If the lande of youre possession be uncleane, then come ouer in to the lande that the LORDE possesseth, where the dwellynge of the LORDE is, and take possessions amonge vs, and fall not awaye from the LORDE and from vs, to builde you an altare with out the altare of the LORDE our God. * Did not Achan the sonne of Serah trespasse in the thinge that was damned, and the wrath came ouer y^e whole congregacion of Israel and he wente not downe alone for his mysdede?

Ios. 7. a Then answered the children of Ruben, and the children of Gad, and the halfe trybe of Manasse, and sayde vnto the heades and prynces of Israel: The mightie God y^e LORDE, the mightie God the LORDE knoweth, and Israel knoweth also, yf this be a transgressyng or trespacyng agaynst the LORDE, then let it not helpe vs this daye: If we haue buylded the altare, because we wolde turne awaye backe from the LORDE, to offer burntofferings or meatofferings ther on, or to make any deedofferings vpon it, then let the LORDE requyre it: And yf we haue not done it rather for very feare of this thinge, and sayde: To daye or to morow mighte youre children saye vnto oure children:

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What haue ye to do with the LORDE the God of Israel: The LORDE hath set Iordane for a border betwene vs and you y^e children of Ruben and Gad, ye haue no portion in the LORDE: By this shulde your children make oure children to turne awaye from the feare of the LORDE.

Therefore sayde we: Let vs make our children an altare, not for sacrifice, nor for burnt offeringe, but that it maye be a witness betwene vs and you, and oure posterities, that we maye serue the LORDE in his sighte with oure burntofferings, deedofferings, and other offerings: and y^e youre children to daye or to morow neade not to saye vnto oure children: Ye haue no parte in the LORDE.

And we sayde: But yf they shulde speake so vnto vs, or to oure posterities to daye or to morow, then maye we saye: Beholde the similitude of y^e altare of the LORDE, which oure fathers made, not for sacrifice, nor for burnt offeringe, but for a witness betwene vs and you.

God forbydde, that we shulde fall awaye from the LORDE, to turne backe from him this daye, and to buyld an altare for sacrifice, for burnt offeringe and for any preynt, without y^e altare of the LORDE our God, that stoneth before his habitation.

But whan Phineas the prest, and the chiefe of the congregacion, the prynces of Israel which were with him, herde these wordes, that the children of Ruben, Gad, and Manasse had spoken, they pleased them well. And Phineas the sonne of Eleasar the prest sayde vnto the children of Ruben, Gad, and Manasse: This daye we knowe, that y^e LORDE is amonge vs, in that ye haue not trespassed agaynst the LORDE in this daye. Now haue ye deliuered the children of Israel out of the hande of the LORDE.

Then Phineas the sonne of Eleasar the prest, and the rulers returned out of the lande of Gilead, from the children of Ruben and Gad, vnto y^e lande of Canaan to the children of Israel, and brought them wordes gayne of the matter.

Then were the children of Israel well content with the thinge. And they prayed the God of Israel, and sayde nomore that they wolde go vp agaynst them with an armie, to destroye the lande that the children of Ruben and Gad dwelt in. And y^e child of Ruben and Gad called the name of the altare: This altare be witness betwene vs, that the LORDE is God.

The booke of Iosua.

The XXXIIII. Chapter.

I After a longe season, whan the LORDE had brought Israel to rest from all their enemies rounde aboute: and Iosua was now olde and well stricken in age, he called all Israel and their Elders, heades, iudges, and officers, and sayde vnto them: I am olde and well aged, and ye haue sene all that the LORDE youre God hath done vnto all these nacions in youre sighte. For the LORDE youre God himself hath fought for you. Beholde, I haue parted amonge you y^e remnant of the nacions by lot, vnto every trybe his inheritaunce from Iordane forth, and all the nacions whom I haue roted out vnto the greate see westwarde.

And the LORDE youre God shal thrust them out before you, and dryue them awaye from you, that ye maye haue their lande in possession, as the LORDE youre God hath promysed you. Be ströge now therefore, that ye maye obserue and do all that is wrytten in the booke of the lawe of Moses: so that ye come not asyde from it, nether to the righte hande nor to the left: that ye come not amonge y^e remnant of these nacions, which are with you: And let that ye make no mention ner sweare by the names of their goddes, nether serue them, ner bowe youre selues vnto them: But cleue vnto the LORDE youre God, as ye haue done vnto this daye: the shal the LORDE dryue awaye greate and mightie nacions before you, like as there hath no man bene able to stonde before you vnto this daye. * One of you shal chace a thousande: for the LORDE youre God fighteth for you, accordinge as he promysed you. Take diligent hede therefore vnto youre selues, that ye loue the LORDE youre God.

But yf ye turne backe, and cleue vnto the scother nacions, and make mariages with them, so that ye come amonge them, and they amonge you, be ye sure then, that the LORDE youre God shal nomore dryue out all these nacions before you, but they shal be vnto you a snare and net, and prickes in youre sydes, and thornes in youre eyes, vntyll he haue destroyed you from the good lode, which the LORDE youre God hath geuen you.

Beholde, this daye do I go the waye of all the world, and ye shal knowe enen from all youre hert and from all youre soule, that there hath not sayled one worde of all the good that the LORDE youre God promysed you. Now like as all the good is come that the LORDE youre God promised you:

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enen so shal the LORDE cause all euill to come vpon you, tyll he haue destroyed you from this good lode, which the LORDE youre God hath geuen you: yf ye transgresse y^e commandment of the LORDE youre God, which he hath commaunded you. And yf ye go y^e waye and serue other goddes, and worshippe the, then shal the wrath of the LORDE be wroth ouer you, and shal shortly destroye you out of the good lode, y^e he hath geuen you.

The XXXIII. Chapter.

I osua gathered all the trybes of Israel together vnto Sichem, and called the Elders of Israel, the heades, iudges and officers. And whā they were come before God, he sayde vnto all the people: Thus sayeth the LORDE the God of Israel: * Y^e fathers dwelt afore time beyöde y^e water, Abrahā y^e Nahor y^e Tarah their father y^e serued other goddes. * Then toke I y^e father Abraham beyöde the water, and caused him to walke in the lande of Canaan, and multiplied his sede, and gaue him Isaac, and vnto Isaac I gaue Jacob and Esau, and gaue Esau mount Seir to possesse. As for Jacob, y^e his childre, they wente downe in to Egypte.

Then sent I Moses and Aaron, and plagued Egypte as I haue done amonge the. After y^e brought I you and youre fathers out of Egypte. And whan ye came to y^e see, and the Egyptians folowed vpon youre fathers with charrettes and horse men vnto the reed see, then cryed they vnto the LORDE, which put a darcknesse betwene you and the Egyptians, and broughte the see vpon them, and ouerwhelmed them. And youre eyes haue sene what I dyd to y^e Egyptians, and ye dwelt in y^e wilderness a löge season. And I broughte you in to y^e lande of the Amorites, which dwelt beyöde Iordane: and whā they fought agaynst you, I deliuered them in to y^e hande, that ye mighte haue their countre in possession, and I destroyed them before you. * Then Balac the sonne of Ziphor the kynge of the Moabites gat him vp, and foughte agaynst Israel: and he sente and had call Balaam the sonne of Beor, to curse you, neuertheles I wolde not heare him, but I blessed you, and deliuered you out of his hande.

And whan ye wente ouer Iordane, and came vnto Jericho, the citsyns of Jericho foughte agaynst you, the Amorites, Pherecites, Cananites, Hethites, Girgositites, Hemitites, y^e Jebusites: howbeit I deliuered the in to youre hande. And I sent hornettes before you, which droue them out before you, na

And whan ye wente ouer Iordane, and came vnto Jericho, the citsyns of Jericho foughte agaynst you, the Amorites, Pherecites, Cananites, Hethites, Girgositites, Hemitites, y^e Jebusites: howbeit I deliuered the in to youre hande. And I sent hornettes before you, which droue them out before you, na

The boke of Josua.

Deut. 6. b
I R. 7. a
Tub. 14. c
mely the two kynges of the Amorites: not the
row thy swerde, ner the row thy bowe. And
I have geuen you a londe wher vpon ye be-
stowed no labour, and cities which ye have
not buylded, that ye might dwell therein, and
that ye might eate of the vnyardes and o-
lyne trees which ye have not planted. Feare
the LORDE now therfore, and serue him per-
fectly and in the trueth, and let go the god-
des, whom youre fathers serued beyonde the
water and in Egipte, and serue ye the LORDE.

But yf ye like not to serue the LORDE, the
chose you this daye whom ye wyll serue: the
God whom youre fathers serued beyonde the
water, or the goddes of the Amorites, in who-
se lode ye dwell. As for me and my house, we
wyll serue the LORDE. Then answered the
people, and saide: God forbidde, that we shul-
de forsake the LORDE, & serue other goddes.
For the LORDE oure God brought vs and
oure fathers out of the londe of Egipte fro
the house of bondage, and did soch greates
to vs before oure eyes, and preserved vs all the
waye that we wente, and amonge all the na-
tions, whom we trauayled by. And the LOR-
DE thrust out before vs all the people of the
Amorites that dwelt in the londe. Therfore
wyll we also serue the LORDE, for he is oure
God.

Iosua sayde vnto the people: Ye can not
serue the LORDE: for he is an holy God, migh-
tye, and gelous, which spareth not youre
transgressions and synnes. But yf ye forsake
the LORDE, and serue a straunge god,
then shall the LORDE turne him, and do
you euell, and consume you, after that he
hath done you good. The people sayde vnto
Iosua: Not so, but we will serue the LORDE.
Then sayde Iosua vnto the people: Ye are
witnesses ouer youre selues, that ye haue cho-
sen you the LORDE, to serue him. And they
sayde: Yee. Then put awaye from you (sayde
he) the straunge goddes that are amonge you,
and enclyne youre hert vnto the LORDE the
God of Israel. And the people sayde vnto
Iosua: We wyll serue the LORDE oure God,
and be obedient vnto his voyce. So Iosua
made a covenante with the people the same
daye, and laied statutes & lawes before them
at Sichem.

I R. 7. c
And Iosua wrote this acte in the boke of
the lawe of God, and toke a greate stone, &
set it vp there vnder an oke, which was in the
Sanctuary of the LORDE, and sayde vnto all
the people: Beholde, this stone shall be wit-
nesse ouer you: for it hath herde all the wor-
des of the LORDE, which he hath spoken

The xxiii. Chap.

vnto vs, and shall be a witnesse ouer
that ye denye not youre God. So Iosua
the people go euery one to his enheritaunce.

And it fortuneth after these actes, that
Iosua the sonne of Nun & seruant of the LOR-
DE dyed, whan he was an hundredth and
yeare olde, and was buried in the border
his enheritaunce at Thimnath Serah, wher
lyeth on the mount Ephraim, on the north
side of mount Gaas. And the children of Is-
rael serued the LORDE as long as Iosua
lyued, and the Elders (that lyued longe af-
ter Iosua) which knewe all the workes of
the LORDE, that he had done vnto Israel. The
bones of Ioseph, which the children of Is-
rael had broughte out of Egipte, buryed
they at Sichem, in the pece of the londe, wher
Jacob boughte of the children of Hamor
father of Sichem for an hundredth pen, as
was the enheritaunce of the children of
Ioseph. Eleasar the sonne of Aaron
died also, and they buried him at
Gibeath, which was Phi-
neas his sonnes, that
was geuen him
vpon
mount Ephraim.

The ende of the boke
of Iosua.

The boke of the Judges called. Judicum.

What this boke conteyneth.

- Chap. I. Judas is made captayne of the pe-
ple sabbath, the Cananites, and wynneth Je-
rusalem. Israel roreth not out the Cananites
as God commaunded them.
- Chap. II. The angell of God punyssheth the
people because they cosente to their enemies. The
LORDE geueth them ouer in to captiuite.
- Chap. III. God punyssheth Israel, and re-
uereth them wonderously.
- Chap. IIII. Debhora the prophetesse with Ba-
rach ouercometh Sisara, and deliuereth the
people of the LORDE.
- Chap. V. The songe of prayse which Deborah
and Barach songe because of the victory.
- Chap. VI. For their synnes God geueth them
ouer in to the handes of the Madianites.

The boke of the Judges.

- the which Gedon deliuereth them.
- Chap. VII. How Gedon parteth his hoost, &
discomfitteth the Madianites.
- Chap. VIII. Gedon punyssheth the at Suchoth,
dyeth, and is buried.
- Chap. IX. Abimelech seeketh the superiourite,
slayeth his seuentye brethren, wynneth Sichem
and Thebes.
- Chap. X. Thola & Jaith rule the people. The
Israelites synne, and are punysshed.
- Chap. XI. Jepthe is made ruler of the peo-
ple, and ouercometh Ammon in Maspha.
- Chap. XII. The Ephraimites rise vp against Jep-
the, and there are slayne of them two and for-
tye thousande.
- Chap. XIII. The byrth of Samson is shewed
vnto his father and mother by an angell.
- Chap. XIII. Samson taketh a wife Timnath,
renteth a yonge Lyon in peces, and purteth
forth a dart sentence vnto his companions.
- Chap. XV. How Samson hurteyth the Philistynes
with the fores. He slayeth a thousande me
with the cheke bone of an asse.
- Chap. XVI. Samson taketh both the portes of
the gate of the cite vpon his backe, & beareth
them vp to the mount Balila the harlot byn-
geth him in dotage, so that he telleth her his
secretes, and is blynded of his enemies.
- Chap. XVII. Of Michas and his ymage &c.
- Chap. XVIII. Dan sendeth out men to spy the la-
de, which take Michas ymage, & carie awaye
the prest.
- Chap. XIX. How shamefully the Gabeonites
deale with the Leuites wife.
- Chap. XX. How the same synne is punysshed.
- Chap. XXI. The Ben Jamites optayne wyues
in Israel, wher the Israelites had sworn not
to geue them.

The first Chapter.



After the death of Jo-
sua the children of Is-
rael axed the LORDE,
and sayde: Who shall
go vp & be captay-
ne of warre against the
Cananites? The LOR-
DE sayde: Juda shall

go vp. Beholde, I haue deliuered the lon-
de in to his hande. Then sayde Juda vnto
his brother Simeon: Go vp with me in to my
lot, and let vs fighte against the Cananites,
then wyl I go agayne with the in to the lot:
So Simeon wente with him.

Now whan Juda wente vp the LORDE
deliuered the Cananites and pherisites in
to their handes, & they slawe te thousande me
at Belet: & they founde Abdoni Belet at Be-
set, & foughte agaynst him, and slawe the Ca-
nanites and pherisites. But Abdoni Belet
fled, and they folowed a fier him: and whan
they had euertaken him, they cut of the tho-
bes of his handes and fete.

Then sayde Abdoni Belet: Thre score and
ten kynges & the thembes of their handes &

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fete cut of, gathered vp the meate & was les-
te vnder my table. Now as I haue done, so
hath God rewarded me agayne. And he
was broughte vnto Jerusalem, wher he dyed.

But the childre of Juda foughte agaynst
Jerusalem, and wanne it, and smote it with
the edge of the swerde, and set fyre vpon the
cite. Then wente the children of Israel deu-
ne, to fighte agaynst the Cananites, & dwelt
vpon the mount, and towarde the south, and
in the valle. Then Juda wente agaynst
the Cananites, which dwelt at Hebron. As
for Hebron, it was called Biriatharba a fo-
re tyme, and they smote Sesai, & Achiman,
and Thalmai.

And from thence he wente agaynst the in-
habiters of Debir (but Debir was called
Biriath Sepher afore tyme.) And Caleb say-
de: He that smyteth Biriath Sepher, & wyn-
neth it, I wyl geue him my daughter Achsa
to wife. Then Achisai the sonne of Benas,
Calebs yongest brother wanne it. And he ga-
ue him his daughter Achsa to wife. And it
fortuneth that whan they were in, she was coun-
celed of hir housbande, to axe a pece of lon-
de of hir father. And she fell from the asse.
The sayde Caleb vnto her: What ayleth the?<
 > She sayde: Geue me a blessinge, for thou
hast geuen me a south & drye londe, geue me
also a watery londe. Then gaue he her a lon-
de that was watery a boue and teneth.

And the childre of Benyue & Iosias bro-
ther in lawe, wente vp out of the palme ci-
te, with the children of Juda in to the wyl-
dernesse of Juda, that lyeth on the south syde
of the cite Arab: and wente their waye, &
dwelt amonge the people. And Juda wente
with his brother Simeon, & they smote the
Cananites at Zephath, & damned them, &
called the name of the cite Boima. Juda
also wanne Gasa with the borders therof, &
Ascalon with hir borders, & Accaron with
the coastes therof. And the LORDE was with
Juda, so that he conquered the mountay-
nes: but them that dwelt in the valley coul-
de he not conquere, because they had yron
charettes. And acordinge as Moses had say-
de, they gaue Hebron vnto Caleb, which bro-
ue out the thre sonnes of Enak. Howbeit the
children of Ben Jamin dreue not out the Je-
busites which dwelt at Jerusalem, but the Je-
busites dwelt amonge the children of Ben
Jamin at Jerusalem vnto this daye.

Likewyse the children of Ioseph were vp
also vnto Bethel, & the LORDE was with
them. And the house of Ioseph spied out Bethel
(which afore tyme was called Lus) and the

watch men sawe a man goinge out of the ci-
ty, and saide vnto him: Shewe vs where we
maye come in to the cite. And he sayde: I shewe
mercy vpon the. And whan he had shewed
them where they mighte come in to the cite,
they smote & cite to the edge of the swerde:
but they let the man go & all his frendes.

Then were the same man vp into y count-
re of the Zechites, & buylded a cite, and cal-
led it Lusa, & so is the name of it yet vnto this
daye. And Manasses & Dan were out Berth
Sean & the villages therof, ner Thaanah
with the villages therof, ner the inhabitants
of Doi with the villages therof: ner the in-
habiters of Tebleam & the villages therof,
ner the inhabitants of Mageddo & the vil-
lages therof, and & Cananites begonne to
dwell in the same londe. But whan Israel
was mightie, he made the Cananites tribu-
taries, and droue them not out.

In like maner Ephraim droue not out &
Cananites that dwelt at Gaser, but the Ca-
nanites dwelt amonge them at Gaser.

Zabulon also droue not out the inhabitants
of Bitron and Nabalol, but & Cananites
dwelt amonge them, & were tributaries.

Asser droue not out y inhabitants of Aco,
& y inhabitants of Sidon, of Abilab, of Ach-
sib, of Helba, of Aphik & of Rehob, but &
Asserites dwelt amoge the Cananites that
dwelt in the lode, for they droue the not out.

Nephthali droue not out y inhabitants of
Beth Semes, ner of Beth Anath, but dwelt
amonge the Cananites which dwelt in the
londe: howbeit they of Beth Semes and of
Beth Anath were tributaries.

And the Amorites subdued the childre of
Dan vpon the mountaine, and suffred them
not to come downe in to the valley. And the
Amorites begonne to dwell vpon mount He-
res at Aiolon and at Saalim. Howbeit y
hande of y house of Joseph was to sore for
them, and they became tributaries. And the
border of the Amorites was, as a mā goeth
vp towarde Acrahim, and from the rocke, &
from the toppe.

The II. Chapter.

¶ **B**ut there came vp a messaiger of y
LORDE from Gilgall vnto Bochim,
and sayde: I haue caried you vp hi-
ther out of Egypte, and broughte you in to
the londe that I sware vnto youre fathers, &
saide: I wyl neuer breake my couenaunt w-
th you, that ye shulde make no couenaunt with
the dwellers of this londe, but breake dow-
ne their altars: Nevertheless ye haue not
hearkned vnto my voyce. Wherefore haue ye

done this? Then saide y moouers: I wil
driue them out before you, that they maye
be a fall vnto you, and their goddes a fun-
dament. And whan y messaiger of the LORDE
spoken these wordes vnto all the childre of
Israel, the people leste vp their voyce, & re-
te, and called y name of the place Bochim,
and offred there vnto the LORDE.

For whan Josua had sente awaye y pe-
ple, and the childre of Israel were gone, eu-
ry one to his inheritaunce, for to take posses-
sion of the londe, the people serued the LORDE
as long as Josua lyled and y Elders,
which lyled longe after Josua, and y sam
all the greates workes of the LORDE, which
he dyd for Israel.

Now whan Josua the sonne of Nauth
seruaunt of the LORDE, was deede (whan he
was an hundred and ten yere elde, they be-
ried him in y border of his inheritaunce at
Timnath Heres vpon mount Ephraim in
the north syde of mount Gaas. And whan
all the same generacion was gathered vnto
their fathers, there came vp after them an-
other generacion, which knew not the LORDE,
ner the workes that he had done for Is-
rael.

Then wroughte the children of Israel
euell before the LORDE, and serued Baalam
and forsoke y LORDE the God of their fa-
thers (which broughte them out of the lon-
de of Egypte) and folowed other goddes:
the goddes of the nacions that dwelt rounde
aboute them, & worshipped them, & dis-
pleased the LORDE: for they forsoke y LORDE
euer more and more, and serued Baalam
& Astaroth.

Then y wrath of the LORDE waxed agayn-
st Israel, & he deliuered the in to y han-
des of those y spoyled the, that they mighte
spoyl them, & sold the in to the handes of
their enemies rounde aboute, & they were not
able to withstande their enemies enemyes,
but what waye so euer they wolde out, y ha-
nde of the LORDE was agaynst the to that
hurte (euen as the LORDE sayde and swa-
re vnto them) and they were sore oppressed.

Now whan the LORDE rayssed them vp
iudges, which helped them out of the handes
of such as spoyled the, they folowed not the
iudges nether, but wente a whoringe after
other goddes, & worshipped them, and were
soone gone out of y waye y their fathers
walked in, to heare the commandementes of
the LORDE, & dyd not as they dyd.

But whan y LORDE rayssed vp iudges
vnto them, the LORDE was with y iudges

and helped them out of the handes of their
enemies, as long as the iudges lyled. For
the LORDE had pitie of their complaunte,
which they made ouer those y subdued the
and oppressed them.

¶ Nevertheless whan the iudge dyed, they
turned backe, and marred all more the their
fathers, so that they folowed other goddes
to serue them and to bowe them selues vnto
them: they wolde not fall from their purpo-
ses, ner from their obstinate waye.

Therfore waxed the wrath of the LORDE
allwaie so whore ouer Israel, that he sayde:
For so much as the people haue transgressed
my couenaunt, which I commaunded their
fathers, & folowe not my voyce, I wil from
hence forth driue out none of the Zechites,
whos Josua leste behynde him, whan he dyed,
that by them I maye proue Israel, whe-
ther they wil kepe the waye of the LORDE,
to walke therein, as their fathers dyd, or not.
Thus the LORDE suffred all these nacions,
so that in a shorte tyme he droue them not
out, whom he had not geuen ouer in to Jo-
suas hande.

The III. Chapter.

¶ These are the nacions, whom the LORDE
suffred to remayne, & by them he
mighte proue Israel, which had no
vnderstandinge in the warres of Canaan:
onely because y the trybes of the childre of
Israel mighte knowe & lerne to warre, which
 afore had no knowlege therof, namely: The
sue lordes of y Philistynes, & all the Cana-
nites, & Sidonians, & the Zechites y dwelt
vpon mount Libanus, from mount Baal Her-
mon, vntill a man come vnto Hemath. The
same remayned, that Israel mighte be pro-
ued by them, that it mighte be knowne whe-
ther they wolde hearken to the commande-
mentes of the LORDE, which he commaun-
ded their fathers by Moses.

Now whan the children of Israel dwelt
thus amoge the Cananites, Zechites, Amo-
rites, Pherisites, Zenuites & Jebusites, they
toke their daughters to wyues, & gaue their
daughters vnto their sonnes, & serued their
goddes, and wroughte wickednes before the
LORDE, & forgat the LORDE their God, &
serued Baalam & Astaroth. Then y wrath
of y LORDE waxed whore ouer Israel, &
he sold the vnder the hade of Cusan Risa-
tham kynge of Mesopotamia, & so y childre
of Israel serued Cusan Risaatham viij. yea-
res.

¶ Then cried the childre of Israel vnto the
LORDE, & the LORDE rayssed the vp a sa-
uour which deliuered the, namely: Achmel y
sonne of Renas, Calebs yongest brother.

And the sperte of the LORDE came vpon
him, & he was indge in Israel, & wente out
a warre fare. And y LORDE deliuered Cu-
san Risaatham the kynge of Syria in to his
hade, so y his hande was to stroge for him.
Then was the londe in rest fortye yeres.
And Achmel the sonne of Renas dyed.

But the childre of Israel dyd yet more
euell before the LORDE. Then the LORDE
strengthened Eglon the kynge of y Moabi-
tes agaynst y childre of Israel, because they
wroughte wickednesse before y LORDE. And
he gathered vnto him y childre of Ammon,
& the Amalechites, & wete and smote Israel,
and conquered the cite of the palme trees.
And the childre of Israel serued Eglon y
kynge of y Moabites eightene yere. Then
cried they vnto the LORDE. And the LORDE
rayssed the vp a sauoure, namely: Ehud
the sonne of Gera y sonne of Jemini, which
was a man that mighte do nothings with
his righte hande.

And whan the childre of Israel sent a pre-
sent by him vnto Eglon the kynge of the
Moabites, Ehud made him a two edged
daggar of a spanne longe, & gyrded it vnder
his garnet vpon his righte thye, & broughte
y present vnto Eglon the kynge of y Moa-
bites. As for Eglon, he was a very fat man.

And whan he had deliuered the presen-
te, he let the people go that had caried the
present, and he himselfe turned backe from
the Idols at Gilgall, & caused to saye thus
(vnto the kynge): I haue a secreete thinge to
tell the O kynge. And he commaunded to ke-
pe sylence, & all they that stode aboute him,
wente out from him.

And Ehud came in vnto him. He sat in a
syled Sommer perler, which was for him sel-
fe alone. And Ehud saide: I haue somwhat
to saye vnto the of God. The rose he vp fro
his seate. But Ehud put forth his lefte han-
de, & toke the daggar from his righte thye, &
thrust it in to his bely, so y the herte wente in
also after the blade, & the fatt closed the he-
te: for he dide not y daggar out of his bely,
& y fylthines departed fro him. But Ehud
gat him out at the backe doore, & put to y de-
re after him, and lockte it.

Now whan he was gone, his seruantes
came in, and sawe that the doore of the Som-
mer perler was lockte, and they sayde: perad-
uenture he is gone to the priuey in the syled
Sommer perler.

But whan they had wayted so longe tyll
they were ashamed (for no man opened the
perler doore) they toke the keye, and opened it.

Beholde, then laye their lorde deed vpo the earth. As for Ehud, he was gotten awaye, whyle they made so longe tarienge, & he wente ouer by the Idolo, and ranne his waye vnto Seirath.

And whan he came in, he blew & trompet vpo mount Ephraim, and the children of Israel wente with him from the mount, and he before them, and he saide vnto them: Followe me, for the LORDE hath deliuered the Moabites youre enemies in to yo^r hande. And they followed him, & wanne y ferye of Jordane, & goeth towarde Moab, & suffred no man to go ouer, and at y same tyme they smote of the Moabites vpo a ten thousande men, all nobles and men of armes, so that there escaped not one. Thus were the Moabites broughte vnder the hande of the children of Israel at that tyme, and the lorde was in rest foure score yeres.

Afterwarde was Samgar y sonne of Anath, which slewe sixe hundred Philistynes with an ores gadd, and deliuered Israel also.

The iiii. Chapter.

Whe children of Israel dyd yet more euell before y LORDE, whan Ehud was deed. And the LORDE solde the in to the hande of Jabin the kynge of the Cananites, which dwelt at Hazor, & the chefe captayne of his hooste was Sissera, and he dwelt at Haroseth of the Heythen. And the childre of Israel cried vnto the LORDE: for he had myne hundred yron charrettes, and subdued the children of Israel by violence twentye yere.

At y same tyme was Judgesse in Israel the prophetisse Debboia, the wyfe of Lapidoch, and she dwelt vnder y palme of Debboia betwene Rama & Bethel, vpon mount Ephraim, and the children of Israel came vp vnto her to the lawe. She sent forth, & called for Barak the sonne of Abi Noam of Kedes Nephtali, and sayde vnto him: Hath not y LORDE the God of Israel co maunded the: Go thy waye, and get the vp vnto mount Thabor, & take w the tenthousand men of the children of Nephtali & Zabulon: for I wil make Sissera the chefe captayne of Jabin's hoost to come to the vnto y water of Tysen, with his charrettes and with his multitude, and I wyll deliuer him in to thy hande. Barak sayde vnto her: If thou wilt come with me, I wil go: but yf thou wilt not come with me, I wil not go.

She sayde: I wyll go with the: neuertheless the prayse shal not be thine in this iour

ney that thou goest, but y LORDE shal deliuer Sissera in to a womans hande. So Debboia gat hir vp, and wente with Barak vnto Kedes. Then Barak called Zabulon and Nephtali vnto Kedes, and mette on fote ten thousande men. And Debboia wente w him also. As for Heber the Kenyte he was departed from the Kenytes from the children of Hobab Moses brother in lawe, and had pitched his tent by y Oke of Zaanaim besyde Kedes.

Then was it tolde Sissera, y Barak the sonne of Abi Noam, was gone vp vnto mount Thabor: & he gathered all his charrettes together, nyne C. yron charrettes, & all the people y was with him from Haroseth of the Heythen, vnto the water Tysen. Debboia sayde vnto Barak: Up, this is the daie wherein the LORDE hath deliuered Sissera in to y hande: for y LORDE shal go forth before y. So Barak wente from mount Thabor, and y ten thousande men after him.

But the LORDE discomfited Sissera w all his charrettes & hoost, & made the a fraye of the edge of the swerde before Barak, so y Sissera leapt of his charret, & fled on fote. Neuertheless Barak folowed vpon the charrettes & the hoost vnto Haroseth of the Heythen, & all Sisseras hoost fell thorow y edge of the swerde, so y not one escaped. As for Sissera, he fled on fote vnto the tente of Jael, y wife of Heber y Kenite. For there was peace betwene kynge Jabin at Hazor, & the house of Heber the Kenite.

Jael mette forth to mette Sissera, & sayde vnto him: Turne in my lorde, turne in to me, & be not a frayd. And he turned in vnto her in to the tente, & she couered him with a garment. He sayde vnto her: I praye y geue me a litle water to drynke, for I am athyrt. She opened she a mylke pot, & gaue him to drynke, and couered him. And he sayde vnto her: Seede in the tente dore, & yf one come & ask is there eny man here: saye No man.

Then Jael the wife of Heber toke a nak of the tente, and an hammer in hir hande, & wente in priuely vnto him, & smote the nak in thorow the temples of his heade, so y he sancte to y earth. As for him, he was fallen on a slomber, and weery, and so he dyed.

But whan Barak folowed after Sissera, Jael wente for to mette him, and sayde vnto him: Come hither, I wil shewe the the man, whom thou seekest. And whan he came in vnto her, he sawe Sissera deed, & the nak sticke in his temples. Thus God broughte downe Jabin the kynge of the Cananites

before the children of Israel at that tyme, & the hande of the children of Israel wente & subdued Jabin y kynge of the Cananites, till they had rote him out. Then Debboia and Barak the sonne of Abi Noam, sange at the same tyme, and sayde:

The V. Chapter.

Wow that ye are come to rest, ye quyet men in Israel, prayse y LORDE, amonge soch of the people as be fre wyllinge.

Heare ye kynges, & herken to ye prynces: I wyll, I wyll synge to the LORDE, even vnto the LORDE y God of Israel wil I playe.

LORDE, whan thou wentest out from Sair, & camest in from the felde of Edem, y earth quaked, the heauen dropped, and the cloudes dropped with water.

The hilles melted before the LORDE, Sinai before the LORDE the God of Israel.

In the tyme of Sanger the sonne of Anath: In the tyme of Jael the wayes sayled: and they that shulde haue gone in pathes, walked thorow croked wayes.

There was scarcenesse, there was scarcenesse of housbande men in Israel, vntyll J Debboia came vp, vntyll I came vp a mother in Israel.

God hath chosen a new thinge. He hath overcome y portes in battayll: and yet was there sene nether shyld nor speare amonge foure thousande in Israel.

My heart loneth y teachers of Israel: ye y are fre wyllinge amonge the people, prayse the LORDE.

Re that ryde vpo sayre Asses, ye that syt in iudgment and geue sentence, ye that go by the waye, prayse the LORDE.

Whan y archers cried betwene y drawers of water, then was it spote of y righteousness of the LORDE, of the righteousness of his husbande men in Israel: then ruled the people of the LORDE vnder the gates.

Up Debboia vp, get the vp, get the vp, & rehearse a songe. Arise Barak, & catch him y caught the, thou sonne of Abinoam.

Then had the desolate the rule with the mightie of the people. The LORDE had y dominion thorow the giantes.

Out of Ephraim was their rote against Amalek, and after him Ben Jamin in thy people.

Out of Machir haue teachers ruled, and out of Zabulon are there become gouernours thorow the wytyng penne.

And out of Issachar there were prynces with Debboia, and Issachar was as Barak

in y valley, sent with his people on fote: As for Ruben, he stode bye in his awne consayte, and separated him selfe from vs.

Why abodest thou betwixte the borders, whan thou herdest the noyse of the flockes because Ruben stode bye in his awne consayte, and separated him selfe from vs.

Gilead abode beyonde Jordane, and why dwelt Dan amonge the shippes: Asser sat in the haue of the see, and caried in his possessions.

But Zabulons people toperde their life vnto death: Nephtali also in the toppe of y felde of Merom.

The kynges came & foughte, then foughte y kynges of the Cananites at Thaanah by the water of Megiddo, but spoyle of money broughte they not there from.

From heauē were they foughte agaynst, the starres in their courses foughte with Sissera.

The broke Tysen overwelmed them, the broke Adumim, yee the broke Tysen. My soule treade thou vpon the mightie.

Then made the horse fete a rushinge together, for the greates violence of their mightie horse men.

Curse the cite of Meros (sayde y angell of the LORDE) curse the cite syns therof, because they came not to helpe y LORDE, to helpe the LORDE to the giantes.

Blessynge amonge n emen haue Jael the wife of Heber the Kenite: blessinge haue she in the tente amonge the women.

Whan he ayled water, she gaue him mylke, & broughte forth linter in a lordly d^resse.

She toke holde of the nak w hir hande, & the smyth hammer with hir righte hande, and smote Sissera, cut of his heade & pearced and boied thorow his temples.

He bowed him selfe downe at hir fete, he fell downe, and laye there. He sancte downe, and fell at hir fete: whan he had sonde downe, he laye there destroyed.

His mother looked out at the wyndowe, & cried piteously thorow the trolace: Why tarieth his charret out so longe, that he cometh not? Wherfore do the wheles of his charret make so longe tarienge?

The wyfist amonge his ladies answered, & sayde vnto her: Shulde they not finde & deuilde the spoyle, vnto enery man a sayre mayde or two for a pray, & partye coloured garments of nedle worke to Sissera for a spoyle, partye coloured garments of nedle worke aboute the necke for a pray?

Thus all thine enemies must perishe

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LORDE: but they that loue the, shal be euen as the Sonne rysinge vp in his myghte.
And the londe had peace fortye yeares.

The VI. Chapter.

And whan the children of Israel dyd dwell in the sighte of the LORDE, the LORDE deliuered them vnder the hande of the Madianites vij. yeares. And whā the hande of the Madianites was to myghte ouer the children of Israel, the children of Israel made them clyffes in y^e mountaynes, and caues and holdes, to defende them selves from y^e Madianites. And whan Israel sowed eny thinge, y^e Madianites and Amalechites, and the children towarde the south came vp vpon them, and pitched their cēttes agaynst them, and destroyed the increase of the londe downe vnto Gasa, & let nothinge remayne ouer of the bestes in Israel, nether shepe, ner oxen, ner asses. For they came vp with their catell and tentes, as it had bene a greate multitude of greshoppers (so that ne ther they ner their camels myghte be nombred) and fell in to the londe, that they myghte destroye it. Thus was Israel exceedinge small before the Madianites. Then cried the children of Israel vnto the LORDE.

But whan they cried vnto the LORDE because of y^e Madianites, y^e LORDE sente the a prophet, which sayde vnto the: Thus saith the LORDE the God of Israel: I caried you out of Egypte, & broughte you out of y^e house of bondage, & deliuered you from the hande of the Egipcians, & from the hāde of all them that oppressed you, and I haue thrust them out before you, & geuen you their lōde and sayde vnto you: I am the LORDE youre God. Feare not ye the goddes of the Amorites, in whose londe ye dwell: neuertheles ye haue not hearkened vnto my voyce.

And there came an angell of the LORDE, & sat him downe vnder an Oke at Aphia, which belonged vnto Joas the father of y^e Ephraimites, and his sonne Gedeon was throsinginge wheate in the barne, that he myghte flye awaye before the Madianites.

CThen appeared vnto him the angell of y^e LORDE, and sayde vnto him: The LORDE with y^e then mightie giante. But Gedeon sayde vnto him: Syr, yf the LORDE be wth vs, wherfore is all this then happened vnto vs? And where are all the wonders, which oure fathers tolde vs, & sayde: The LORDE brought vs out of Egypte? But now hath the LORDE forsaken vs, and deliuered vs in to the hande of the Madianites.

The LORDE turned him vnto him, & say

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de: Go thy waye in this thy strength, thou shalt deliuer Israel out of the hande of y^e Madianites. I haue sente the. But he sayde: My LORDE, wherewithall shal I deliuer Israel? Beholde, my tynred is the smallest in Manasse, & I am the leest in my fathers house. The LORDE sayde vnto him: I will be wth the, so y^e thou shalt smyte the Madianites, euen as though they were but one man.

He sayde vnto him: If I haue founde grace in thy sighte, then make me a token, that it is thou, which speakest wth me: go not awaye, tyll I come to y^e, and brynge a meat-offerynge, to set before the. He sayde: I wyll tary, tyll thou comest agayne. And Gedeon wēt, and made ready a kydd, and an Ephā of unleuended floure, and layed the flesh in a mannde, and put the broth in a pot, and broughte it forth vnto him vnder the Oke, and came nye. But the angell of God sayde vnto him: Take the flesh and the unleuended bried, & set it vpon the stonye rocke that is here, and poure the broth thereon. And he dyd so. Then the angell of the LORDE stretched out the staffe that he had in his hande, and wth the ende of it he touched the flesh and the unleuended floure: and the fyre came out of the rocke, and consumed the flesh and the unleuended floure. And the angell of the LORDE vanysht out of his sighte.

Now whā Gedeon sawe that it was an angell of y^e LORDE, he sayde: O LORDE LORDE, haue I thus sene an angell of y^e LORDE face to face? The LORDE sayde vnto him: Peace be wth the, feare not, thou shalt not dye. The Gedeon buylded an altare there vnto y^e LORDE, & called it: The LORDE of peace. The same stondech yet vnto this daye at Aphia, y^e belōgeth vnto the father of y^e Ephraimites.

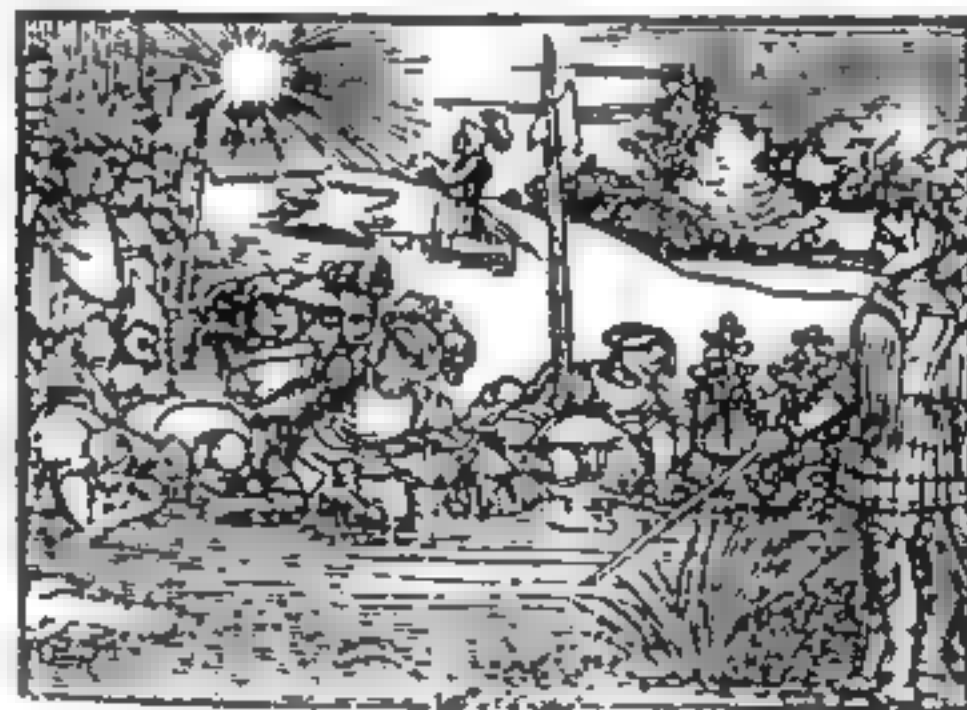
And in y^e same night sayde y^e LORDE vnto him: Take a fedd bullocke frō amōgethy fathers open, & another bullocke of seuen yeares olde, and breake downe the altare of Baal which is thy fathers, and cut downe the groue that stondech by it, and buylde thou an altare vnto the LORDE y^e God aboue vpon the toppe of this rocke, and make it ready, and take the other bullocke, and offer a burnt offeringe wth the woodd of the groue that thou hast hewen downe. Then toke Gedeon ten men of his seruantes, and dyd as y^e LORDE sayde vnto him: but he was afrayed to do this by daye tyme, for his fathers house and the people in y^e cite, and so he dyd it by nighte.

Now whan the people in the cite rose vp early in the mornynge, beholde, Baals altare

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was broken, and the groue hewen downe by it, and the other bullocke a burnt offeringe vpon the altare that was buylded, & one sayde vnto another: Who hath done this? And whan they soughte & made searche, it was sayde: Gedeon the sonne of Joas hath done it. The sayde the people of y^e cite vnto Joas: Brynge forth y^e sonne, he must dye, because he hath broken Baals altare, and hewen downe the groue therby. But Joas sayde vnto all them that stode by him: Wyl ye stryue for Baal? Wil ye deliuer him? He y^e stryue for him, shal dye this mornynge. If he be God, let him auēge him selfe, because his altare is broken downe. From y^e daye forth was he called Jerubaal, because it was sayde: Let Baal auēge him selfe, that his altare is broken downe.

EWhan y^e Madianites now & y^e Amalecites, & the childre towarde the south had gathered the selues together, & were passed the row (Jordane) & had pitched their tentes in the valley of Jestaal, the spiete of the LORDE endued Gedeon, & he caused the trompet to be blowne, & called the house of y^e Abiezer, that they shulde folowe him: & he sent messengers vnto all Manasse, & called them, y^e they shulde folowe him also: and he sent messengers likewise vnto Asser & Zabulon & Naphtali, which came vp to meete him.



And Gedeon sayde vnto God: If thou wilt deliuer Israel thorow my hande, as thou hast saide, the wil I laye a flese of woll in the court: yf y^e dew be onely vpon y^e flese, & drye vpon all the grounde, then wyll I perceaue, that thou shalt deliuer Israel thorow my hande, as thou hast sayde. And it came so to passe. And whan he rose vp early in the mornynge, he wrāge y^e dew out of the flese, and fylled a dyshe full of water. And Gedeon sayde vnto God: Be not wroth at me, that I speake yet this one tyme. I wyll proue yet but once wth the flese, let it be drye onely vpon the flese, and dew vpon all the grounde. And God dyd so the same nighte:

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so that it was drye onely vpon the flese, and dew vpon all the grounde.

The VII. Chapter.

Then Jerubaal (that is Gedeon) gat him vp early, and all the people that was wth him, and pitched their tentes besyde the well of Harod, so that he had the hoost of the Madianites on the north side behynde the hyll of Mora in the valley. But the LORDE sayde vnto Gedeon: The people that be wth y^e are to many for me to deliuer Madian in to their hande, lest Israel boost them selues agaynst me, and saye: My hande hath deliuered me. Cause a proclamation now to be made in the eares of the people, and saye: He that feareth, and is afrayed, let him turne backe, and get him soone from mount Gilead. Then returned there of the people aboute a two and twenty thousande so that there was left but tenthousande.

And the LORDE sayde vnto Gedeon. The people are yet to many: brynge them downe to the water, there wyll I proue them for y^e: and of whom I saye that he shal go wth the, the same shal go wth the: but of whō I saie that he shal not go wth the, the same shall not go. And he broughte the people vnto y^e water. And the LORDE sayde vnto Gedeon: Whosoever licketh of the water wth his ell ge, as a dogg licketh, make him stonde asyde and lytewyse whosoever falletch downe vpon his knes to drynke. Then was the nombre of them that had licked out of the hande to the month, thie hundred men. And the LORDE sayde vnto Gedeon: Thorow the thie hundred which haue licked, wyll I deliuer you, and geue ouer the Madianites in to thy hāde: As for the other people, let them go euery one vnto his place.

And they toke vytayles wth them for y^e people, and their trompettes: but the other Israelites let he go, euery one vnto his tente. And he strengthened himselfe wth the thie hundred men, and the Madianites hoost laye before him beneth in the valley. And the same night sayde the LORDE vnto him: Up, and go downe in to the hoost, for I haue geuen them ouer in to thy hande. But yf thou be afrayed to go downe, then let y^e seruante Pura go downe wth the vnto the hoost, y^e thou maiest heare what they saie: after that shalt thou be bolde, and thy honde stronge, that thou mayest go downe in to the hoost.

Then wente Gedeon downe wth his seruante vnto y^e vntmost parte of y^e watchme of armes y^e were in y^e hoost. And y^e Madianites and Amalechites, and all the children

of the south, had layed them selves beneth in the valley, as a multitude of greeshoppers, and their Camels were not to be nombred for multitude, eue as the sonde on y see shore. Now when Gedeon came, beholde, one tolde another his dreame, & sayde: Beholde, I haue dreamed a dreame: He thoughte a barte barlye lofe came rollinge downe to y hoost of y Madianites: and when it came to the tence, it smote it, and euerthrew it, and turned it vpsyde downe, so that the tence fell. Then answered the other: That is nothinge els then y swerde of Gedeon the sonne of Joas y Israelite: God hath geue euer the Madianites with all the hoost in to his hande.

When Gedeon herde this dreame tolde, & the interpretation of it, he worshipped, and came agayne in to the hoost of Israel, and sayde: Up, for the LORDE hath deliuered y hoost of the Madianites in to youre hãde. And he deuoyded the thre hundred men in to thre partes, and gaue euery one a trompet in his hande, and empye pytchers, and lampes therein, and sayde vnto them: Loke vnto me, and do ye eue so, and beholde, whã I come to the vttemost parte of the hoost, enen as I do, so do ye also. When I blew y trompet, and all that are w me, then shal ye blowe y tromptes also rounde aboute all the hoost, and saye: Here the LORDE & Gedeon. Thus came Gedeon and the thre hundred men with him vnto the vttemost parte of y hoost (aboute the tyme when the mydwarch begynneth) and waked vp the archme, and blew with the tromptes, and smote asjunder the pitchers in their handes.

So all the thre companies blew with y tromptes, and brake the pitchers. But the lampes helde they in their lefte hande, and the tromptes in their righte hãde, so that they blew, and cried: Here the swerde of the LORDE and Gedeon. And enery one stode in his place aboute the hoost. Then ranne all the hoost, and cried and fled. And whyle the thre hundred men blew the tromptes, y LORDE broughte it so to passe, that euery mans swerde in all y hoost was agaynst another, and the hoost fled vnto Bethsicha Zeteratha, and vnto the border of the playne of Mithabab besyde Tabath. And y men of Israel of Ephraim, of Asser, & of Manasse cried, and folowed vpon the Madianites.

And Gedeon sent messengers vp vnto all mount Ephraim, sayenge: Come downe agaynst the Madianites, and stoppe the water from them vnto Bethbara and Jordane. And then cryed all they that were of E-

phraim, and stopped the water from them vnto Bethbara and Jordane, and toke the prynces of the Madianites Oreb and Zeb, and slewe Oreb vpon the rocke of Oreb, and Zeb in the wynepresse of Zeb, and folowed vpon the Madianites, and broughte the heades of Oreb and Zeb, vnto Gedeon ouer Jordane.

The VIII. Chapter.

And the men of Ephraim sayde vnto him: Wherfore hast thou done this vnto vs, that thou hast not called vs, whã thou wentest forth to fight agaynst y Madianites: and they chode sore with him. But he sayde vnto them: What haue I done now that is like youre acte? Is not the terygadderynge of Ephraim better then the whole harvest of Abieser? God hath deliuered y prynces of the Madianites Oreb and Zeb in to youre hande, how coulde I do that ye haue done: Whã he had sayde this, the blast was swaged from him.

Now when Gedeon came vnto Jordane, he wente ouer with the thre hundred men that were with him, and they were weery, and folowed vpon their chace. And he sayde vnto the men of Succoth: I praye you geue the people that are with me, some leaues of bried (for they are weery) that I maye folow vpon Zeb and Salmana the kinges of the Madianites.

But the rulers of Succoth sayde: Are the handes of Zeb and Salmana in thy handes already, that we must geue bried vnto thy men of warre? Gedeon sayde: Well, when the LORDE deliuereth Zeb and Salmana in to my hãde, I wyll thref the your flesh with thornes of the wylderne, and with breares. And from thence I wynter vnto Penuel, and spake euen so vnto them. And the mē of Penuel gaue him like answer as they of Succoth. And he sayde also vnto the men of Penuel: If I come peaceably agayne, I wil brake don ne this tower.

As for Zeb and Salmana, they were at Barhar, and their hoost with them vpon a systene thousande, which were all that were lefte of the whole hoost of the children of the East: for there were fallen an hundred and twentye thousande, that coulde draw the swerde.

And Gedeon wente vp by the waye, wher they dwell in the tentes on the east side of Nobah and Jabbeha, & smote the hoost, for the hoost was carelessse, and mistrusted nothinge. And Zeb and Salmana fled, but he folowed after them, and toke y two k-

ges of the Madianites Zeb and Salmana, and put all the hoost in feare.

Now when Gedeon y sonne of Joas came agayne fro the battayll out of y east, he toke a lad of the men of Succoth, & examyned him, which wrote him vp the names of the rulers of Succoth, and their Elders, eue the score and seuentene men.

And he came to the men of Succoth, & sayde: Beholde, here is Zeb and Salmana, cocer nyng wh y laughed me to scoine, & sayde: Are the handes of Zeb and Salmana in thy hãdes all ready, that we must geue bried vnto thy men which are weery? And he toke the Elders of the cite, and thornes out of the wylderne, and breares, and caused y men of Succoth to be torne therewith. And the tower of Penuel brake he downe, and slewe the men of the cite.

And he saide vnto Zeb and Salmana: What manner of mē were they wh y slewe at Thabor? They sayde: They were enen liethe, & goodly men, as yf they had bene a kynges child. He sayde: They were my brethern, euen my mother somes: As truly as the LORDE lyncheth, yf ye had lette them ly, I wolde not slaye you.

And he saide vnto his first borne sonne Jerther: Stonde vp, & slaye them. Howbeit the laddre was not out his swerde, for he was a frayd, so so moch as he was yet but a lad. Zeb and Salmana sayde: Stonde thou vp, & slaye vs, for as the man is, soch is also his strength. So Gedeon arose, and slewe Zeb and Salmana, and toke the ornamentes that were aboute their Camels neckes.

Then sayde certayne in Israel vnto Gedeon: Bethon lorde ouer vs, thou and thy sonne, and thy sonnes sonne, for so moch as thou hast deliuered vs from y hande of y Madianites. Nevertheless Gedeon saide vnto them: I wil not be lorde ouer you, neither shal my sonne be lorde ouer you, but the LORDE shal be lorde ouer you.

Gedeon sayde vnto them: One thinge I desire of you, Every man geue me the earinge that he hath spoyled. (For in so moch as y men were Ismaelites, they had earinges.) They sayde: Them wyll we geue the. And they spied out a cloth, and euery man cast the earinge theron that he had spoyled. And the golden earinges which he requyred, had in weight, a thousande and seuen hundred Sydes of golde, besyde the spanges and thymes, and scarlet rayment which the kynges of the Madianites dyd weere, and besyde the neck bandes of their Camels. And

Gideon made a cote armoure therof, and set it in his cite at Aphra. And all Israel wente there a whoringe after it, and it turned to an occasion of fallinge vnto Gedeon and his house.

Thus were y Madianites broughte downe before the children of Israel, and lifte vp their heade no more: and the londe was in rest fortye yeares, as lōge as Gedeon lynch.

And Jerubaal the sonne of Joas wete & dwelt in his house. And Gedeon had thre score & ten sonnes, which were come out of his chyce: for he had many wyues. And his concubyne which he had at Sichẽ, bare him a sonne also, whom he called Abimelech. And Gedeon the sonne of Joas dyed in a good age, & was buried at Aphra in y sepulchre of his father Joas the father of the Ephraim.

But when Gedeon was deed, the child of Israel turned backe, and wente awhoringe after Baalim, and made a couenaunt w Baal Berith, y he shulde be their God. And y child of Israel thoughte not on y LORDE their God, which had deliuered them fro the hande of their enemies rounde aboute: and they shewed not mercy vnto the house of Jerubaal Gedeon, accordinge to all the good that he had done vnto Israel.

The IX. Chapter.

Abimelech the sonne of Jerubaal wente vnto Sichẽ to his mothers brethern, & spake vnto them, & to all the kynred of his mothers fathers house, and sayde: I praye you speake in the eares of all the men at Sichẽ: What is better for you, that thre score and ten men all children of Jerubaal shulde be lordes ouer you, or that one man shulde be lorde ouer you? Remembre also that I am youre bone and youre flesh.

Then spake his mothers brethern all these wordes for him, in y eares of all y men at Sichẽ. And their hert enclyned to Abimelech, for they thoughte: He is oure brother: and gaue him thre score and ten syluerlinges out of y house of Baal Berith. And w them Abimelech hyred men that were vagabundes and of light condicions, which folowed him. And he came to his fathers house vnto Aphra, and slew his brethern the children of Jerubaal, euen thre score men and tw vpon one stone. But Jotham the yongest sonne of Jerubaal remayned ouer, for he was hydd. And all the men of Sichẽ, and all the house of Millo gathered them selues together, and wente and made Abimelech kyng by the Oke that stondech at Sichẽ.

B When this was tolde Jotham, he wente, and stode vpon the toppe of mount Gufim, and lifte vp his voyce, cried, and sayde: Heare me ye men of Sichem, that God maye heare you also. The trees wente to anointe a kinde ouer them, and sayde vnto the Olyue tre: Bethou oure kynge. But the Olyue tre answered them: Shall I go and leaue my fatnesse (which both God and men commende in me) and go to be pufte vp aboue the trees? Then sayde the trees vnto the fygge tre: Come thou and be kynge ouer vs. But the fygge tre sayde vnto the: Shal I leane my sweetnes and my good frute, and go to be pufte vp aboue the trees? Then sayde the trees vnto the vyne: Come thou and be oure kynge. But the vyne sayde vnto them: Shal I leane my sweete vyne, which reioyseth God and men, and go to be pufte vp aboue the trees? The sayde all the trees vnto the thorne busshes: Come thou, and be kynge ouer vs. And the thorne busshes sayde vnto the trees: If it be true, & ye anoynte me to be kynge ouer you, the come, and put youre trust vnder my shadowe. If no, then go fyre out of the thorne busshes, & consume & Cedar trees of Libanus.

C If ye haue done righte now and iustly, & ye haue made Abimelech to be kynge: and yf ye haue done well vnto Jerubaal and to his house, and haue done vnto him as he deserued vnto you. Which (euen my father) foughte for youre sakes, and to perde his lyfe, to be lyuer out of the Madianites hande, eue you, which are risen vp this daye agaynst my fathers house, & haue slaine his childre, thre score personnes & ten vpon one stone, and haue made you a kynge (euen Abimelech the sonne of his handmaide) ouer the men at Sichem, for so much as he is youre brother.

If ye haue done righte now and iustly vnto Jerubaal and his house this daye, then reioyse ouer Abimelech, and let him reioyse ouer you. If no, then go fyre out from Abimelech, and consume the men of Sichem and the house of Millo: And fyre go out also fro the men of Sichem, and from the house of Millo, and consume Abimelech. And Jotham (whan he had spoken this out) fled, and gat him out of the waye, and wente vnto Ber, and dwelt there because of his brother Abimelech.

D Now whan Abimelech had reigned thre yeare ouer Israel, God sent an euell mynde betwene Abimelech and the men of Sichem (for the men of Sichem despyed Abimelech), and rehearsed the nuryge done to the sonnes of Jerubaal, and their bloude,

and layed it vpon Abimelech their brether which slewe them, and vpon the men of Sichem that strenghted his hande thereto, that he mighte slaye his bretherien.

And the men of Sichem set an hynder watch vpon the toppes of the mountaynes, and spoyled all them that walked by the waye, and it was tolde Abimelech. But there came Gaal the sonne of Eber and his bretherien, and entred into Sichem, and the men of Sichem put their trust in him, and wente out in to the felde, and gathered their vynyardes, and pressed them, and made a daunse, and wente in to their gubhouse, and ate and drank, and cursed Abimelech.

And Gaal y sonne of Eber sayde: What is Abimelech? and what is Sichem, that he shulde serue him? Is he not the sonne of Jerubaal, and hath set Sebul his seruante ouer the men of Sichem? the father of Sichem. Wherefore shulde we serue him? Wolde he the people were vnder my hande, & I might put downe Abimelech.

And it was tolde Abimelech: Jerubachine hooste, and departe. For Sebul the ruler of the cite, whan he herde the wordes of Gaal y sonne of Eber, he was wroth fully displeased, and sente message secretly to Abimelech, and caused to saye vnto him: Beholde, Gaal the sonne of Eber and his bretherien are come to Sichem, and make the cite to be agaynst the.

Arise therefore by nyght, thou and thy people that is with the, and laye wayte fast in the felde: and euenow whan the Sonnarysith, get the vp soone, and fall vpon the cite: and yf he and the people that is with him come out vnto the, the deale with him, as thynne hande fyndeth.

Abimelech stode vp by nyght, and all the people that was with him, and layed wayte for Sichem with foure companies of men of warre. And Gaal the sonne of Eber went out and stode at the doore of the gate of the cite. But Abimelech gat him vp out of the hynder watch, and the people that was with him. Now whan Gaal sawe the people, he sayde vnto Sebul: Beholde, there cometh a people downe from the toppe of y mount. Sebul saide vnto him: Thou seist y shadow of the mountaynes as though they were men. Gaal spake yet more and sayde: Beholde, there cometh a people downe from y wydes of the londe, & one bonde of men cometh by the waye to y witch Oke. The sayde Sebul: Where is now y mouth y sayde: My

is Abimelech, that we shulde serue him? Is not this y people, whom thou hast refused? Go forth now, and fighte with him.



Gaal wente forth before the citefyns of Sichem, and foughte with Abimelech. But Abimelech chased him, so that he fled, and there fell many slayne euen vnto the gate of the cite. And Abimelech abode at Arimma. But Sebul droue awaye Gaal and his bretherien, so that they must not remayne at Sichem. Vpon the morowe wente the people forth in to y felde. Whan this was tolde Abimelech, he toke the people, and parted them into thre hordes of men, and wayted for the in the felde. Now whan he sawe y the people were out of the cite, he rose agaynst the, and smote them.

G Abimelech and y company of men that was with him, fell vpon them, and stepte vnto the doore of the porte: but the other two companies fell vpon all them that were in the felde, and slewe them. The foughte Abimelech agaynst the cite all y same daye, and wanne it, and slewe the people that was therein, and brake downe y cite, and sowed salt thereon.

Whan all the men of the tower of Sichem herde this, they wente in to a stronge holde of y house of their God Berith. But whan Abimelech herde, that all the men of the tower of Sichem had gathered the felnes together, he wente vp vnto mount Zelmon, and all the people that was with him, and toke an axe in his hande, and hewed downe a braynch of a tre, and toke it vp, & layed it vpon his shulder, and sayde vnto all the people that was with him: As ye haue sene me do, make ye haist, and do euen so as I. Then all the people hewed downe euery one a braynch, and folowed Abimelech: and they layed them to the holde, and set fyre vpon them agaynst them and the holde: and all the men of the tower of Sichem dyed thorough the smote and fyre, vpon a thousande men and women.

As for Abimelech, he wente vnto Thebez, and layed sege vnto it, and wanne it. But in the myddes of the cite, there was a stronge tower, vnto the which all the men and women, and all the citefyns of the cite fled, and shutt it after them, and clymmed vp to the toppe of the tower. Then came Abimelech vnto the tower, and foughte agaynst it, and came nye vnto the doore of the tower, that he might burne it with fyre. But a woman cast a pece of a mylstone vpon Abimelechs heade, and brake his brane panne. Then Abimelech in all the haist, called the seruante that bare his wapen, and sayde vnto him: Drawe out thy swerde, and kyll me, that it be not sayde of me: A woman hath slayne him. Then his seruante thrust him thorow, and he dyed. Whan the Israelites which were with him, sawe, y Abimelech was deed, they gat them awaye euery one vnto his awne place.

Thus God recompenced Abimelech the euill that he had done vnto his father, whan he slewe his thre score and ten bretherien: like wyse all the euill of the men of Sichem, dyd God rewarde them vpon their heade: and so the curse of Jotham y sonne of Jerubaal came vpon them.

The X. Chapter.

After Abimelech there rose vp another sauoure in Israel, Thola a man of Isachar, and the sonne of Pua, the sonne of Dodo. And he dwelt at Samir vpon the mount Ephraim, and iudged Israel thre and twentye yeare, and died, and was buried at Samir.

After him stode vp one Jair a Gileadite, and iudged Israel two and twentye yeare, and hath thirtie somes, rydinge vpon thre assen soales: and had thirtie cities, whose names are Janoth Jair (that is, the cities of Jair) vnto this daye, and lye in Gilead. And Jair dyed, and was buried at Camon.

But the children of Israel wroughte wickednes in the sighte of the LORDE, and serued Baalim and Astaroth, and the goddesses of Siria, and the goddesses of Sidon, and the goddesses of Moab, and the goddesses of y children of Ammon, and the goddesses of the philistines, and forsoke y LORDE, and serued him not. Then was y wrath of y LORDE seared vpon Israel, and he gaue the over vnder the hande of the philistynes, and of the children of Ammon. And they vexed and oppressed y children of Israel eightene yeare longe, all the children of Israel that were beyonde Jordan in the londe of the Moabites, which

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lyeth in Gilead. The children of Ammon also wente ouer Iordane, and fought agaynst Juda, Ben Iamun, and agaynst the house of Ephraim, so that Israel was very sore troubled.

C Then cryed the children of Israel vnto the LORDE, and sayde: We haue synned agaynst the, for we haue forsaken oure God, & serued Baalim. But the LORDE sayde vnto the childre of Israel: Did not the Egipcians, the Amorites, the children of Ammon, & Philistines, the Sidonians, the Amalechites and Moabites oppresse you, and I helped you out of their hande, whan ye cryed vnto me? Yet haue ye forsaken me, and serued other goddes? Therfore wyl I helpe you no more. So youre waye, and crye vpon the goddes whom ye haue chosen, let them helpe you in the tyme of youre trouble.

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D But the childre of Israel sayde vnto the LORDE: We haue synned, do thou vnto vs what pleaseth the, onely deliuer vs at this tyme. And they put the straunge goddes fro them, and serued the LORDE. And his soule had pytie on the misery of Israel.

And the children of Ammon called them selues together, and pitched in Gilead: But the children of Israel gathered them selues together also, and pitched at Mispa. And 3 people of the chiefe of Gilead sayde amōge them selues: Who so euer begynneth to fight agaynst the children of Ammon, shalbe heaue ouer all them that dwell in Gilead.

The XI. Chapter.

A Ephthae a Gileadite was a valiant man of armes, but an harlots child. Gilead begat Jephthae. But whan the wyfe had borne children vnto Gilead, and the same wyues childre were waxe greete, they thrust out Jephthae, and sayde vnto him: Thou shalt not be here in oure fathers house, for thou art another womans sonne. The fled he from his birth, and dwelt in the londe of Tob. And there resorted vnto him vagabondes, and were cut with him. And after a certayne tyme foughte the children of Ammon with Israel.

Now whā the childre of Ammon foughte thus with Israel, the Elders wente from Gilead to fetch Jephthae out of the londe of Tob, and sayde vnto him: Come, and be oure caprayne, and fight agaynst the children of Ammon. But Jephthae sayde vnto the Elders of Gilead: Are not ye they that hate me and haue thrust me out of my fathers house, and now come ye to me whan ye are in trouble?

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The Elders of Gilead sayde: Therfore me we now agayne vnto the, that thou mayest go with vs, and fighte agaynst the children of Ammon, and be oure caprayne ouer all that dwell in Gilead. Jephthae sayde vnto the Elders of Gilead: If ye seche agayne to fighte agaynst the childre of Ammon, and the LORDE deliuer them before me, shal I then be youre heade. The Elders of Gilead saide vnto Jephthae: The LORDE be hearer betwene vs, yf we do not as thou hast sayde. So Jephthae wote with the Elders of Gilead. And the people made him heade, and dote ouer them. And Jephthae spake all this before the LORDE at Mispa.

Then sente Jephthae messengers to the kynge of the children of Ammon, and caused to saye vnto him: What hast thou to do with me, that thou comest vnto me to fighte agaynst my londe? The kynge of the childre of Ammon answered Jephthaes messengers because that Israel toke awaye my londe (whan they departed out of Egipce) from Arnon vnto Iabock, and vnto Iordan: agayne it me agayne now therfore peaceably.

But Jephthae sent yet mo messengers to the kynge of the children of Ammon, which sayde vnto him: Thus sayeth Jephthae: Israel hath taken no londe, neither from the Moabites ner from the children of Ammon: for when they departed out of Egipce, Israel walked thorow the wilderness vnto the reed see, and came to Cades, and sente messengers to the kynge of the Edomites, and sayde: Let me go thorow thy londe. But the kynge of the Edomites wolde not heare the. They sent lykewyse vnto the kynge of the Moabites, which wolde not also. Thus Israel abode in Cades, and compassed the lide of the Edomites and Moabites, and came on the east syde of the londe of the Moabites and pitched beyende Arnon, and came not within the coaste of the Moabites. For Arnon is the border of the Moabites.

And Israel sent messengers vnto Sihon the kynge of the Amorites at Heshbon, and caused to saye vnto him: Let me go thorow thy londe vnto my place. Nevertheless Sihon wolde not trust Israel to go thorow the border of his londe, but gathered all his people, and pitched at Jahza, and fought with Israel. Howbeit the LORDE God of Israel gaue Sihon with all his people in to Israels hande, so that they slewe them. Thus Israel conquered all the londe of the Amorites that dwelt in 3 same countre. And they toke possessio of all the borders of the Am

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mon, from Arnon vnto Iabock, & from 3 wyl demisse vnto Iordane. So 3 LORDE God of Israel diuor awaye the Amorites before his people of Israel, and wilt thou conquere them? Is it not so, yf thy God Camos gaue the oughter to possesse, woldest thou not possesse it? What so euer the LORDE oure God hath gaue vs before vs to possesse, that shal we conquere and take in possession.

E Hast thou better righte (thunkest thou) xhe Balac the sonne of Ziphor, the kynge of 3 Moabites? Dyd he euer go to lawe or fighte agaynst Israel? Though Israel haue dwelt now vps a thre hūdrith yere in Heshbon, and in the vyllages therof, in Arzer and in the vyllages therof, and in all the cities that lye by Arnon. Why dyd not ye rescue it at the same tyme? I haue not offended the, & thou doest me euill to fighte agaynst me? The LORDE gaue sentence this daie betwene Israel and the children of Ammon.

Nevertheless the kynge of the children of Ammon wolde not heare 3 wordes of Jephthae, which he sent vnto him. Then came 3 spere of the LORDE vpon Jephthae, and he wente thorow Gilead, and Manasse, and thorow Mispa which lieth in Gilead, and fro Mispa that lieth in Gilead, vnto 3 children of Ammon.

J And Jephthae vowed a vowe vnto the LORDE, and sayde: If thou wilt deliuer the childre of Ammon in to my hande, what so euer cometh (first) out at the doore of my house in my waye, whan I retorne agayne peaceably from the childre of Ammon, that same shalbe the LORDES, and I wyl offre it for a burnt offeringe.

So Jephthae wente vpon the children of Ammon, to fighte agaynst them. And 3 LORDE gaue them in to his hande, and he smote the from Arzer tyll thou comest vnto Min, which euen twentye cities, and vnto the playne of 3 vnyardes a very greete slaughter, and thus were the children of Ammon subdued before the children of Israel.

Now whan Jephthae came to Mispa vnto his house, beholde, his daughter wente out to mete him with tabrettes and daunces: and she was his onely childe, & he had els nother sonne ner daughter. And whan he sawe her, he rente his clothes, & sayde: Alas my daughter, thou makest my heart sorowfull, and discomfortest me: so I haue opened my mouth vnto the LORDE, and can not call it agayne.

She sayde: My father, yf thou hast opened thy mouth vnto the LORDE, then do

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vnto me as it is proceeded out of 3 mouth, accordinge as the LORDE hath aneged the of thine enemies the children of Ammon. And she sayde vnto hit father: Do this for me, geue me leue to go downe vps the mountaynes two monethes, that I maye beweepe my virginite with my playsecres. He sayde: Go thy waye. And he let her go two monethes. Then wente she with her playsecres, and bewayled hit mayden heade vpon the mountaynes. And after two monethes she came agayne vnto hit father. And he dyd vnto her accordinge as he had vowed. And she had neuer bene in daunger of eny man. And it was a custom: in Israel, that the daughters of Israel shulde go chery yere, and mourne for the daughter of Jephthae the Gileadite, foure dayes in the yere.

The XII. Chapter.

Ald thry of Ephraim made insurrection, & wente northwarde, & sayde vnto Jephthae: Wherfore wētest thou to the battayll agaynst the children of Ammon, & hast not called vs, that we mighte go with the? We wil burne thy house and the with fyre. Jephthae sayde vnto the: I and my people had a greete matter with 3 children of Ammon, and I cried vpon you, but ye helped me not out of their handes. Now whan I sawe 3 there was no helper, I put my soule in my honde, and wente agaynst the children of Ammon, and the LORDE deliuered them in to my hande. Wherfore come ye vp to me, to fighte agaynst me?

Jud. 9. 1

Mal. 1. 10

And Jephthae gathered all the men in Gilead, & foughte agaynst Ephraim. And the men in Gilead smote Ephraim, because they sayde: Ye Gileadites are as they 3 fle awaye before Ephraim, (and dwell) amōge Ephraim & Manasse. And the Gileadites toke 3 ferye of Iordane from Ephraim. Now whā one of 3 fugitive Ephraimites dyd saye: Let me go ouer, 3 men of Gilead sayde: Art thou an Ephraimite? yf he answered: No, they bad him saye: Schiboleth, & he sayde: Siboleth, & coude not speake it righte: then they toke him, & slew him at 3 ferye of Iordane, so 3 the same tyme there fell of Ephraim two & forty. Jephthae iudged Israel sive yeres. And Jephthae 3 Gileadite dyed, & was buried in one of the cities of Gilead.

After him iudged Israel one Ebian of C Bethleem, which had thirtie sonnes and as many daughters: and his thirtie daughters gaue he forth to mariage, and thirtie daughters toke he from without for his sonnes, and iudged Israel seven yere, and died, and

shoulders & loynes: and were downe, & dwelt in the stone clyffe at Etam. Then wente the Philistynes vp, and layed sege vnto Iuda, & pitched at Lechi. But they of Iuda sayde: Wherfore are ye come vp agaynst vs? They answered: we are come vp to bynde Samson, & we maye do vnto him, as he hath done vnto vs.

C Then were there thre M. men of Iuda downe to the stone clyffe of Etam, & sayde vnto Samson: Knowest thou not that the Philistynes raigne ouer vs? Wherfore hast thou done this then vnto vs? He sayde: As they dyd vnto me, so haue I done vnto the agayne. They sayde vnto him: We are come downe to bynde the, & to deliuer & into the hande of the Philistynes. Samson sayde vnto the: Then sweare & promyse me, & ye wyll not slaye me. They answered him: We wyll not kyll the, we wil but bynde the, & deliuer the into their hande, & wyll not slaye. & And they bounde him with two new coardes & caried him from the stone. And whan he came vnto Lechi, the Philistynes shouted, and rane vnto him. But & spere of & the LORD came vpon him, & the coardes aboute his armes were like chieues burne in the fyre, so & the bondes were lowshed from his bondes.

D And he founde the cheke bone of a deeb assen: then put he forth his hande, and toke it, & slewe a thousande men therewith: And Samson sayde: With an olde asses cheke bone, yee cut with the cheke bone of an asse haue I slayne a thousande men. And whan he had sayde & he cast & cheke bone out of his hande, & called the place Ramath Lechi. But whā he was sore a chyist, he called vpo the LORD, & saide: Soch greace healeth hast thou geue by the hande of thy seruante, but now must I dye a chyist, & fall in to & hande of & vncircūcised. The God opened a gome to the in & cheke bone, so & water wete out: & whan he dranke, his spere came agayne, & he was refreshed. Therfore vnto this daye is it yet called & well of & cheke bone of him & made intercession. And he iudged Israel in the tyme of the Philistynes. twētye yere.

The xvi. Chapter.

A Samson wente vnto Gaza: & there he sawe an harlot, & laye with her. The was it saide vnto the Gazites: Samson is come hither. And they compassed him aboute, & caused to laye wayte for him peneuilly: & watched all the nyghte in the gate of & cite, & all that nyghte they helde them styll, & sayde: Abyde, tomorrow whan we fighte, we wyll slaye him. But Samson laye vnto

mydnyghte, then rose he at mydnyghte, & he holde on boch & syde portes of & gate of the cite, & both the postes, & lifte them ouer with the barres, & layed them vpon his shoulders, & bare them vnto & toppe of & mounte agaynst Hebron.

After this he fell into the love of a woman by & broke of Sorak, whose name was Dalila, vnto whom the prynces of the Philistynes came vp, and sayde vnto her: Perswade him, and loke wher he hath soch greace strength, & how we maye ouercome him, & we myghte bynde him & subdue him, so wyll we geue the every man a M. and an C. syluerlinges. And Dalila sayde vnto Samson: I praye the tell me, wher in thy greace strength is, & how thou myghtest be bounde to be subdued. Samson sayde vnto her: If I was bounde with feur roapes of fresh senewes, which are not yet dried vp, I shulde be weake, and as another man. The prynces of the Philistynes broughte vp vnto her feur new roapes, which were not yet dried vp. And she bounde him therewith. But there was wayte layed for him besyde her in the chamber, and she sayde vnto him: The Philistynes vpon the Samson. Therewith he brake the roapes in sunder, cut as a wynd thiede breaketh, whan it hath caught the heate of the fyre. And it was not knowne wher in his strength was.

Then sayde Dalila vnto Samson: beholde, thou hast begyled me & dyssembled with me: tell me yet, wherwithall mayest thou be bounde? He answered her: If they bounde me with new coardes, wherwith no laber hath bene done, I shulde be feble, & as another man. Then toke Dalila new coardes, & bounde him withall, and sayde: The Philistynes vpo the Samson (but there was wayte layed for him in the chamber.) And he bitte them from his armes, euen as it had ben a thiede.

Dalila sayde vnto him: Yet hast thou begyled me & disssembled to me: Tell me yet, wherwithall myghtest thou be bounde? He answered her: If thou playtest feur hayne lockes of my heade together in a fyllet, and fastenest them in with a nayle (I shulde be weake.) And she saide vnto him: The Philistynes vpo the Samson. But he awaked out of his slepe, & drue out & playted hayne lockes with the nale and the fyllet.

Then sayde she vnto him: How cast thou saye & thou louest me, where as thine hart is not yet with me? Thre tymes hast thou disssembled me, and not tolde me wher in thy

greace strength is. So whan she was euery daye importune vpon him to her wordes, & wolde not let him haue rest, his soule was saynten vnto the death, & he shewed her his whole herte, & sayde vnto her: There came neuer rassure vpon my heade, for I am a Nazare of God fro my mothers wombe. If I were shaden, my strength shulde departe from me, so that I shulde be weake, and as all other men. Now whan Dalila sawe that he had opened all his herte vnto her, she sent & called for the prynces of the Philistynes, & sayde: Come yet once vp, for he hath opened his whole herte vnto me.

E Then came the prynces of the Philistynes vnto her, & broughte the money to them in their handes. And she made him to slepe vpon hir lappe, & called one which shoue of the feur hayne lockes of his heade. And she begonne to vexe him. The was his strength departed fro him. And she sayde vnto him: The Philistynes vpon the Samson. Now whā he awoke out of his slepe, he thought: I wil go forth as I haue done aforetyme, & ease my selfe, & knewe not & the LORD was departed from him. But the Philistynes toke him, & put out his eyes, and broughte him downe to Gaza, & bounde him with fetters, and made him to grynde in the prison. But the beer of his heade beganne to growe agayne, where it was shaven of.

F Whan & prynces of the Philistynes were gathered together, to make a greace sacrifice vnto Dagon their god, and to beioyfull, they sayde: Oure god hath deliuered Samson our enemye into our hande. Like wyse whan & people sawe him, they praysed their god, & sayde: Oure god hath deliuered in to oure handes oure enemye, & destroyed oure londe, & slewe many of vs. Now whan their herte was ioysfull, they sayde: Let vs fetch Samson, that he maye make some pastyme before vs. Then fetched they Samson out of the prison, & he made pastyme before them. And they set him betwene two pilers. But Samson sayde vnto the lad & led him by the hande: Let me touche the pilers wher vpon the house stonde, & I maye leane ther vnto. As for & house, it was full of men & women. All the prynces of the Philistynes were there also, and vpon the rose were aboute a thre thousande men and women, which behelde what pastyme Samson made.

G But Samson called vpon the LORD, & sayde: O LORDE LORDE, chynke vpon me, & strength me but this once O God I beseeche the, & for both myne eyes I maye aneige me



on the Philistynes. And he toke holde of & two mydpylles, that the house stode vpon & was holden by, the one in his righte hande, & & other in his lefte, & saide: My soule dyeth in the Philistynes, & he bowed him selfe mightely: Then fell the house vpon the prynces & vpon all the people that were therein, so that there were mo of & slayne which dyed in his death, the he slewe whyle he lyed. Then came his brethren downe and all his fathers house, and sette him, and caried him vp, and buried him in the graue of his father Manoah betwene Zarga and Esbaol. He iudged Israel twentye yere.

The xvij. Chapter.

Here was a man vpo mount Ephraim, named Micha, which sayde vnto his mother: The thousande and hundred syluerlinges which thou hast taken vnto the, & sworne, and spoken of before myne eares: beholde, & same money is by me, I haue taken it vnto me. Then sayde his mother: The blessinge of the LORD haue thou my sonne. So he gaue his mother the thousande & hundred syluerlinges agayne. And his mother saide: That money haue I sanctified vnto the LORD to my hande for my sonne, to make a molten ymage: therfore I geue it the agayne. Therewith he deliuered & money agayne vnto his mother.

Then toke his mother two hundred syluerlinges, & put them forth to & goldsynner, which made a molten ymage, & was afterwarde in Michas house. And thus the man Micha had a gods house, & made an overbo dy cote, & Idols, and fylled & handes of one of his sonnes, & he myghte be his prest. At & tyme was there no kynge in Israel, & every man dyd the thinge & was righte in his awne eyes. There was a ydgeman of Bethleem Iuda, and gethe tymbres of Iuda, and he was a Leuite, and was a stranger there. The same wente out of the cite of Bethleem Iuda, to walke whither he coude.

And whā he came vnto mount Ephraim

unto the house of Micha, to go on his journey. Micha asked him: Whence comest thou? He answered him: I am a Levite of Beth-leem Juda, and am walking where I can. Micha sayde unto him: Carry with me, thou shalt be my father and my priest. I will give thee every year ten shekels of silver, and thou shalt be my father and my priest. And the Levite was content. And the Levite agreed to abide with the man: and he held the young man, as one of his own sons. And Micha filled the Levites hand, that he might be his priest, and so he was in Michas house. And Micha sayde: I am sure the LORD will do me good now, when I have a Levite to my priest.

The XVIII. Chapter.

AT that time was there no king in Israel. And the tribe of Dan was sought after, for they had no inheritance to dwell in, for unto that day there was no inheritance fallen unto them among the tribes of Israel. And the child of Dan sent out of their tents five captains, which were men of arms, from Barga and Eschael, to spy and search out the land. And they sayde unto them: Go your way, and search out the land. And they came up to mount Ephraim in to the house of Micha, and tarried there all night. And while they were there, Micha his host, they knew the voice of the young man the Levite, and sayde unto him: Who brought thee hither? What makest thou here? and why woldst thou come hither?

He answered them: Thus and thus hath Micha done unto me, and hath hired me to be his priest. They sayde unto him: O are at God, if we may perceive, whether our journey which we go, shall prosper well or not. The priest answered them: Go your way in peace, your journey if ye go, is before the LORD. Then the five men wente their way, and came unto Laish, and saw that the people which was therein, dwelt sure, even as the Sidonians, at rest, and careless, and that there was no lord in the land to vex them, and were farre from the Sidonians, and had nothing to do with any man.

And they came to their brethren to Barga and Eschael. And their brethren said unto them: How is it with you? They sayde: Arise, let us go up unto them, for we have seen the land, and it is a very good land: make haile thereof, and be not slacke to go, that ye may come to take possession of the land. When ye come, ye shall come to a careless people, and the land is wide: for God hath delivered

red this place in to your hand, where nothing wanteth of all that is upon earth.

Then wente there thence out of the tents of Dan from Barga and Eschael, five hundred men ready armed, and wente up, and pitched at Buriath Jerim in Juda: there fore called they the place, the host of Dan, unto this day, which is behinde Buriath Jerim.

And from thence they wente up unto mount Ephraim, and came to the house of Micha. Then answered the five men that were sent to spy the land of Laish, and sayde unto their brethren: Know ye not that in these parts there is an overbody of idols, and molten images? How may we lose what we have to do? They departed thence, and came to the house of the young man the Levite in Michas house, and saluted him freely. And the five hundred men, which were of the child of Dan, stood ready armed before the gate. And the five men that were gone to spy the land, were up, and came thither, and took the image, the overbody of idols, and the molten idols. In the mean while stood the priest at the gate, with the five hundred men armed.

Now when these were come in to Michas house, and took the image, the overbody of idols, and the molten idols, the priest sayde unto them: What do ye? They answered him: Holde thy peace, and laye thine hand upon thy mouth, and go with us, if thou mayest be our father and priest. Is it better for thee to be priest in one mans house, then among a whole tribe and kindred in Israel? This pleased the priest well, and he took both the overbody of idols, and the idols, and the image, and came in among the people. And when they turned them and wente thence, they sent their children, and catell, and such precious things as they had, before them.

When they were come farre now from the house of Micha, the men that were in Michas house gathered together by Michas house, and followed the child of Dan, and cried upon the child of Dan. They turned their faces about, and sayde unto Micha: What ayleth thee, if thou makest such a crying? He answered: We have taken away my goddess, and the priest, and are goinge your way, and what have I behynder? What is here? And yet ye saye unto me: What ayleth thee? But the child of Dan said unto him: Let not thy voice be heard among us, that some wrothfull man thinke not at thee, and so shall he and the house of his house be destroyed. So

the child of Dan went on their way. And Micha, when he sawe that they were to stronge for him, turned backe, and came agayne to his house.

But they were that Micha had made, and the priest whom he had, and came unto Laish, to a careless people, and slew them with the edge of the sword, and burnt the city with fire, and there was no man to deliver them: for they laye farre from Sidon, and had to do with no man. And they laye in the valley, which is besyde Beth Rehob. Then builded they the city, and dwelt therein, and called it Dan, after the name of their father Dan, whom Israel began. And the city was called Laish after this name.

And the child of Dan set up the image for them, and Jonathan his sonne of Gidai the sonne of Manasse, and his sonnes, were pastors among the tribe of Dan. And at the time that they were led awaye captives out of the land, and thus they set among the image of Micha, which he had made as large as the house of God was at Silo.

The XIX. Chapter.

AT the same time was there no king in Israel, and there was a man of Ephraim, which was a stranger besyde mount Ephraim, and had taken him a concubine of Bethlehem Juda to wife. And when she had played the harlot besyde him, she ranne from him to her fathers house unto Bethlehem Juda, and was there four monethes longe. And when her husband gat him up, and wente after her, to speake freely to her, and to fetch her agayne, and had a servant and a couple of asses with him. And she led him in to her fathers house. When the damsel's father sawe him, he was glad, and received him: and his father in lawe, the damsel's father kept him, so that he tarried there dayes with him: thus they ate and drinke, and remained there all night.

But on the fourth daye he gat him up, and wold go his way. Then sayde the damsel's father unto his sonne in lawe: Refresh thine heart first with a morsell of bread, and then shalt ye go. And they sat them downe, and ate and drinke both together: Then sayde the damsel's father unto the man: Oh tarrye all night, if we maye refresh thine heart. But the man arose, and wold needs go. And his father in lawe constrained him to tarrye all night. On the fifth daye in the morninge he gat him up, and wold be gone. Then sayde the damsel's father: I praye the comfort thine heart, and let us tarrye till the daye be farther past, and so they ate both together.

And the man gat him up, and wold go with his concubine and with his servant. But his father in lawe the damsel's father, said unto him agayne: Lo, the daye is spent, and it begynneth to be even, tarrye all night beholde, here is lodginge yet this daye, abide here this night, it shall refresh thine heart tomorrow by times get you up, and go your waye unto thy sent. Nevertheless the man wold needs go, but gat him up, and wold his waye, and came out agayne to Beth Rehob (that is Jerusalem) and his couple of asses laden, and his concubine with him.

Now when they were come nye unto Jebus, the daye was fast awaye. And the servant said unto his master: I praye you go on, and let us tarrye in to this cite of the Jebusites, and tarrye therein all night. For we have found in this cite of the Jebusites, that are called Gibeon. And he sayde unto his servant: Gibeon before, that we maye come to some place, and tarrye at Gibeon or at Ramah all night. And they wente on and walked, and the woman wente downe upon the harde by Gibeon, which lyeth in the tribe of Ben Jamin: and they turned in there, if they might come in, and tarrye at Gibeon all night. But when he came in, he sat him downe in the street of the cite: for there was no man that wold lodge them in his house that night.

And beholde, then came there an olde man from his worke out of the felde in the evening: and he was also of mount Ephraim, and a stranger at Gibeon: but of that place were the children of Jemini. And when he liſt up his eyes, and sawe the stranger in the street, he sayde unto him: Whither wilt thou go? and whence comest thou? He answered him: We are goinge on our journey from Bethleem Juda, until we come besyde mount Ephraim, wher we are, and wente unto Bethlehem Juda: and now I go unto the house of the LORD, and now I will harborow me. We have strawe and provender for our asses, and bread and wyne for me and thy handmayden, and for the young man which is with thy servant, so that we wante nothinge.

The olde man sayde: Peace be with thee: what soever thou wouldest, thou findest it with me, only tarrye not in the street all night. And he brought him in to his house, and gave the asses provender: and they washed their feet, and ate and drinke. And when their heart was now ioyfull, the men of the cite, the children of Belial, came, and compassed

the house rounde aboute, and rushed at 3
dore, and sayde vnto 3 olde man, which was
the good man of 3 house: Bynge out the mā
which is come in to thy house, that we maye
knowe him.

121. 19. b

But the good man of the house wente
forth to them, and sayde vnto them: Oh no
my brethren, do not so wickedly, consideringe
this man is come in to my house: Oh do not
sich folye. Beholde, I have a daughter yet a
virgin, and this man hath a concubine, chose
will I bynge forth vnto you, that ye maye
humble them, and do with them as ye lyke:
but do not sich foly vnto this man. Neuer-
theles the men wolde not herten vnto him.
Then toke 3 man his concubine and brought
her forth vnto them: and they knewe her,
and deale shamefully with her all 3 nighte
vntill the mornynge. And whan the mornyn-
ge brake on, they let her go.

Then came the woman early in the mor-
nynge, and fell downe at the dore of the mā
house that her lorde was in, and laye there
tyll it was light. Now whan hir lorde rose
vp in the mornynge, and opened the dore of
the house, and wence forth to go on his iour-
ney, beholde, his concubine laye at the dore
of the house, and hir handes vpon the thir-
holde. He saide vnto her: stonde vp, let vs go.
Neuertheles she gaue him no answeere. The
toke he her vp vpon his asse, gat him vp, and
wente vnto his place.

Now whan he came home, he toke a swer-
de, and helde his concubine, and cut her w
the bones and all in to twolue peces, and sente
them in to all the coastes of Israel. Who so
ever sawe it, sayde: Soch a thinge hath not
bene done ner sent, sence the tyme that 3 chil-
dren of Israel departed out of the londe of
Egipte, vnto this daye. Now as concernyn-
ge this, take youre adysemēt, and geue yō
counsell, and shew it forth.

The XX. Chapter.

Then wente the children of Israel out
and gathered a congregacion toge-
ther as one man, frō Dan vntill Ber-
saba, and from the londe of Gilead vnto the
LORDE to Mispa: and there came together
of all the quarters of the people, and of all
the trybes of Israel in to the congregacion
of the people of God, foure hundredth thou-
sande fore men that drewe out 3 swerde. But
the children of Ben Jamin herde, howe the
children of Israel were gone vp vnto Mis-
pa. And the children of Israel sayde: Tell vs,
howe happened this euell?

Then answered the Leuite the husbāde

of the woman that was slayne, and sayde:
came to Gibeā in Ben Jamin with my
cubynne, to tary there all night, then the op-
sins of Gibeā gat them vp agaynst me, and
compased me aboute in the house by night,
and thoughte to slaye me, and defiled my
cubynne, so that she dyed: then toke I my
cubynne, and cut her in peces, and sent them
ces in to every countre of the inheritaunce
of Israel: for they haue done an abhomin-
cion and folye in Israel. Beholde, here are y
children of Israel: aduise you well, and take
this matter in hande.

So all the people gat them vp as one,
and sayde: Noma shal go in to his tent,
departe to his house, but this wil we do
agaynst Gibeā: Let vs cast lot, and take
men of an hundred, and an hundred of a
thousande, and a thousande of ten thousan-
de, out of all 3 trybes of Israel, 3 they mai-
make sode for 3 people, to come & do with Gi-
beā. Ben Jamin, acordynge to their saye
which they haue done in Israel. Thus all the
men of Israel beyng confederate, gathered
them selues together as one man vnto the
cite: and the trybes of Israel sent men vnto
all the kindreds of Ben Jamin, and caused
saye vnto them: What maner of wickydnes
is this, that is done amonge you? Deluyt
re therfore the men the children of Belial
Gibeā, that we maye put them to deatch, and
do awaye the euell out of Israel. Neuerthe-
les the children of Ben Jamin wolde not fo-
lowe the voyce of their brethren the children
of Israel, but gathered them selues out of 3
cites vnto Gibeā, to go forth in battayll
agaynst the children of Israel.

And the same daye were there nombred
of the children of Ben Jamin out of the ci-
ties, five and twenty thousand men, this
dwe the swerde, beside the citefyns of Gibeā
of whom there were tolde sent hundredth
thousen men. And amonge all this people there
were chosen out seven hundredth men, which
were not the right hande but the lefte, and yet
the flynge coude they touch an heer, and not
myffe. But the men of Israel, beside them of
Ben Jamin, were nombred foure hundredth thou-
sande, which drewe the swerde, & were all men
of armes. And the children of Israel arose,
and wente vp to the house of God (in Silo)
and axed at God, and sayde: Who shal go
vp for vs to beginne the battayll with 3 chil-
dren of Ben Jamin? The LORDE saide: Iuda
shal begynne.

So the children of Israel gat the vp in
mornynge, & pitched ouer agaynst Gibeā, & were

men of Israel were out to fighte with Ben
Jamin, and set them selues in araye to fighte
agaynst Gibeā. Then fell the children of
Ben Jamin out of Gibeā, and slewe the sa-
me daye amonge Israel two & twenty thou-
sande to the grounde.



But the people of the men of Israel com-
forted them selues, and made them ready to
fighte yet more in the same place, after they
had prepared them selues the daye afore.
And the children of Israel wente vp, and
wepte before the LORDE vntill the evenyn-
ge, and axed at the LORDE, & sayde: Shall
we go enymore to fighte with oure brethren,
the children of Ben Jamin? The LORDE
sayde: Go vp vnto them. And whan the chil-
dren of Israel gat them vp to the childre of
Ben Jamin on 3 next daye, the Ben Jami-
tes fell out of Gibeā agaynst them the same
daye, and slewe yet eighrene thousande of 3
children of Israel to the grounde, which all
drewe the swerde.

Then wente all the children of Israel vp,
and all the people, and came to the house of
God, and wepte, and caried there before the
LORDE, & fasted that daye vntill the euen-
ing, and offered burnt offrynges and deed offerin-
ges before the LORDE. And the children of
Israel axed at the LORDE (the Arke of the
covenant of God was there at that tyme,
and phineas the sonne of Eleasar the son-
ne of Aaron stode before him at the same ty-
me) & they sayde: Shal we go forth eny mo-
re to fighte with oure brethren the childre of
Ben Jamin, or shal we leaue of? The LOR-
DE sayde: Go vp, tomorrow wyll I deluyt
them in to youre handes.

And the children of Israel set a priuy
watch agaynst Gibeā rounde aboute, and so
the children of Israel wente vp to the chil-
dren of Ben Jamin on the thirde daye, and
set them selues in araye agaynst Gibeā like
as the other two tymes afore. The came the
children of Ben Jamin out agaynst the peo-
ple, & brake out of the cite, & begonne to slaye

certaine wounded of the people (like as the
other two tymes afore) in the selde vpon two
stretes: wher of one goeth towards Bechel,
the other vnto Gilead vpon a thirtie men
in Israel. Then thought the childre of Ben
Jamin: They are smytten before vs like as
afore. But the childre of Israel sayde: Let vs
flye, that we maie prouoke them out of the ci-
te in to the hye stretes.

Then all the men of Israel gat them vp
from their place, and prepared them selues
vnto Baal Thamar. And the hinder watch
of Israel brake out of their place, from 3 ca-
ue of Gaba, and came vnto Gibeā, twentye
thousand chosen men out of all Israel, so
that it was a fore battayll: but they knewe
not that the euell shulde happen vnto them.
Thus the LORDE smote Ben Jamin before
the children of Israel, so that the same daye
the children of Israel destroyed fyue & twen-
tye thousande and an hundredth men in Ben
Jamin, which all drewe the swerde.

For whan the childre of Ben Jamin sawe
that they were smitten, the men of Israel ga-
ue them rowine (to flye). For they trusted
to the watch, which they had sett by Gibeā.
And the watch made haist also, & brake forth
vnto Gibeā, and wente vpon it, and smote
all the cite with the edge of 3 swerde. They
were appoynted betwene them selues the
men of Israel and the hynder watch, so f. ll
vpon them with the swerde, whan the smoke
of the cite arose. Now whan the men of Is-
rael turned them in the battayll, and Ben
Jamin begonne to smyte the wounded in Is-
rael vpon a thirtie men, and thoughte, they
are smytten before vs, like as in the battayll
afore, then begonne there a piler of smoke to
arise vp from the cite. And Ben Jamin looked
behinde them: and beholde, the flamme of 3
cite wente vp vnto heauen. And the men of
Israel turned them, and were scarce vpon 3
men of Ben Jamin: for they sawe that the eu-
ell wolde happen vnto them.

And they turned them before the men of
Israel in the waye to the wyldernes, but
the battayll folowed vpon them. And them
of the cite destroyed they amonge them. And
they compassed Ben Jamin rounde aboute,
and folowed vpon them vnto Menah, and
trode them downe tyll afore Gibeā east-
warde. And there fell of Ben Jamin eigh-
tene thousande men, which were all men of
armes.

Whan the remnant of Ben Jamin sawe
that, they turned them and fled towards the
wyldernes vnto the stonye rocke of Rimoni

The boke of the Judges.

But in the same strete they slewe fyue thousande men, and folowed vpon them vnto Gibeon, and slewe two thousande of the: and so there fell the same daye of Ben Jamin fyue and twenty thousande men which drewe & siberde, and were all mē of armes. Onely sixe hundred men turned backe, and fled toward the wyldernesse vnto the stonye rocke of Rimmon, and abode in the rocke of Rimmon foure monethes. And the men of Israel came agayne to the children of Ben Jamin, and smote them that were in the cite with & edge of the swerde, both mē and catell and all that was founde: and what soeuer was foude in the cite, they cast it into the fyre.

The XXI. Chapter.

The men of Israel had sworn at Mispah, and sayde: A man shal geue his daughter to the Ben Jamites to wife. And the people came to the house of God (in Silo) & abode there before God vntill the enenyng, and lifte vp their voyce, and wept sore, and sayde: O LORDE God of Israel, wherfore is this come to passe in Israel this daye? But on the morow the people gat the vp early, and builded there an altare, and offered burnt offerings and deed offerings.

And the children of Israel sayde: Where is there eny mā of the trybes of Israel, that is not come vp with the congregacion vnto the LORDE? For there was a greete oath made, that whoso came not vp to Mispah vnto the LORDE, shulde dye the deeth. And the children of Israel were sorry for Ben Jamin their brother, and sayde: This daye is there one trybe lesse in Israel. How wyll we do that the remnant maye haue wyues? For we haue sworn by the LORDE, that we wyl not geue the wyues of oure daughters. And they sayde: Where is there eny mā of the trybes of Israel, that is not come vp to the LORDE vnto Mispah? And beholde, there was not ene man of the cite syns of Jabes in Gilead.

Then sent the congregacion twelue thousande men of armes thither, and commaunded them, and sayde: Go youre waye, and smite the cite syns of Jabes in Gilead with the swerde, the women also and the children, but so that ye do after this maner: Se that ye damne all them that are males, and all the women that haue lyen with men. And amonge the cite syns of Jabes in Gilead they founde foure hundred damselfs, which were virgins, and had lyen with noman: those they broughte into the hoost vnto Silo, which lyeth in the londe of Canaan.

Num. 31. 6

The xxi. Chap.

Then sent the whole congregacion, and caused to talke with the children of Ben Jamin, which were in the stonye rocke of Rimmon, and called vnto them frendly. So the children of Ben Jamin came agayne at the same tyme, and they gaue them women which they had of the women of Jabes in Gilead, and founde no mo after that maner. Then were the people sorry for Ben Jamin, that the LORDE had made a gappe in the trybes of Israel. And the Elders of the congregacion sayde: What wil we do, that the remnant maye haue wyues also? for the women in Ben Jamin are destroyed, and they sayde: The inheritance of them of Ben Jamin that are escaped, must nedes remayne, that there be not a trybe destroyed out of Israel: & we can not geue them oure daughters to wyues, for the children of Israel haue sworn and sayde: Cursed be he that geueth a wyfe to the Ben Jamites.

And they sayde: Beholde there is a yearly feast of the LORDE at Silo, which lieth on the north syde of the Gods house, and on the east syde of the strete as a mā goeth from Bethel vnto Sichem, and lieth on the south syde of Libanus. And they commaunded the children of Ben Jamin, & sayde: Go youre waye, and wayte in the vynyardes. And when ye se that the daughters of Silo go forth by companyes to daunse, get you out of the vynyardes, and every man take him a wyfe of the daughters of Silo, and go youre waye into the lode of Ben Jamin. As for their fathers and brethien, whan they come to lawe with vs, we wyll saye vnto them: Be favourable to them, for they haue not taken the in battail: but ye gaue the not vnto them by time, and it is youre faute.

The children of Ben Jamin did so, and accordinge to their nombre toke them wyues from the daunse, whom they caught by violence, and wente their waye, & dwelt in their awne inheritance, and builded cities and dwelt therein. The children of Israel also gat them vp from thence at the same time, wayte one to his trybe and to his kindred, and departed thence, every man to his awne inheritance. At & time was there no kynge in Israel, and euery man dyd & thinge & was right in his awne eyes.

The ende of the boke of the Judges, called Iudicum.

The boke of Ruth.

What this boke conteyneth.

- Chap. I. Elimelech departeth from Bethleem with his wyfe and two sonnes into the londe of the Moabites, where the father dyeth and both the sonnes. Ruth the wyfe of the one sonne goeth home with hir mother in lawe.
Chap. II. Ruth gathereth vp eares of corne in the felde of Boos hir husbandes kynsin.
Chap. III. Ruth lyeth her downe in the barn at Boos fere, and he geueth her good wordes, and laderh her with fire measures of barleye.
Chap. IIII. Boos marieth Ruth, which beareth him Obed Dauides graundfather.

The first Chapter.



In & tyme whan the Judges ruled, there was a deth in the londe. And there wente a mā from Bethleem Iuda to take his iourney into the londe of the Moabites with his wyfe and two sonnes, which man was called Elimelech, and his wyfe Naemi, & his two sonnes, the one Mahelon, and the other Chilion: these were Ephraites of Bethleem Iuda. And whan they came into the londe of the Moabites, they dwelt there. And Elimelech Naemis husbande dyed, & she was left behinde with hir two sonnes, which toke Moabish wyues: the one was called Arpa, the other Ruth. And whan they had dwelt there ten years, they dyed both, Mahelon and Chilion, so that the woman remayned desolate of both hir sonnes and hir husbande.

Then gat she her vp with both hir sonnes wyues, & wente agayne out of the lode of the Moabites (for she had herde in the londe of the Moabites, & the LORDE had visited his people & geuen them bled) & so she departed from & place where she was, & both hir sonnes wyues with her. And as they were by the waye to come agayne into the londe of Iuda, she sayde vnto both hir sonnes wyues: Go ye waye, & turne backe ether of you to hir mothers house: the LORDE shewe mercy vpon you, as ye haue done on the & are deed & on me. The LORDE graunte you, & ye maie fynde rest ether of you in hir husbandes house (whom ye shal get) and she kysed them.

Then lifte they vp their voyce, and wepte, & sayde vnto her: We wil go with the vnto

The first Chap. Ho. xxiij.

& people. But Naemi sayde: Turne agayne my daughters, why wolde ye go with me? How can I haue children enymore in my body, to be youre husbandes? Turne agayne my daughters, and go youre waye, for I am now to olde to take an husbande.

And though I shulde saye: I hope this might to take an husbande & to brynge forth children, yet coulde ye not tary till they were growne vp: for ye shulde be to olde, so that ye coulde haue no husbandes. No my daughters, therfore am I sorry for you, for & haue of the LORDE is gone forth ouer me.

Then lifte they vp their voyce, and wept yet more, and Arpa kysed hir mother in lawe (and turned backe agayne but Ruth abode styll by her). Nevertheless she sayde: Beholde, thy syster in lawe is turned backe vnto hir people and to hir god, turne thou agat ne also after thy syster in lawe. Ruth answered: Speake not come therof, that I shulde forsake the, and turne backe from the: whither so euer thou goest, thither wil I go also: and loke where thou abydest, there wil I abide also: Thy people is my people, & thy God is my God. Loke where thou diest, there wil I dye, and enen there wil I also be buried. The LORDE do this and that vnto me, deach one ly shal departe so.

Now whan she sawe, that she wassted fastly mynded to go with her, she spake no more to her therof. So they wente on both together, till they came vnto Bethleem. And whan they were come in to Bethleem, the whole cite was moued ouer them, and sayde: Is not this Naemi? Nevertheless she sayde vnto them: call me not Naemi, but Mara: for the Almighty hath made me very sorry. I departed full, but the LORDE hath brought me home agayne emptye. Why call ye me then Naemi? whā the LORDE hath brought me lowe, and the Almighty hath made me sorry?

It was aboute the tyme of the begynnynge of the barleye harvest, whan Naemi and his sonnes wyfe Ruth & Moabitisse, came agayne from the londe of the Moabites vnto Bethleem. There was a kinsman also of & kynred of Elimelech Naemis husbande, whose name was Boos, which was an honest man. The II. Chapter.

Now Ruth the Moabitisse saide vnto Naemi: Let me go in to & felde, & gather eares of corne, after him, in whose sight I shal fynde fauor. She sayde vnto her: Go & waite my daughter. She wente on, & came & gathered after & reapers in & felde. And

it fortuned that the same felde was the enheritance of Boos, which was of the kynred of Elimelech, and beholde, Boos came from Beethleem, and sayde vnto the reapers: The **LORDE** be with you. They answered: The **LORDE** blesse the. And Boos sayde vnto his yongman which had the oversight of 3 reapers. Whole damsell is this? The yongman that was set ouer 3 reapers, answered and sayde: It is the damsell the Moabitisse, which came agayne with Naemi from the londe of the Moabites. And she sayde: Let me plucke vp and gather (I pray the) betwene the sheues after the reapers: and thus is she come, and hath stonde here ever sence the mounyng, and within a litle whyle she wolde haue bene gone home agayne.

Then sayde Boos vnto Ruth: Hearst thou my daughter? Thou shalt not come vpon another mans londe to gather, and go not awaye from hence, but tary with my daisels, and loke where they reape in 3 felde, go thou after them: for I haue commaunded my seruantes that no man touch the. And yf thou be a thysst, go thy waye to the vessell & drynke, where my seruantes drinke. Then fell she downe vpon his face, and bowed herself downe to the earth, and sayde vnto him: How haue I founde this fauoure in 3 sighte, that thou woldest knowe me, which am yet a stranger?

Boos answered and sayde vnto her: It is tolde me alle together, what thou hast done vnto thy mother in lawe after thy husbandes death, how that thou hast left 3 father and thy mother, and thy native countre, and art come to a people, whom thou hast not knowne afore. The **LORDE** recompence the thy doinge, and thy rewarde be perfecte of the **LORDE** God of Israel, vnto whom thou art come to put thy trust vnder his wynges. She sayde: let me fynde fauoure (3r) before thyne eyes, for thou hast comforted me, and spoken frendly vnto thy handmayde, where as I am not yet like one of 3 handmaydes.

Boos sayde vnto her: Whan it is eatinge tyme, come hither, and eate of the bried, and dyppe thy morsell in the vynes. And she sat hir downe besyde the reapers. And he seepatched come before her, and she ate, & was satisfied, and lefte ouer. And whā she rose to gather, Boos commaunded his seruantes, and sayde: Let her gather betwene the sheues also, and do her no dishoneste: and cast of the sheues vnto her, and let it lye that she maye gather it vp, and se that no man reprove her for it.

So she gathered in the felde vntill an and she shated out what she had gathered, and it was almost an Ephā of barley: and she toke it vp, and came in to the cite, and shewed hir mother in lawe what she had gathered. She toke forth also, and gathered that which was left, wherof she was satisfied. The sayde hir mother in lawe vnto her: Blessinge haue the man that hath knowen the, where thou hast gathered and laboured this daye.

She tolde hir mother in lawe by whom she had laboured, and sayde: The man is me, by whom I haue wrought to daye, & Boos. Naemi sayde vnto hir daughter in lawe: The blessinge of the **LORDE** haue, for he hath not lefte of to be mercifull vnto the lyuynge, and to the deed. And Naemi sayde vnto her: The same man belongeth to vs, and is oure nye kynsman. Ruth the Moabitisse saide: He saide moreouer vnto me: Thou shalt resorte vnto my seruantes, if they haue made an ende of all my barn. Naemi sayde vnto Ruth hir daughter in lawe: It is better my daughter, that thou go forth with his daisels, lest eny man withde the in another felde. Thus she kept herself with Boos daisels, so that she gathered vntill the barley harvest and the wheat harvest was out, and came agayne to him in lawe.

The iij. Chapter.

Now Naemi hir mother in lawe sayde vnto her: My daughter, I will praye for thee, that thou makest prosperie. Boos oure kynsman, by whose damsell thou hast bene, casteth vp barley now this night in his barn. Barke thyselfe therfor, and mossell the, and put on thy clothes, and go downe vnto the barn, so 3 noma knowe the, tyll they haue all eaten and dronken.

Whan he layeth him downe then to slepe, mark 3 place where he lyeth downe, and come thou, and take vp the conynges at his fete, and laye the downe, so shall he tell the what thou shalt do. She sayde vnto her: What so ener thou saiest vnto me, I wil do it.

She wente downe to the barn, & dyd as hir mother in lawe had commaunded her. And whā Boos had eate & dronke, his heart was mery, & he came and layed him downe behynde a heape of sheues. And she came secretly, and toke vp the conynges at his fete, and layed hir downe. Now whā it was midnight, the man was a frayd, and groped aboute him, and beholde, a woman laye at his fete. And he sayde: Who art thou? She

saide: I am Ruth thy handmayden, spreade 3 wynges ouer thy handmayden: for thou art the nye kynsman.

She sayde: The **LORDE**s blessinge haue thou my daughter. Thou hast done a better mercy here after then before, 3 thou art not gone after yonge men, nether riche ner poore. Feare not now my daughter: All 3 thou hast sayde, will I do for the: for all the cite of my people knoweth, 3 thou art a vertuous woman. Trueth it is now, 3 I am a nye kynsman, but there is one nyer then I. Tarye thou all night. Tomorrow yf he take the, well: yf he like not to take 3, then wil I take 3 myselfe, as truly as 3 **LORDE** lyueth. Slepe thou tyll 3 mounyng. And she slepte at his fete vntill 3 mornow. And she rose vp ouer one coude knowe another. And he thoughte thus: That no mā knowe now 3 there hath come a woman in to the barn, and he sayde: Reach metho cloke 3 thou hast on the, & holde it forth. And she helde it forth. And he met her sixe measures of barley, and layed it vpon her, & she wente in to the cite, & came to hir mother in lawe, which sayde: How is it with the my daughter? And she tolde her all 3 the mā had done vnto her, & sayde: These sixe measures of barley gaue he me, for he sayde: Thou shalt not come emptye vnto 3 mother in lawe. She sayde: Abyde my daughter, tyll thou se what 3 matter wil growe to: for the man wil not ceasse, tyll he brynge it to an ende this daye.

The iij. Chapter.

Boos wente vnto 3 gate, and sat him downe there: & beholde, whan 3 nye kynsman wente by, Boos spake vnto him, & sayde: Come & syt the downe here, and called him by his name. And he came & sat him downe, & he toke testimony of the Elders of 3 cite, & sayde: Syt you downe here. And they sat the downe. The sayde he to the nye kynsman: Naemi which is come agayne fro the lode of the Moabites, offereth to sell 3 pece of londe, 3 was oure brothers Eli Melech, therfore thoughte I to shewe it before thine eares, & to tell the: If thou wilt rede me it, then bye it before the citesyns & before the Elders of my people: but yf thou wilt not rede me it, then tell me, 3 I maie knowe: for there is no nye kynsman excepte thou, and I nyte after the.

She sayde: I wil rede me it. Boos saide: In the daye 3 thou byest the lode out of 3 hand of Naemi, thou must take Ruth also the Moabitisse the wife of the deed, that thou mayest raise vp a name to 3 deed in his inheritance.

reuerence. The sayde he: I can not rede me it, lest I haplye destroye myne awne inheritance. Redeme thou 3 I shulde rede me, for I can not rede me it. But this was an olde custome in Israel concernyng the redemynge & chaunginge, 3 all matters might be stable, the one put of his shue, & gaue it vnto 3 other: 3 was the testimony in Israel.

And the nye kynsman sayde vnto Boos: Bye thou it, & he put of his shue. And Boos sayde vnto the Elders and to all the people: Ye are witnesses this daie, 3 I haue boughte out of the hande of Naemi, all that belongeth to Eli Melech, and all that was Chelions and Mahelons: And Ruth the Moabitisse Mahelons wife, take I to wife, that I maye raise vp a name vnto 3 deed in his inheritance, and that his name be not rote out from amonge his brethren, and out of the gate of his place: Of this are ye witnesses. And all the people that was in the gate with the Elders, saide: We are witnesses. The **LORDE** make the woman that cometh in to thy house, as Rachel and Lea (which both haue bylded vnto the house of Israel) that she maye be an ensample of vertue in Ephraim, and haue an honorable name in Beethleem. And thy house be as 3 house of Phares (whō Thamar bare vnto Iuda) wherof the seide, that the **LORDE** shall gene the of this damsell.

So Boos toke Ruth, and she became his wife. And whan he laye with her, the **LORDE** graunted her 3 she conceived, and bare a sonne. The sayde the women vnto Naemi: Praise be the **LORDE**, which hath not suffered a kynsman to ceasse from the at this tyme, that his name maye conynue in Israel: he shal restore thy life agayne, and prouyde for thine age. For 3 somes wife which hath lored the, hath borne him that is better vnto the, then seven sonnes.

And Naemi toke the childe, and layde it vpon hir lappe, and became the noyse of it, and hir neighbours gaue him a name & sayde: There is a childe borne vnto Naemi, and they called his name Obed. The same is the father of Isai, which is 3 father of Dauid.

This is 3 generation of Phares. Phares begat Hesrom. Hesrom begat Aram. Aram begat Aminadab. Aminadab begate Naasson. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Isai. Isai begat Dauid.

The ende of the boke of Ruth.

The first boke
The first boke of
the kynges, otherwyse cal
led the first boke of Samuel.

What this boke conteyneth.

- Chap. I. Of Elcana and his two wyues. Vn
to Anna geueth God Samuel, which is appro
priated vnto the LORDE.
- Chap. II. The thankfull songe of Anna. The
sonnes of Eli do wickedly, their father resour
meth them not, therfore is the priesthode take
from him and his sonnes.
- Chap. III. The reuelacion shewed vnto Sa
muel, and vnto Eli.
- Chap. IIII. Israel fighteth agaynst the philis
tynes, loseth the victory, and is smytten the se
conde tyme. The philistynes wyne the Arke
of the LORDE. The two sonnes of Eli perishe,
the father falleth downe and breaketh his
necke.
- Chap. V. The philistynes bringe the Arke of
the LORDE in to the temple of Dagon, which
falleth downe before it.
- Chap. VI. The philistynes sende the Arke a
gayne vnto the people of God, with certayne
giftes and offerynges.
- Chap. VII. The Arke is broughte in to Aminadabs
house. Samuel exhorteth the people to
amendment.
- Chap. VIII. Samuels sonnes rule not well. The
people desyre to haue a kyng.
- Chap. IX. Saul seeth his fathers asses, and
cometh vnto Samuel, which (at the coman
dement of the LORDE) annoynteth him kyng,
and sheweth him vnto the people.
- Chap. X. Saul defendeth Jabes from the
hath the Ammonites.
- Chap. XI. Samuel sheweth his innocency vn
to the people, and geueth them a godly exhor
tacion.
- Chap. XII. The philistynes gather them sel
ues agaynst Israel. Saul is disobedient vnto
the LORDE. Samuel reproveth him.
- Chap. XIII. Jonathan discouereth the enemies
by forylrie, Saul helpeth him: the father wol

of the kynges.

- depaye the sonne, the people deliuer him.
- Chap. XV. Samuel commaundeth Saul to de
stroye Amalek and utterly to destroye him. Saul
is disobedient, & therfore is he deposed from
the kyngdome.
- Chap. XVI. David is annoynted kyng. The
spere vereth Saul, David easeth him w
playenge at the harpe.
- Chap. XVII. David destroyeth Goliath the
giant the Philistynes se.
- Chap. XVIII. Jonathan and David are sworne
breters. David behaneth himselfe wysely in al
thynges. The people loue him. Saul geueth
him his daughter of purpose, that the philis
tynes mighte destroye him.
- Chap. XIX. Saul commaundeth to kyll David.
Jonathan geueth him warnyng. David sh
eth his waye. His wife deliuereth him.
- Chap. XX. David auoydeth from the kyngs
displeasure. Jonathan warneth him.
- Chap. XXI. David flieth vnto Noba to the
priesthede, and eateth of the shewbread.
- Chap. XXII. Davids fetters helpe him. Dagon
the Edomite slayeth Achimelech & the other
priests of the LORDE.
- Chap. XXIII. Saul layeth wayte for David.
He getteth him out of the waye, and the LORDE
defendeth him.
- Chap. XXIIII. Saul commaundeth into Dauds house,
which wil not slaye him, but cutteth of a pee
ce of his garment, &c.
- Chap. XXV. Samuel dyeth. Abigail displeaseth
David. Abigail pacifieth him.
- Chap. XXVI. David fyndeth Saul slepyng, and
whereas Abigail wolde slaye him, he wil not
fret him, but taketh awaye his speare and the
cuppe of water.
- Chap. XXVII. David flyeth vnto Achis the kyng
of Geth.
- Chap. XXVIII. David is made Achis captayne.
Saul seeth counsell at the Soothsayer. Sa
muel appeareth vnto him and rebuketh him.
- Chap. XXIX. The philistynes are not content,
that David shulde be their captayne. They
ge sendeth him home agayne.
- Chap. XXX. The Amalekites fall vpon David.
David foloweth vpon them, and reconereth
the spoyle agayne.
- Chap. XXXI. The philistynes fygte agaynst Is
rael. Sauls sonnes are slayne, & he woundeth
and slayeth himselfe.

The i. boke of the kynges.



The first Chapter.

There was a man of
Ramathaim Sophim
of mount Ephraim,
whose name was Eli
cana & sonne of Jero
ham, & sonne of Eli
hu, & sonne of Tohu,
& sonne of Zuph, &
was an Ephraite. And he had two wyues,
& one was called Anna, & other Peninna.
As for Peninna, she had children, but Anna
had no child. And yf same man wice vp frs
his cite at his tyme, to worshippinge and to
offer vnto the LORDE Zebaoth at Silo. The
re were the prestes of the LORDE Ophni
and Phineas, the two sonnes of Eli. Now
whan it came vpon a daye that Elcana of
fired, he gaue partes vnto his wife Peninna,
and to all his sonnes and daughters. But
vnto Anna he gaue one deale henely, for he
loued Anna. Nevertheless the LORDE
had closed hir wombe, & hir aduersary cast
her in the tette with hir vnfructifullnes, be
cause the LORDE had closed hir wombe:
thus dyd she every yere, whan they wente
vp to the house of the LORDE, and thus
she prouoked her. So she wepte, and ate no
thinge. But Elcana hir husbände sayde vn
to her: Wherfore wepest thou? and why ea
test thou not? And wherfore is thine hert so
griued? Am not I better vnto the then ten
sonnes?

Then stode Anna vp, whan she had ea
ten and dronken at Silo. But Eli the prest
sat vpon a stole by the poste of the temple
of the LORDE. And she was full of beny
n in hir herte, and prayed vnto the LOR
DE and wepte, and vowed a vowe, and say
de: O LORDE Zebaoth, yf thou wilt lōke
vpon the aduersite of thy handmayden, and
thynke vpon me, and not forget thy hand
mayden, and wilt geue thy handmayden a
sonne, I wil geue him vnto the LORDE all

The first Chap. Fo. xxvi.

his life longe, & and there shal no rasour co
me vpon his heade.

And whā she had prayed longe before &
LORDE, Eli toke hede to hir mouth, for An
na spake in hir hert, hir lippes onely moued,
but hir voyce was not herde. Then thought
te Eli she had bene dronken, and sayde vnto
her: How longe wilt thou be dronken? Let
come from the the wyne that thou hast by
the. Nevertheless Anna answered and sayde:
To my lord. I am a sorenfull woman, wy
ne and stronge drynke haue I not dronken
but haue poured out my hert before & LOR
DE. Counte not thy handmayden a dought
er of Belial: for out of my heuy thoughte
and sorow haue I spoken hitherto.

Eli answered her, and sayde: Go y waye
in peace, the God of Israel shal graunte &
thy peticion that thou hast desired of him.
She sayde: Let thy handmayden synde fa
uoure in thy sighte. So the woman wente
hir waye and ate, and loked nomore so sorow
fully, and on y morowe they gat them vp by
tymes. And whan they had worshipped be
fore & LORDE, they returned, and came ho
me vnto Ramatha.

And Elcana laye with Anna his wife,
and the LORDE remembred her. And after
certayne dayes, she conceiued and bare a son
ne, and called his name Samuel, for I haue
desired him (sayde she) of the LORDE. And
whan the man Elcana wente vp with all
his household to offre sacrifice and his vo
we vnto the LORDE at sodi tyme as y cus
tome was, Anna wente not vp, but sayde vn
to hir husbände: (I wil not go vp) tyll y chil
de be weened: then will I brynge him, that
he maye appeare before the LORDE, and co
ntinue there for ever.

Elcana hir husbände sayde vnto her: D
The do as thou thyntest best, tary tyll thou
haue weened him: but the LORDE persour
me that he hath spoken. So the woman abo
de, and gaue hir sonne sucke, tyll she weened
him. And whan she had weened him, she
broughte him vp with her, with the bulloc
kes, with an Eph of fyne floure, and a bot
tell of wyne, and broughte him in to y hon
se of the LORDE at Silo.

Nevertheless the childe was yet but yon
ge. And they slewe a bullocke, and broughte
the childe vnto Eli. And she sayde: O my
lorde, as truly as thy soule lyueth my lord,
I am the woman that stode here by y, and
made intercession vnto the LORDE, whan
I prayed for this childe. Now hath y LOR
DE graunted me my peticion, which I desy
re.

Num. 2.

The first booke of the kynge.

red of him, therefore haue I geuen him ouer vnto the LORDE, as long as he is lent vnto the LORDE. And they worshipped the LORDE there.

The II. Chapter.

And Anna prayed, and sayde:

My heart reioyseth in the LORDE, & my home is exalted in the LORDE.

My mouth is opened wyde vpon myne enemies, for I am glad of thy saluacion.

There is no man holy as the LORDE, for without the is nothinge, and there is no comforte like vnto oure God.

Let go ye greates boostinge of hye thynges, let go out of youre mouth that olde by-woorde: for the LORDE is a God & knoweth all thynges, & he hath set all workes in order.

The bowe of the mightie is broken, and the weake are gyded aboute with strength.

They that were fylled afore, are solde for bryd: and they that were hongrie, are satisfied: vntill the baren bare seuen, and tyll she that had many childre, was become weake.

The LORDE slayeth, and geueth life: he ledeth vnto hell, and bryngeth out agayne.

The LORDE maketh poore and maketh riche: he bryngeth lowe and exalteth.

He taketh vp the mealy one of the dust, and lifteth vp the poore out of the myre, that he maye set them amonge the prynces, and to let them inheret the seate of honoure: for the foundations and corners of the worlde are the LORDES, and he hath set the compass of the earth thereon.

He shall preserue the fete of his sayntes, but the vngodly shall be put to sylence in darkness. For there is no man that can do oughte of his owne power.

The LORDES enemies shall be put in feare before him, he shall thoder vpon the in heau.

The LORDE shall iudge the endes of the worlde, & shall geue strenght vnto his kynge, & shall exalte the home of his anoynted.

Elcana wente his waye to Ramath vnto his house. And the childe became the LORDES mynister before Eli the prest. But Elis sonnes were the childre of Belial, and knewe not the LORDE, ner the dutye of the prestes vnto the people: but whan eny man wolde offre oughte, the prestes boye came, whyle the flesh was seethinge, and had a thre forted fleshoke in his hande, and thrust it in to the candion, or ketell, or panne, or pot: and loke what he drew forth with the fleshoke, that toke the prest therof. Thus dyd they vnto all Israel, which came thither vnto Silo.

Like wyse, or euer they burned the fact, the prestes lad came, and sayde vnto him that broughte the offerynge: Geue me the

The ii. Chap.

flesh, that I maye roste it for the prest, for he wyl receaue no sodden flesh of y, but rawe. If eny man sayde then vnto him: Let the fat burne as it oughte to do this daye, and afterwarde take what thine heart desireth, then sayde he vnto him: Thou shalt geue me enen now: yf no, I wyl take it from the by violence. Therefore was the synne of y a dyt very greate before the LORDE, for y people spake euell of y meatofferynge of y LORDE. But Samuel was a mynister before the LORDE, and the childe was gyded with an oare body cote of linnen, his mother also made him a litle cote of sylke, and broughte it vpon him at convenient tymes, whan she wente vpon with hir husbunde to offer y offerynge in due season.

And Eli blessed Elcana & his wife, and sayde: The LORDE geue the seide of this woman, for this good that thou hast lent vnto the LORDE. And they wote vnto their place. And the LORDE vyfited Anna, so that she conceyued and bare thre sonnes and two daughters: but the childe Samuel grew vp with the LORDE.

As for Eli, he was very olde, and herte of all that his sonnes dyd vnto all Israel, and how they laye with the women that serued God before the doore of the tabernacle of witness, and he sayde vnto them: wherfore do ye this? For I heare of youre euell consociation of all this people. Not so my childre, this is no good repute that I heare, ye cause the people of the LORDE to offende. If eny man synne agaynst a man, the iudge can dreffe it. But yf eny man synne agaynst the LORDE, who can redresse it? Nevertheless they hardened not vnto the voyce of their father, for the LORDES wyll was to slaye them. But the childe Samuel wente and grew vp, & was accepted of the LORDE & of Eli.

There came a man of God to Eli, and sayde vnto him: Thus sayeth the LORDE: I shewed my selfe vnto thy fathers house, whan they were yet in Egypte vnder the house of Pharaos, and chose him there vnto my selfe before all the trybes of Israel, for the presthode, that he shulde offer vpon myne altare, and burne incense, and weare the oare body cote before me, and vnto thy fathers house I gaue all the offeringes of the children of Israel. Why layest thou thy selfe then agaynst my sacrifices and meatofferynges, which I commaunded (to offer) in the habitation: and thou honourest thy sonnes more then me, that ye mighte seide youre selues with the firstlinges of all the meatofferynges of my people of Israel?

The i. booke of the kynge.

Therefore sayeth the LORDE God of Israel: I haue spoken, that thy house and thy fathers house shulde walke before me for euer. But now sayeth the LORDE: That be same fro me. But who so euer honoureth me, him wil I honore also: as for those that despise me, they shal not be regarded. Beholde, the tyme shal come, that I wyl breake thine arme in two, and the arme of thy fathers house, so that there shal no oldeman be in thy house. And thou shalt se thine aduersaries in the habitation, in all the good of Israel, and there shal neuer be olde man in thy fathers house. Yet wyl I not rote out eueryman of the fro myne altare, but thyne eyes maye be consumed, & that thy soule maye be sore: & a greates multitude of thy house shal dye, whan they are come to be men.

And this shalbe a token vnto the, that shal come vpon thy two sonnes Ophni and Phineas: They shall both dye in one daye.

But vnto my selfe I wyl rayse vp a faithfull prest, which shal do acordinge as it is in my herte & in my soule: vnto him wyl I buylde a sure house, that he maye allwaye walke before myne anoynted. And who so euer remayneth of thy house, shal come and worshipe him for a syluer peny and for a pece of bryd, and shall saye: I praye the leaue me to one prestes parte, that I maye eate a morsell of bryd.

The III. Chapter.

And whan the childe Samuel mynistered vnto the LORDE vnder Eli, the worde of the LORDE was deare at the same tyme, nerher was there eny sure & manifest vision. And it fortunied at the same tyme, that Eli laye in his place, and his eyes begonne to be dynne, so that he coulde not se. And Samuel had layed him downe in the temple of the LORDE (where the Arke of God was) before the lampe of God was put out. And the LORDE called Samuel. He answered: Beholde, here am I. And he ronne vnto Eli, & sayde: Beholde, here am I, thou hast called me. But he saide: I haue not called the, go thy waye agayne, and laye the downe to slepe. And he wente his waye, and layed him downe to slepe.

The LORDE called agayne: Samuel. And Samuel arose, & wente vnto Eli, & sayde: Beholde, here am I, thou hast called me. Nevertheless he sayde: My sonne, I haue not called the. So thy waye agayne, and laye the downe to slepe. As for Samuel, he knewe not the LORDE as yet, & the worde of the LORDE was not yet shewed vnto him. And the LORDE called Samuel the thirde tyme. And he arose, & wente vnto Eli, & sayde: Beholde, here am

The iiij. Chap. Ho. xxv.

I, thou hast called me. Then perceaued Eli the LORDE called the childe, & he sayde vnto him: Go thy waye agayne, & laye the downe to slepe: and yf the LORDE call the eny more, then saye: Speake LORDE, for y seruauant heareth. Samuel wote his waye, and layed him downe in his place. The came the LORDE, & stode, and called like as afore: Samuel, Samuel. And Samuel sayde: Speake LORDE, for thy seruauant heareth. And the LORDE saide vnto Samuel: Beholde, I do a thinge in Israel, & who so euer shall heare it, both his eares shal glowe. In the daie will I rayse vp vpon Eli: all that I haue spokē concerninge his house. I will take it in hande, & perfourme it: for I haue tolde him, & I wil be Iudge ouer his house for euer, because of the wickednes, & he knewe how shamefully his childre be haued the selues, and hath not once looked sowerly therto. Therefore haue I sworne vnto the house of Eli, & this wickednes of the house of Eli shal not be recōcyled nether by sacrifice ner by meatoffrynge for euer. And Samuel laye vnto the morow, & opened the doores of the house of the LORDE.

But Samuel was afrayed to tell the vision vnto Eli. Then Eli called him & sayde: Samuel my sonne. He answered: Beholde, here am I. He sayde: What is the worde of the LORDE hath spokē vnto the? hyde it not fro me. God do this & that vnto y, yf thou hyde oughte from me, of all that he hath talked with the. Then Samuel tolde him altogether, & hyd nothinge from him. He sayde: It is the LORDE, let him do what pleasech him.

Samuel grew vp, & the LORDE was with him, & there fell none of all his wordes vpon the earth. And all Israel fro Dan vnto Bersaba, knewe that Samuel was faithfull to be a prophet of the LORDE. And the LORDE appeared agayne at Silo: for the LORDE shewed him selfe vnto Samuel at Silo, the row the worde of the LORDE.

The III. Chapter.

And all Israel spake of Samuel. And Israel wente south to the battayll agaynst the Philistynes, & pitched besyde the helpe stone. As for the Philistynes, they pitched at Aphek, and prepared them selues agaynst Israel. And whan the battayll beganne, the host was denyed, so that Israel was smytte before the enemies, & in the edge in the felde they slewe aboute a foure thousande men. And whan the people came in to the hoost, the Elders of Israel sayde: Wherfore hath the LORDE caused vs to be smytten this daie before the Philistynes? Let vs take vnto vs the Arke of the LORDES co-

The i. boke of the kynge.

uenant from Silo, and let it come amonge vs, that it maye helpe vs from the hande of oure enemies. And the people sent vnto Silo, and caused to set thence the Arke of y couenauent of the LORDE Zebaoth, that sitteth vpon the Cherubins. And with the Arke of the couenauent of God there were the two sonnes of Eli, Ophni and Phineas.

B And whan the Arke of the couenauent of the LORDE came in to the hoost, all Israel shouted with a greate shout, so that the earth sounded with all. But whan the philistynes herde y noyse of y shout, they sayde: what noyse is this of soch greate shoutinge in the tentes of the hebrues? And whan they perceaued y the Arke of the LORDE was come in to the hoost, they were afraied and sayde: God is come in to the hoost. And they sayde morouer: Wo vnto vs, for it hath not bene thus afore tyme. Wo vnto vs. Who wil deliuer vs fro the hande of these hye goddes? These are the goddes that smote Egipte with all maner of plagues in the wyldernesse. Be stronge now and manly ye philistynes, that ye serue not the hebrues: as they haue serued you. Be manly and fighte.

C Then foughte the philistynes, and Israel was smytten, and every one fled vnto his cite, and there fell of Israel thirtie thousande fore me, and the Arke of God was take, and the two sonnes of Eli, Ophni and Phineas dyed.

Re. 2. g Then rane there one of Ben Jamin out of the fore fronte of the battayl, and came vnto Silo the same daye, and had his clothes rent, and had earch vpon his heade. And whan he came in, Eli sat vpon the seate, that he mighte loke toward the waye: for his herbe was fearfull aboute y Arke of God. And whan the man came in to the cite, he tolde it forth: and all the cite cried. And whan Eli herde y noyse of the cryge, he axed: What noyse of busynes is this? The man came haistely, and tolde Eli. (As for Eli, he was fourescore and eightene yere olde, and his eyes were dymme, so that he coulde not se.) The man sayde vnto Eli: I come and am fled this daye out of the hoost. He sayde: How is it my sonne?

Reg. 1. 2 **B** Then answered the rydinge bringer, and sayde: Israel is fled before the philistynes, and a greate slaughter hath there bene amonge the people, and thy two sonnes Ophni and Phineas are dead, yeez the Arke of God is take awaye. Whan he had made mencion of the Arke of God, he fell downe backward from the seate by the gate, and brake his neck, and dyed: for he was olde, and an heny man. He iud

The v. Chap.

god Israel fortie yeres. The wife of his sonne Phineas was with childe, and shulde shortly be deliuered, whan she herde the rydinges of the Arke of God was taken, and y hit her in lawe and hir husbade were dead, she bowed hir selfe and crayed: for hir praye came vpon her. And whan she was now at the poynte of death, the women that were by her, sayde: Feare not, thou hast a yonge sonne. But she gaueno answer, nether regarded it, and she called the childe Jacob, and sayde: The glory is gone from Israel, because the Arke of God was taken awaye, and hir brother in lawe and hir husbade. And she sayde morouer: The glory is gone from Israel, for the Arke of God is take awaye.

The V. Chapter.



Q S for the Arke of God, the philistynes toke it and broughte it from the stone of helpe vnto Asdod in to the house of Dagon, and set it besyde Dagon. And whan they of Asdod rose vp early in the morowe, they founde Dagon lyenge on his face vpon the earth, before the Arke of the LORDE. But they toke vp Dagon, and set him agayne in his place. And whan they rose vp early in the next morowe, they founde Dagon lyenge on his face agayne vpon the earth before the Arke of the LORDE: but his heade and both his handes hewen of vpon the threshold, so that the block laie there onely. Therefore the prestes of Dagon, and all they that go into his house, treade not vpon the threshold of Dagon at Asdod vnto this daye.

But the hande of the LORDE was against them of Asdod, and destroyed them, and smote Asdod and all the borders thereof in secrete places. Whan the men of Asdod sawe that they were so plagued, they sayde: Let not the Arke of the God of Israel ry with vs, for his hande is to harde vpon vs, and vpon god Dagon. And they sent sayd and gathered all the prynces of the philistynes vnto them, and sayde: What shal we do with the Arke of the God of Israel? The

The i. boke of the kynge.

answered they of Beth: Let the Arke of the God of Israel be boune aboute. And they carried the Arke of the God of Israel rounde aboute.

C But wha they bare it aboute, there was a very greate rumoure in the cite thorow the hande of the LORDE, and smote the people of the cite, from the smallest vnto the greatest, and destroyed them in the secrete places. Then sent they the Arke of the LORDE vnto Ekron. But wha the Arke of the LORDE came vnto Ekron, they of Ekron cried: They haue caried the Arke of God aboute vnto me, to slaye me and my people.

D Then sente they forth, and gathered all y prynces of the philistynes together, and sayde: Sende awaye the Arke of the God of Israel agayne vnto hir place, that it slaye not me and my people: for there is a very greate rumoure with the deede in all the cite, and the hande of God is there. And the people that dyed not, were smytten in secrete places, so that the noyse of the cite wote vp vnto heauen.

The VI. Chapter.

Q Thus was the Arke of the LORDE in the londe of the philistynes seuen monethes. And the philistynes called their prestes and soothsayers, and sayde: What shal we do with the Arke of the LORDE? Shewe vs, wher with shal we sende it vnto hir place? They sayde: If ye wyll sende awaye the Arke of the God of Israel, sende it not awaye emptye, but geue a trespass offeringe: so shal ye be made whole, and ye shal knowe, why his hande departeth not from you.

They sayde: What is the trespass offeringe that we shall geue him? They answered: Syue hynder partes of golde, and syue golden myce, acordinge to the nombre of the syue prynces of y philistynes. For there hath bene one maner of plage vpon you all, and vpon youre prynces. Therefore must ye make youre hynder partes of one fashyon and youre myce, which haue destroyed youre lond, that ye maye geue the God of Israel the honoure: peradventure his hnde shal be the lighter vpon you and vpon youre God, and vpon youre londe. Why harden ye youre hart, as the Egiptians and Pharaos hardened their hart? Whan he shewed him selfe vpon them, dyd not they let them departe to go their waye?

Go to now therfore, and make a new cart, and take two mylke kyne, vpon y which there neuer came yock, and yocke them to y cart, and let their calues tary behynde them at home, and take ye the Arke of the LORDE

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and laye it vpon the cart: and the Jewels of golde that ye geue him for a trespass offeringe put in a cosser beside it, and sende it awaye and let it go. And loke well: yf it go the waie of hir awne coaste Beth Semes, the hath he done vs all that is greate euell: yf no, then shal ye knowe that his hande hath not touched vs, but y it is happened vnto vs by chauce.

The men dyd so, and toke two yonge mylke kyne, and yocked them to a cart, and helde their calues at home, and layed the Arke of the LORDE vpon the cart, and the cosser with the golden myce, and with the ymagines of their disease. And the kyne wente straight waye vnto Beth Semes vpon one hye strete, and wente on blearinge, and turned nether to the righte hande ner to the left. And the prynces of the philistynes wente after them vnto y coast of Beth Semes.

The Beth Samites were euen reapinge downe their wheate harvest in the valley, and lyfte vp their eyes, and sawe the Arke, and reioysed to se it. The cart came in to the felde of Josia the Beth Semite, and there it stode styll. And there was a greate stone, and they claued the tymber of the cart, and offred the kyne vnto the LORDE for a burnt-offerynge.

But the Leuites toke downe the Arke of the LORDE, and the cosser that was by it, wherin the Jewels of golde were, and set the vpon the greate stone. The men of Beth Semes offred burnt-offerynges, and ocher offeringes also vnto the LORDE the same daye. And whan the syue prynces of the philistynes had sene it, they departed agayne the same daye toward Ekron.

D These are the golden diseases, that the philistynes offred for a trespass offeringe vnto the LORDE: Asdod one, Gasa one: Ascalon one, Gath one, and Ekron one: and golden myce, acordynge to the nombre of all the cities of the philistynes amonge the syue prynces, from the walled cite vnto the vylage, and vnto the greate playne felde, wher vpon they set the Arke of the LORDE (which was) vnto this daye vpon the felde of Josia the Beth Semite.

And certayne of Beth Semes were slaine because they had sene y Arke of the LORDE, and he slewe fiftie thousande and seuentye men of the people. Then mourned the people, because the LORDE had done so greate a slaughter in the people. And the men at Beth Semes sayde: Who maye stode before the LORDE so holy a God? And to whos shal he go fro vs? And they sent messengers to y inhabitants of Axiath Jearim, sayenge: The

The i. boke of the kynges.

philistynes haue brought the Arke of God agayne, come downe, & fetch it vp vnto you.

The VII. Chapter.

So the men of Biriath Jearim came downe, & fetched vp the Arke of the LORD, & brought it in to the house of Abinadab at Gibeon, & they consecrated Eleazar his sonne, & he might kepe the Arke. And fro the daye that the Arke of the LORD abode at Biriath Jearim, the tyme extended forth so longe tyll it came to twentye yeares: and all the house of Israel wepte after the LORD.

But Samuel sayde vnto all the house of Israel: If ye turne you withall youre heart vnto the LORD, then put awaye from you the straunge goddes and Astaroth, and directe youre heart vnto the LORD, and serue him onely, so shall he deliuer you out of the hande of the philistynes. Then the childre of Israel put awaye Baalim and Astaroth from them, and serued the LORD onely.

Samuel sayde: Gather all Israel together vnto Mizpa, that I maye praye for you vnto the LORD. And they came together vnto Mizpa, and drinke water, & poured it out before the LORD, and fasted the same daye, and there they sayde: We haue sinned vnto the LORD. So Samuel iudged the children of Israel at Mizpa.

But when the philistynes herde that the children of Israel were come together vnto Mizpa, the prynces of the philistynes were vp against Israel. When the childre of Israel herde that, they were afrayed of the philistynes, & sayde vnto Samuel: Ceasse not to crye vnto the LORD our God for vs, & he maie helpe vs out of the hande of the philistynes.

Samuel toke a fat lambe, & offered an whole burnt offering vnto the LORD, & cried vnto the LORD for Israel, and the LORD herde him. And whyle Samuel was offeringe the burnt sacrifice, the philistynes came to fight agaynst Israel. But the LORD thondred a thonder vpon the philistynes the same daye, & discomfited the, so that they were smytte before Israel. The wente the men of Israel forth, & chased the philistynes, & smote them till vnder Beth Car. Then toke Samuel a stone, & set it vp betwene Mizpa & Sen, & called it the helpe stone, & sayde: Hither to hath the LORD helpe vs. Thus were the philistynes broughte downe, & came nomore within the border of Israel. And the hande of the LORD was against the philistynes, as longe as Samuel liued.

So Israel gat the cities agayne, that the philistynes had conquered, fro Ekron vnto Gath, with the borders therof, those did Israel rescue out of the hande of the philistynes.

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The viij. Chap.

nes: Israel had peace with the Ammonites. Samuel iudged Israel as longe as he liued, & wrote aboute euery yeare vnto Bethel & Gilgal & Mizpa: & wha he had iudged Israel in all these places, he came agayne vnto Ramath, for there was his house, & there he iudged Israel, & builded an altare there vnto the LORD.

The VIII. Chapter.

When Samuel waxed olde, he set his sonnes to be iudges ouer Israel. His firstborne sonne was called Joel, & the secōde Abia, & they were iudges at Bersaba. Nevertheless his sonnes walked not in his wayes, but enclined vnto conuetousnes, & toke gistes, & mistreated the lawe. Then all the Elders in Israel gathered the selues together, & came to Ramath vnto Samuel, & said vnto him: Beholde, thou art waxen olde, & thy sonnes walke not in thy wayes, & set a tyme now ouer vs therfore, to iudge vs, as all thy brethren haue. The was Samuel displeased wha they sayde: Geue vs a tynge, to iudge as. And Samuel prayed before the LORD.

The LORD saide vnto Samuel: Harken vnto the voyce of the people in all that they haue sayde vnto the. For they haue not refused the, but me, & I shulde not be kinge ouer them. They do vnto the as they haue done euery sence the daie that I broughte them out of the lande of Egypt vnto this daye, and haue forsaken me, and serued other goddes. Her is now therfore vnto their voyce. Retrefye vnto them, and shewe them the lawe of the tynge that shall raigne ouer them.

And Samuel tolde all the wordes of the LORD vnto the people, that requyred a tynge of him. This shal be the lawe of the tynge that I shal raigne ouer you: No sonnes shal he take for his charettes, and for horsmen to runne before his charettes, and to be rulers & captaynes, to be plowmen to tyll his lande, and to be reapers in his harvest, and to make his harness, and soch thinges as belongeth to his charettes. As for yb doughters, he shal take the, to be Apotecaries, cokers and bakers: Your best lōde and vynyardes, and oyle gardens shal he take, and geue vnto his seruantes: Of youre sedes also and vinyardes shal he take the Tithes, & geue vnto his childerlaynes and seruantes. And youre seruantes and youre maydes, and youre best yonge men, and youre asses shal he take, and do his busynesse withall. Of youre flockes shal he take the Tithes, and ye shal be his seruantes. When ye shal crye then at the same tyme ouer youre tynge, whom ye haue chosen you, the LORD shal not heare you at the same tyme. Nevertheless the people refused it.

The i. boke of the kynges.

heare the voyce of Samuel, and sayde: Not so, but there shall be a tynge ouer vs, & we maye be as all other heithen, & a tynge maie iudge vs, & go forth before vs, and gouerne our warres. The perturbed Samuel vnto all the people sayde, & tolde it before the eares of the LORD. The LORD sayde vnto the: Herken thou vnto their voyce, and make them a tynge. And Samuel sayde vnto the men of Israel: So youre waye euery one vnto his citie.

The IX. Chapter.

There was a man of Ben Jamin named Cis, the sonne of Abiel, the sonne of Zeor, the sonne of Bertheiah, & sonne of Apiah, the sonne of a man of Jemini, a valiant man, which had a sonne named Saul, which was so goodly a yonge man, that there was not a goodlier amonge the children of Israel, higher by the heade then all the people. Cis the father of Saul had lost his asses, and he sayde vnto Saul his sonne: Take one of the children with the, & the vp, go thy waye, and seeke the asses. And he wente his waye thorow mount Ephraim, and thorow the lōde of Solisa, and founde them not. They wente thorow the lōde of Saalim, & there they were not. They passed thorow the lōde of Jemini, & founde the not. But wha they came in to the lōde of Zaph, Saul sayde vnto the childer that was with him: Come, let vs go home agayne, lest my father let go the asses, and take care for vs. He sayde: Beholde, here is an honorable man of God in this cite, all that he sayeth, cometh to passe. Let vs go thither now, peradventure he maye shewe vs our waye which we go. But Saul sayde vnto his childer: Though we shulde go, what bringe we the man? For the bryd is gone out of the water, and els haue we no giste to bringe the man of God, what haue we? The childer answered agayne, and sayde: Beholde, I haue the fourth parte of a syluer Syckle by me, & same wyll we geue the man of God, that he maye shewe vs our waye.

As for tyme in Israel, when a man wente to afe counsell at the LORD, he sayde: Come, let vs go to the Seer: for they that now are called prophetes, were called Seers afore tyme. Saul sayde vnto his childer: Thou hast well spoken, come let vs go. And when they wente vnto the cite where the man of God was, and came vp to the cite, they founde damfells which were gone forth to drawe water, vnto them they sayde: Is the Seer here? They answered them and sayde: Yee. Beholde, he is there, make haist, for he came in to the cite this daye, because the

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people haue a sacrifice to do to daye in the hye place. When ye come in the cite, ye shal fynde him, & fore he go vp to the hye place for to eate: for the people wyll not eate tyll he come. For he shall blesse the offeringe, then shal they eate that are called. Therfore go ye waie vp, for enow now shal ye fynde him.

And when they came vp to the cite, and were even in the myddes of the cite, beholde, Samuel came forth in their waye, and wolde go vp to the hye place. But the LORD had opened Samuels eare the daye afore, or euer Saul came, and sayde: Tomorrow aboute this tyme wyll I sende a man vnto the out of the lōde of Ben Jamin, him shalt thou anoynte to be pryncer ouer my people of Israel, that he maye deliuer my people from the hande of the philistynes: for I haue looked vpon my people, and their crye is come before me. Now when Samuel behelde Saul, the LORD answered him: lo, & is the man of whom I tolde the, that he shulde raigne ouer my people.

Then came Saul vnto Samuel vnder the gate, and sayde: Tell me (I praye the) where is the Seers house? Samuel answered Saul, and sayde: I am the Seer. Go vp before me vnto the hye place: for ye shall eate with me to daye, tomorrow wyll I lett the go, and all that is in thine heart, wyll I tell the: and as for the Asses which were lost the dayes ago, care not thou for them, for they are founde. And to whom shal belonge all that is pleasaunt in Israel? Shall it not belonge vnto the, and to all thy fathers house? Saul answered: Am not I a sonne of Jemini, & am of the smallest trybe, and my kynred the least amonge all the kynreds of the trybe of Ben Jamin? Whyspeakest thou so the vnto me? Samuel toke Saul & his childer, & broughte them in to the perler where they shulde eate, and satt them aboue those that were called, of whom there were aboute a thirtie men. And Samuel sayde vnto the cokers: Geue me the porcion that I gave the, and had the kepe it by the. Then the cokers toke vp a shulder, and bare it forth, and set it before Saul. And (Samuel) sayde: Beholde, this is left, laye it before the, and eate: for it was kipte for the agaynst this tyme, when I called the people. Thus Saul ate with Samuel the same daye.

And when they were gone downe from the hye place vnto the cite, he talked with Saul in the chamber. And they rose vpe early on the morow. And when the morninge sprynge arose, Samuel called Saul in the chamber, and sayde: Up, & I maye sende

the thy waye. And Saul gat him vp: & they both wete fowth together, he and Samuel. And whan they came downe to the ende of the cite, Samuel sayde vnto Saul: Speake vnto þe childe, that he go on forth before vs, but stode thou styll now, that I maie shewe the what God hath sayde.

The X. Chapter.



Then toke Samuel a glasse of oyle, and poured it vps his heade, and kysed him, and sayde: Seist thou that the LORDE hath anoynted the, to be the paince ouer his enheritaunce? Whan thou goest now fro me, thou shalt fynde two men besyde Rachels graue in the coast of Ben Jamin at Bethleh, which shal saie vnto the: The asses are founde, whom thou wentest to seke: and beholde, thy father hath put the asses out of his mynde, and taketh thought for the, and sayeth: What shall I do for my sonne?

And whan thou goest on forth from thence, thou shalt come to the Oke of Thabor, there shall thre men fynde the, which go vp vnto God towarde Bethel: one beareth thre kiddes, another thre loanes of bried the thyde a bottel with wyne: and they shall salute the, and geue the two loanes, which thou shalt take of their hande.

After that shalt thou come to the hyll of God, where the Philistynes watch is: and whan thou comest there in to the cite, there shall mete the a company of prophetes commynge downe from the hye place, and before them a psaltery, and tabret, a pype and a harpe, and they them selues prophecience. And the spere of the LORDE shall come vpon the, and thou shalt prophecy with them, and shalt be chaunged in to another man.

Whan these tokens now come vnto the, then do what so euer cometh vnder thyne hande: for God is with the. Thou shalt go downe before me vnto Gilgall: Beholde, thither wyl I come downe vnto the, that

thou mayest offre burnt offeringes and be offerynges. Seuen dayes shalt thou tary till I come to the, and shewe the what thou shuldest do. And whan he turned his shulder to go from Samuel, God chaunged him another hert, and all these tokens came the same daye.

And whan they came vnto the hill, beholde, there met him a company of prophetes: and the spere of God came vpon him, so that he prophecied amonge them. But whan they which knewe him before, sawe him that he prophecied with the prophetes, they sayde all amonge them selues: What is hapened vnto the sonne of Cis? Is Saul also amonge the prophetes? And one of them was there, answered and sayde: Who is their father? Hereof came the proverbe: Is Saul also amonge the prophetes? And whan he had left of prophecience, he came vnto the hyll.

Sauls vncle sayde vnto him and to his childe: Whither wente ye? They answered to seke the asses. And whan we sawe that they were awaye, we came vnto Samuel. Then sayde Sauls vncle: Tell me, what sayde Samuel vnto you? Saul answered his vncle: He tolde vs, þe asses were founde. One of þe kyngdome he tolde him nothinge what Samuel had sayde.

Samuel called the people together vnto the LORDE to Mizpa, and spake vnto the children of Israel: Thus saierth þe LORDE the God of Israel: I broughte Israel out of Egipte, and deliuered you from the hande of þe Egiptians, and from the hande of all the kyngdomes that oppressed you. But now haue ye refused y^e God, which hath helpe you out of all youre sorowes and troubles, & ye haue saide vnto him: Set a kinge ouer vs. Well, stonde ye now before þe LORDE according to youre trybes and kynreds.

Now whan Samuel had broughte forth all the trybes of Israel, the trybe of Ben Jamin was taken. And whan he had broughte forth the trybe of Ben Jamin with his kynreds, the kynred of Marri was takē, & Saul the sonne of Cis was takē. And they sought him, but they founde him not.

Then arood they further at the LORDE, whether he was for to come thither. The LORDE answered: Beholde, he hath by him selfe amonge þe vessels. Then ranne they thither, and fetched him. And whan he stode amonge the people, he was hygher by the heade then all the people. And Samuel sayde vnto all the people: There se ye him whom the LORDE hath chosen, for in all

the people there is none like him. Then gaue all the people a shout, and sayde: God saue the new kynge.

Samuel tolde the people all the lawe of the kyngdome, and wrote it in a boke, and layd it before the LORDE. And Samuel let all the people go, euery one to his awne house. And Saul wente home also vnto Gibea, and there wente with him one parte of the hoost, whose herres God had touched. But the childe of Belial sayde: What shal this felowe helpe vs, and despyed him, & broughte him no presente. But he made him as though he herde it not.

The XI. Chapter.

Ahas of Ammonite wete vp & layd siege vnto Jabes in Gilead. And all the men of Jabes sayde vnto Ahas: Be at one with vs, & we wyl serue the. But Ahas of Ammonite answered them: I wil make a covenaut with you, of this condicion, that I maye thrust out all youre right eyes, and put you to shame amonge all Israel. Then sayde all the Elders of Jabes vnto him: Geue vs seuen dayes respyte, that we maye sende messaungers into all þe coastes of Israel: If there be then no sauoure, we wyl go forth vnto the.

So the messaungers came vnto Gibea of Saul, and spake this before the eares of the people. Then all þe people lifte vp their voyce, and wepte. And beholde, Saul came after the open out of the felde, and sayde: What ayleth the people that they wepe? So they tolde him the earande of the men of Jabes. Then came the spere of God vpon him, whan he had herde these wordes, and his wrath was sore moued, and he toke a couple of oxen, and hewed them in sunder, and sent them in to all the coastes of Israel by the messaungers, sayenge: Who so euer goeth nor forth after Saul and Samuel, his oxen shalbe thus dealte withall.

Then fell the feare of the LORDE vpon the people, so that they wente forth like as one man, and they were tolde at Baseth, and of the childe of Israel there were thre hundred thousand men, and thirtie thousande of the children of Juda. And they spake vnto the messaungers that were come: Saye thus to the men of Jabes in Gilead: Tomorrow shal ye haue helpe, whan þe Sonne is at the whotest. Whan þe messaungers came and tolde this to the men of Jabes, they were glad. And the men of Jabes sayde: Tomorrow wyl we come forth vnto you, that ye maye do vnto vs, what so euer

it pleasech you. And on þe nexte morow Saul set the people in thre partes, and came into the hoost aboute the mornyng watch, and smote the Ammonites tyll the daye was at the whotest. As for those þe remayned, they were so scared, that two of them abode not together.

Then sayde the people vnto Samuel: Where are they that sayde: Shulde Saul raigne ouer vs? Deliyer vs here the men, that we maye put them to death. But Saul sayde: There shal noman dye this daye, for to daye hath the LORDE geuen health in Israel. Samuel sayde vnto the people: Come, let vs go vnto Gilgall, and renue the kyngdome there. Then wente all the people vnto Gilgall, and there they made Saul kinge before the LORDE at Gilgal, and offered deerofferinges before the LORDE. And Saul with all the men of Israel reioysed there greatly.

The XII. Chapter.

Samuel sayde vnto all Israel: Beholde, I haue hekened vnto youre voyce in all that ye sayde vnto me, and haue made a kynge ouer you. And now lo, the re goeth youre kynge before you. As for me, I am waxen olde and graye heered, and my somes are with you: and I haue gone before you from my youth vp vnto this daye. Beholde, here am I: answer ye agaynst me before the LORDE and his anoynted, yf I haue taken eny mans oxe or ass, yf I haue done eny man violence or wronge, yf I haue oppressed eny mā, yf I haue receaued a gifte of eny mans hande, and kepte it secretly, I wil restore it you agayne.

They saide: Thou hast done vs nether violence nor wronge, nether oppressed, nor taken ought of eny mans hande. He sayde: The LORDE be witnesse agaynst you, and so be his anoynted this daye, that ye haue founde nothinge in my hande. They saide: Yee they shalbe witnesses. And Samuel sayde vnto the people: The LORDE which made Moyses and Aaron, and broughte youre fathers out of the londe of Egipte (is here present.) Seode forth now therfore, that I maye iudge you before the LORDE ouer the righteounes of the LORDE, which he hath done for you and youre fathers.

Whan Jacob was come in to Egipte, youre fathers cryed vnto the LORDE. And he sent Moyses and Aaron to brynge youre fathers out of Egipte, and to cause them for to dwell in this place.

Deut. 9. 4
Gen. 35. 1

1. Reg. 10. 1

1. Reg. 10. 1
1. Reg. 10. 1

D

1. Reg. 10. 1

Ecc. 4. 1
Act. 20. 1

D

Gen. 46. 1
Exod. 1. 1
1. Reg. 10. 1

id. 4. a

id. 11. a
id. 1. b

ud. 8. c
ud. 11. d
ud. 11. a
Reg. 7. a

Reg. 1. a

But whan they forgat the LORDE their God, he solde them vnder the power of Sisera, the captaune at Hazor: and vnder the power of the Philistynes: and vnder the power of the kinge of the Moabites, which foughte agaynst them. But they cried vnto the LORDE, and sayde: We haue synned, in that we haue forsaken the LORDE, and serued Baalim and Astaroth. But now deliuer vs from the hande of oure enemies, and we wyl serue the. Then the LORDE sent Jerubaal, Bedan, Jephthac, and Samuel, and deliuered you from youre enemies rounde aboute, and caused you to dwell safe.

But whan ye sawe that Nabal the kynge of the children of Ammon came agaynst you: ye sayde vnto me: Not thou, but a kynge shal raigne ouer vs, where as notwithstandinge youre God was youre kynge. Now, there haue ye youre kynge, whos ye haue chosen and desired: for lo, the LORDE hath set a kynge ouer you. If ye shal feare the LORDE now, and serue him, and hearken vnto his voice, and not be disobedient vnto the mouth of the LORDE, then shall both ye and youre kynge that raigneth ouer you, folowe the LORDE youre God. But if ye hearken not vnto the voice of the LORDE, but be disobedient vnto his mouth, then shal the hande of the LORDE be agaynst you, and agaynst youre fathers.

Secunde forth now also, and beholde this greate thinge, that the LORDE shal do before youre eyes. Is not now the wheate harvest? Yet wyl I call vpon the LORDE, so that he shal cause it thonder and rayne, that ye shall knowe and se the greate euell, which ye haue done in the sight of the LORDE, in that ye haue desired to haue a kynge.

And whan Samuel called vpon the LORDE, the LORDE caused it to thonder and raine the same daye.

Then all the people feared the LORDE greatly and Samuel, and they sayde all vnto Samuel: Praise thou vnto the LORDE thy God for thy seruantes, that we dye not: for beside oure synnes we haue done this euell also, that we haue desired vnto vs a kynge. Samuel sayde vnto the people: Feare not, ye haue done all this euell in dede. Neuertheles be parte not backe from the LORDE, but serue the LORDE with all youre hert, and go not asyde after vanite, for it profyteth you nothinge, and can not deliuer you, in so much as it is but a vayne thinge. For the LORDE shal not forsake his people because of his greate names sake: for the LORDE hath

Exo. 24. b
Deut. 9. c
Ios. 7. b

begonne to make you a people vnto him selfe. But God forbyd that I shulde synne vnto the LORDE, to cease from prayinge for you, and from teachinge you the good and righteous waye. Feare ye the LORDE, and serue him faithfully with all ye haue: for ye haue sene, how greate thinges he doth vnto you. But if ye do wickedly, both ye and youre kynge shal perishe.

The XIII. Chapter.

Saul had bene kynge one yere, and whan he had raigned ouer Israel two yeres, he chose him thre thousande me out of Israel: two thousande were with Saul at Michmas vpon the mount of Bethel, and one thousande with Jonathan at Gibeon of Beniamin. As for the other people, he let them go every one vnto his toun. But Jonathan smote the Philistynes in their awne watch, which was at Gibeon. The came to the Philistynes eares. And Saul caused to blowe the trompes in all the lande, to saye: Let the Hebrues heare. And all Israel herde saye: Saul hath smitten the Philistynes watch, for Israel stande before the Philistynes. And all the people cried after Saul vnto Gilgal.

Then the Philistynes gathered themselves together to fighte with Israel, thirte hundred charrettes, sixe thousande horsmen, and other people besyde, in nombre as the sande by the see shore, and wente vp, and pitched at Michmas on the eastsyde of Bethaven. Whan the men of Israel sawe that mystrone laye vpon the neckes of the (for the people was come therto) they crope in to caves and denues, in to rockes, and holes and holes. But the Hebrues wente ouer Jordan to the lande of Gad and Gilead. As for Saul he was yet at Gilgal, and all the people were saynt harted after him. Then taried he ten dayes accordinge to the tyme apointed of Samuel. And whan Samuel came vnto Gilgal, the people were scattered abroad from him. Then sayde Saul: Bring me hither a burnt offeringe and deed offeringe. And he offered a burnt offeringe. But whan he had made an ende of the burnt offeringe, beholde, Samuel came. Then wente Saul forth to meete him, that he mighte salute him.

But Samuel sayde: What hast thou done? Saul answered: I sawe that the people was scattered abroad from me, and thou camest not in due season: and the Philistynes were gathered together at Michmas. Then sayde J. Now shall the Philistynes come downe to me vnto Gilgal, and I haue not

in the face of the LORDE: so I boldened myselfe, and offered a burnt offeringe.

Samuel sayde vnto Saul: Thou hast done foolishly, and not kept the commandement of the LORDE thy God, which he commanded the. For if thou haddest not done this, he had prospered thy kyngdome vpon Israel for ever: but now shall not thy kyngdome continue. The LORDE hath soughte him out a man after his owne hert: him hath the LORDE commanded to be pryncer ouer his people, for thou hast not kept the LORDE commanded. And Samuel arose, and wente vp from Gilgal vnto Gibeon of Beniamin.

And Saul nombred the people that was founde with him, vpon a sixe hundred men. Saul and his sonne Jonathan, and the people that was with them, taried at Gibeon of Beniamin: but the Philistynes had pitched their tentes at Michmas. And out of the host of the Philistynes there wente thre bondes of men to destroye: one turned the waye toward Ephraim in to the lande of Saul: another turned toward the waye of Bethoron: the thirde turned toward the waye, that reacheth to the valley of Zeboim vnto the wyl-

But there was not a smith founde in all the lande of Israel: for the Philistynes thoughte: The Hebrues mighte happily make swordes and speares. And all Israel were sayne to go downe to the Philistynes, whan any man had a plowshare, a mattock, an axe, or a sythe so sharpe: and the edges of the plowshares, and mattocks, and sickles, and axes, were laboured, and the poyntes blunted. Now whan the daye of the battayll came, there was neither swerde ner speare founde in the hande of all the people, that was with Saul and Jonathan: but for Saul and Jonathan his sonne there was somewhat founde. And the Philistynes watche were out ouer by Michmas.

The XIII. Chapter.

It fortuned at the same tyme, Jonathan sayde vnto his lad which was his wapen bearer: Come, let vs go o-uer to the Philistynes watch, and I lyeth above, and he tolde not his father. Saul dwelt at the ende of Gibeon vnder a pomegranate tre, which was in the suburbs. And the people that were by him, were vpon a sixe hundred men. And Abia the sonne of Achitob the brother of Jacob, the sonne of Phineas, and sonne of Eli, the prest of the LORDE at Silo, waye the quabody cote. But the people knewe

not that Jonathan was gone.

Between the passages where Jonathan soughte to go ouer vnto the Philistynes watch, there were two hye rockes, the one on the one syde, the other on the other: the one was called Bozez, the other Senné. And the one laye on the north syde toward Michmas, and the other on the south syde toward Gaba. And Jonathan sayde vnto his wapen bearer: Come, let vs go euer to the watch of these vncircumcised, peradventure the LORDE shal worke with vs. For it is no harde matter for the LORDE to helpe by many or by fewe. Then answered him his wapen bearer: Do all that is in thine hert, go on thy waie, beholde, I am with the, euen as thine hert wyl.

Jonathan sayde: Well than, whan we are gone ouer to the men, and come within the sighte of them, if they saye: Stande styll, tyll we come to you, then wyl we stande styll in oure place, and not go vp to them. But if they saye: Come vnto vs, we wyl go vp to them, the hath the LORDE deliuered them in to oure hande, and this shal be a token for vs. Now whan they came both in the sighte of the Philistynes watch, the Philistynes sayde: Se, the Hebrues are gone out of their holes, that they were crept in to. And the men in the watch answered Jonathan and his wapen bearer, and sayde: Come vp to vs, and we wyl teach you what the matter is. Then sayde Jonathan to his wapen bearer: Come vp after me, the LORDE hath deliuered them in to Israels hande. And Jonathan claime vp with handes and feete, and his wapen bearer after him. And Jonathan smote them downe before him, and his wapen bearer slewe behynde him, so that the first slaughter that Jonathan and his wapen bearer dyd, was vpon a twenty men, with in the length of halue an aker of lande, which is a pare of oren maye tyll in one daye.

And there came a fearfulness and flighte in the host vpon the felde, and amonge all the people of the watch: and vpon the destroyers there came a fearfulness also and flighte, so that the lande was in a rumoure, and there came a flighte thow God. And Sauls watchmen at Gibeon of Beniamin sawe, that the multitude gat them awaye, and ranne to and fro.

Saul sayde vnto the people that was with him: Tell and se which of vs is gone awaye. And whan they nombred, beholde, Jonathan and his wapen bearer was not there.

1. Par. 14

2

Iudic. 14

1. Mac. 4

1. Iud. 14

1. Re. 11

Ios. 10
Iud. 4. c

The i. boke of the kynges.

Then saide Saul vnto Abia: Brynge hither the Arke of God (for at that tyme was the Arke of God with the children of Israel.) And whyle Saul was yet speakyng to the priest, the multitude in the Philistynes hoost gat vp, ranne, and was greete. And Saul sayde vnto the priest: Withdrowe thine hande. And Saul cried, and all the people that was with him, and came to the battayll. And beholde, every mans swerde was agaynst another, and there was a very great murther.

The hebrues also that were with 3 philistynes afore, and had gone vp with them in the hoost on every syde, ioyned them selues vnto Israel which were with Saul and Jonathas. And all the men of Israel which had hyd the selues vpon mount Ephraim, whan they herde that the Philistynes fled, folowed after them in the battayll. Thus 3 LORDE helped Israel at that tyme, and 3 battayll lasted vnto Bethauen.

And whan the men of Israel came forth, Saul charged all the people the same daye, and sayde: Cursed be every man, which eateth bred vntyll euen, that I maye auenge me on myne enemies. Then all the people fasted no bred. And all the people of the londe came in to the wodd. But there laye hony vpon the felde: and whan the people came in to the wodd, beholde, the hony flowd, but no man put of it to his mouth with his hande: for the people were afraied because of the ooch. As for Jonathas he had not herde, that his father had charged the people, and he put forth his staff that he had in his hande, and dypped the ende of it in 3 hony cymbe, and turned his hande to his mouth, and his eyes were lighted.

Then answered one of the people, and sayde: Thy father hath charged the people, and sayde: Cursed be every man that eateth oughe of this daye. Nevertheless the people were saynt. Then sayde Jonathas: My father hath troubled the londe: Se how lighted myne eyes are become, because I haue taisted a litle of this hony. If the people this daie had eate of the spoyle of their enemies that they founde, the slaughter shulde hane bene greater agaynst the Philistynes. Yet sith they the Philistynes the same daye fro Michmas vnto Aialon, and the people were very weery.

And 3 people turned to the spoyle, and toke shepe and oren, and calues, and slew them vpon the earth, and ate them with the bloude. Then was it tolde Saul. Behol

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de, the people synne agaynst the LORDE, that they eate bloude. He sayde: He haue me well: roll vnto me now a greates stone. And Saul sayde morouer: Go abrode amonge the people, and saye vnto them, that every one bryngenic his ore and his shepe, and slaye them here, that ye maye eate, and not to synne agaynst the LORDE with eatyng of bloude. Then broughte all the people every one his ore with his hande the same night, and slew them there. And Saul buyded an altare vnto 3 LORDE. This is the first altare that he buyded vnto the LORDE.

And Saul sayde: Let vs go downe after the Philistynes, by night, and spoyle them, yll it be cleare moynyng, that we let none escape. They answered: Do what so ever please the. But the priest sayde: Let vs goyn here vnto God. And Saul axed of God. Shal I go downe here after 3 Philistynes: and wilt thou deliuer the in to Israels hande? Nevertheless he answered him not at that tyme.

Then sayde Saul: Let all the armyes of the people come hither, and make search and se, in whom is this synne at this tyme. For as truly as God the Sauoure of Israel lyeth, and though it be in my sonne Jonathas, he shal dye. And no man answered him of all the people. And he sayde vnto all Israel: Dye on the one syde, I and my sonne Jonathas wyl be on this syde. The people sayde vnto Saul: Do as it please the. And Saul sayde vnto the LORDE the God of Israel: Do thou that right is. The was Jonathas and Saul taken: but the people wente forth free. Saul sayde: Cast the lot ouer me and my sonne Jonathas. So Jonathas was take. And Saul sayde vnto Jonathas: Tell me, what hast thou done? Jonathas tolde him, and sayde: I easted a litle hony with the staff that I had in my hande, and beholde, must I dye therfore? The sayde Saul: God do this and that vnto me, Jonathas thou must dye the death.

But the people sayde vnto Saul: Shal de Jonathas dye, that hath done so great health in Israel this night? God forbid. As truly as the LORDE lyeth, there shal not one heer of his heade fall vpon 3 earth: for with God hath he wroughte at this tyme. So the people deliuered Jonathas, that he dyed not. Then wente Saul vp from the Philistynes: and the Philistynes wente into their place.

But whan Saul had equered the kynge ouer Israel, he foughte agaynst all the

The i. boke of the kynges.

armyes rounde aboute, agaynst the Moabites, agaynst the childre of Ammon, agaynst the Edomites, agaynst the kynge of Zoba, agaynst 3 Philistynes: and whither so ever he turned him, he gat 3 victory. And he made an hoost, and smote 3 Amalechites, and deliuered Israel from the hande of all those that spoiled them.

Saul had these sonnes: Jonathas, Isui, and Malchisua. And these were 3 names of his two doughters: the first borne Merob, and 3 yongest Michol. And Sauls wife was called Abinoam, the doughter of Ahimaas. And his chiefe captaynes name was Abner, the sonne of Ner, Sauls vncle. Cis was 3 father of Saul. But Ner 3 father of Abner was the sonne of Abiel.

There was a mightie sore warre agaynst the Philistynes, as longe as Saul lyued. And where Saul sawe a man that was stronge and mere for 3 warre, he toke him to him.

The XV. Chapter.

Amuel sayde vnto Saul: The LORDE sent me to anoynte the for to be kynge ouer his people of Israel: heare now therfore the voyce of the wordes of the LORDE. Thus sayeth 3 LORDE Zebaoth: I haue remembred what Amalek dyd vnto Israel, and how he layed wayte for him in 3 waye, whan he wente out of Egipte: Go 3 waye now therfore, and smyte the Amalechites, and damne them with all that they haue, and spare him not: but slaye both man and woman, children and sucklynges, oren and shepe, Camels and asses. Saul commanded the people the same, and nombred them at Talaim, two hundred thousande foremen, and ten thousande men of Juda.

And whan Saul came to the cite of the Amalechites, he set an hynder watch by the ryuer, and sayde vnto 3 Benites: Get you hence, departe, and go downe from 3 Amalechites, 3 I smyte you not with them, for ye shewed mercy vnto all the children of Israel, whan they departed out of Egipte. So the Benites gat them awaye from amonge the Amalechites.

Then smote Saul the Amalechites from Heula vnto Sur (which lyeth ouer agaynst Egipte) and toke Agag the kynge of 3 Amalechites alyue, and dammed all 3 people to the edge of the swerde. Nevertheless Saul and the people spared Agag, and the shepe and oren 3 were good and fat, and the lambes, and all that was good, and wolde not damne the: but toke what was foule and nothyng worth, that they dammed.

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Then came the worde of the LORDE vnto Samuel, and sayde: Repenteth me that I made Saul kynge, for he hath turned him selfe backe fro me, and not confirmed my wordes. Therefore was Samuel angrie, and cried vnto the LORDE all that night. And Samuel gat him vp early, that he might mete Saul in 3 moynyng. And it was tolde him, that Saul was come vnto Carmel, and had set him vp a pilier, and was gone aboute, and come downe to Gilgall.

Now whan Samuel came to Saul, Saul sayde vnto him: Blessed be thou vnto 3 LORDE, I haue persourmed the worde of 3 LORDE. Samuel answered: What crye is this then of shepe in myne eares, and the crye of oren which I heare?

Saul sayde: They haue broughte them from the Amalechites: for the people spared the best shepe and oren for the offeringe of 3 LORDE thy God, the other haue we dammed. Nevertheless Samuel answered Saul: Let me tell the what 3 LORDE hath sayde vnto me this night. He sayde: Saye on. Samuel sayde: Whan thou wast but small in thine awne eyes, wast thou not 3 heade amonge the trybes of Israel: and the LORDE anoynted the to be kynge ouer Israel: and 3 LORDE sent 3 in to the waye, and sayde: Go 3 waite and damne the synners the Amalechites, and fighte agaynst them, yll thou haue utterly destroyed the: Wherfore hast thou not hearkened vnto the voyce of the LORDE, but hast turned thy selfe to the spoyle, and done euell in the sighte of the LORDE?

Saul answered Samuel: Yee I haue hearkened vnto the voyce of the LORDE, and haue gone the waye that 3 LORDE sent me, and broughte Agag the kynge of the Amalechites, and dammed the Amalechites: but 3 people haue take of the spoyle, shepe and oren, and 3 best amonge the dammed, to offer vnto 3 LORDE thy God in Gilgall. Samuel saide: Hath the LORDE pleasure in sacrifices and burnt offeringes, as in obeynge the voyce of the LORDE? Beholde, obedience is better then offeringe, and to hearken is better then the fat of rammes. For disobedience is as 3 synne of witchcraft, and rebellion is as the blasphemy of Idoatrye. In so much now as thou hast refused the worde of the LORDE, he hath refused the also, that thou shuldest not be kynge.

Then sayde Saul vnto Samuel: I haue synned, 3 I haue transgressed the commandment of the LORDE and thy worde: for I was afraied of the people, and hearkened

The i. booke of the kynges.

unto their voyce. And now forgewe me my synne, & retorne with me, that I maye wor- shippe y^e LORDE. Samuel saide vnto Saul: I wil not turne backe with y^e, for thou hast refused the worde of the LORDE, and the LORDE hath refused the also, y^e thou shuldest not be kyng in Israel. And whan Samuel turned him backe to go his waye, he gat him by y^e edge of his garment, & rete it. Then sayde Samuel vnto him: The LORDE hath rente the kyngdome of Israel from y^e this daye, & geuen it vnto y^e neyghbo^r, which is better then thou. The ouerwynner in Israel also shal not lye, nether shal he repent: for he is no man, that he shulde repent.

G He sayde: I haue synned, yet honoure me now before the Elders of my people and before Israel, and turne backe with me, that I maye worshippe the LORDE thy God. So Samuel turned agayne after Saul, that Saul mighte worshippe the LORDE. But Samuel sayde: Bynge me hither Agag the kyng of the Amalechites. And Agag wente vnto him tenderly. And Agag saide: Thus departeth the bytternesse of death. Samuel sayde: Like as thy swerde hath made women childlesse, so shal y^e mother also be with out children amonge women. So Samuel hewed Agag in peces before y^e LORDE in Gilgall.

10. 17. c
11. 14. b

Re. 17. d

And Samuel departed vnto Ramath. But Saul wente vp to his house at Gibea. And Samuel sawe Saul no more vnto the daye of his death. Nevertheless Samuel mourned for Saul, because it repented the LORDE, that he had made Saul kyng ouer Israel. The XVI. Chapter.

AND y^e LORDE sayde vnto Samuel: How longe mournest thou for Saul, whom I haue refused, that he shulde not be kyng ouer Israel? Fyll thine home with oyle, go thy waye, I wyll sende the to Isai the Bethleemite: for amonge his sonnes haue I prouyded me a kyng. But Samuel sayde: How shal I go? Saul shal perceaue it, and shal slaye me. The LORDE sayde: Take the a calfe from the droue, & saye: I am come to do sacrifice vnto y^e LORDE. And thou shalt call Isai to y^e sacrifice, so shall I tell the what thou shalt do, that thou mayest anoynte me him, whom I shall shewe the. Samuel dyd as the LORDE sayde, and came to Bethleem. Then were the Elders of the cite astonnyed, and wente forth to mete him, and sayde: Is thy commynge peaceable? He sayde: Yee. I am come to do sacrifice vnto the LORDE. Sanctifye youre selues, &

Re. 3. b

The xvi. Chap.

come with me to the sacrifice. And he sanctified Isai and his sonnes, and called them to the sacrifice.

Now whā they came in, he behelde Eliab, & thoughte, whether he shulde be his anoynted before the LORDE. But y^e LORDE sayde vnto Samuel: loke not vpon his countenance, ner vpon the tallnesse of his person. For I iudge not after the sighte of man. A man hath respect vnto the thinge that is before his eyes, but the LORDE loketh vpon the hert. Then Isai called Abinadab, & broughte him before Samuel. And he sayde: This hath not the LORDE chosen. Then Isai broughte Samma. But he sayde: This also hath not the LORDE chosen. Then broughte Isai his seven sonnes before Samuel. Nevertheless Samuel saide vnto Isai: The LORDE hath chosen none of these.

And Samuel sayde vnto Isai: There is yet one y^e leest of all, and beholde, he kepeth the shepe. The sayde Samuel vnto Isai: Sende & call him to be fetcht, for we will not sit downe at the table, vntyll he come. Then sent he, & caused him be broughte. And he was well coloured wth sayre eyes & of a bentyfull countenance. And the LORDE saide: Aryse, and anoynte him, that is he.



Thē toke Samuel his oyle home, & anoynted him amonge his brethre. And the spere of the LORDE came vpp^{er} David fro^m y^e daye forth. As for Samuel, he gat him vp, & wente vnto Ramath.

But the spere of the LORDE departed from Saul, and an euell spere from y^e LORDE vexed him. Then sayde Sauls seruantes vnto him: Beholde, an euell spere from God vexeth the. Let oure lord saie vnto his seruantes which stonde before him, y^e they seke a man which can playe vpon the harpe, and instrumente, that whan the euell spere of God cometh vpon the, he maye playe wth his hande, to ease the withall. Then sayde Saul vnto his seruantes: Prouyde me a man

The i. booke of the kynges.

that can playe well vpon the instrumente, & brynge him vnto me.

D Then answered one of the children, & sayde: Beholde, I sawe a sonne of Isai y^e Bethleemite, which can playe vpon the instrumente, an honest & valeaunt man, and one y^e hath vnderstodunge in matters, & is wel fauoured. The Saul sent messangers vnto Isai, saye- ge: Sende me David y^e sonne, which is with the shepe. Then toke Isai an asse wth bread, & a bottell wth wyne, and a kyd, and sent it vnto Saul by David his sonne. So David came to Saul, & stode before him, & he loued him well, and he became his wapen bearer. And Saul sente vnto Isai, saye ge: Let David remaine before me, for he hath founde fauor in my sighte. Now whan the spere of God came vpp^{er} Saul, David toke y^e harpe, & played wth his hande: so was Saul refreshed, & eased, & the euell spere departed from him.

The XVII. Chapter.

The philistynes gathered their hoost to y^e battayll, and came together to Socho in Iuda, & pitched their tentes betwene Socho & Aseta, at the ende of Damun. But Saul & the me of Israel came together, & pitched in the Oke valley, & prepared them selues to the battayll agaynst the philistynes. And the philistynes stode vpon a hyll on the one syde, and the Israelites vpon a hyll on the other syde, so that there was a valley betwene them.

Then stepte there forth from amonge the philistynes a stoute bolde man, named Goliath of Gath, sixe cubites and an hande burth hie, and had an helmet of stele on his heade, and a fast habergion vpon him, and the weight of his habergion was fyue thou sande Sicles of stele, and harnessse of stele had he vpon his legges, and a shyld of stele vpon his shoulders: and the shaft of his speare was like a weuers lome, and the yron of his speare had sixe hundred Sicles of yron, and his wapen bearer wente before him.

AND he stode and called vnto the hoost of Israel, and sayde vnto them: Wherefore are ye come forth to prepare youre selues to the battayll? Am not I a philistyne, and ye the seruantes of Saul? Chose one amonge you to come downe vnto me: yf he can fighte agaynst me and slaye me, then wil we be youre seruantes: but yf I can ouercome him and slaye him, then shal ye be oure seruantes, to do vs seruyce. And the philistyne sayde: I haue spokē disdainedly vnto the hoost of Israel this daye. Geue me one, and let v^s

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fighte together. Whan Saul and all Israel herde these wordes of y^e philistyne, they were astonnyed, and sore afayed.

But David was the sonne of a man of Ephrata of Bethleem Iuda, whose name was Isai, which had eight sonnes, and was an olde man in Sauls tyme, and was well strycken in age amonge men. And the thre eldest sonnes of Isai were gone with Saul to the battayll. And there names were these: Eliab the first borne, Abinadab the second, and Samma the thirde. But David was the yongest of all. So whan the thre eldest were gone with Saul to the battayll, David wente agayne from Saul, to kepe his fathers shepe at Bethleem. But the philistyne stepte forth early in the mornynge and at even, and stode there fortye dayes.

Isai sayde vnto David his sonne: Take this Ephra of firmentye for thy brethien, and these ten loaves of bred (and runne to the hoost vnto thy brethien) & these ten new cheses, and brynge them to y^e captaigne, and loke how thy brethiende, whether it go well with them or no, and take what they byd the. But Saul and they, and all the men of Israel were in the Oke valley, and foughte agaynst the philistynes.

Then David gat him vpearly in the mornynge, and commytted the shepe to y^e keper, and toke his burthen, wente his waye, as Isai commaunded him, and came to the ten. And the hoost was gone forth, and had prepared them selues, and cried in the battayll: For Israel had set them selues in aray, and the philistynes were agaynst their hoost in their aray also.

Then lefte David the vessell that he bare, with the keper of the stuffe, and ranne to the hoost, and wente in, and saluted his brethien. And whyle he was yet talkynge with them, beholde, then came vp the stoute bolde man, whose name was Goliath, the philistyne of Gath, out of the philistynes hoost, and spake like as afore, and David herde it. But every man of Israel, whan he sawe the man, fled from him, and was sore afayed of him.

And every man in Israel sayde: Hane ye sene the man commynge vpe hither? For he is come vpe hither, to speake disdainedly vnto Israel. And who so euer smyteth him, him wyll the kyng make ryche, and geue him his daughter, and make his fathers house fre in Israel.

Then sayde David vnto the men that stode by him: What shalbe done to the man,

The i. boke of the kynges.

that smyterth this philistyne, and turneth this shame awaye from Israel: For what is he this philistyne this vncircumcised, that defyeth the host of the lyvinge God: Then the people tolde him as afore. Thus shall it be done vnto the, in that smyterth him. And Eliab his greater brother herde him talke with the men, and was very wroth agaynst David, and sayde: Wherfore art thou come downe: and why hast thou left a fewe shepe in the wyldernes: I knowe thy presumptuousnesse well ynough, and the wickednesse of thine hert: for thou art come downe to se the battayll. David answered: What haue I done now: Is there not an occasion: And he turned him selfe from him vnto another, and spake accordinge as he had sayde before. Then the people answered him like as afore.

And whan they herde the wordes which David sayde, they tolde them in the presence of Saul, and he caused him be fetched. And David sayde vnto Saul: Let no man here be discouraged because of him. Thy seruant shall go, and fighte with the philistyne. Neuertheles Saul sayde vnto David: Thou art not able to go agaynst this philistyne to fighte with him, for thou art but a childe: but this is a man of warre from his yowth vp.

David sayde vnto Saul: Thy seruant kepte his fathers shepe, and there came a lyon and a bere, and caried awaye a shepe from the flocke, then wente I forth after him, and smote him, and delyuered it out of his mouth. And whan he wolde haue bene vpon me, I toke him by his beerde, and smote him, and slewe him. So thy seruant smote both the Lyon and the Bere. Therefore shall this philistyne this vncircumcised be euen as one of them: for he hath defyed the host of the lyvinge God. And David sayde: The LORDE that delyuered me from the Lyon and Bere, shall delyuer me also from this philistyne.

And Saul sayde vnto David: Go thy waye, the LORDE be with the. And Saul clothed David with his clothes, and set an helmet of stele vpon his heade, and put an habergion vpon him. And David girded his swerde aboue his clothes, and beganne to go, for he had neuer bene used to it afore. Then sayde David vnto Saul: I can not go thus, for I haue not bene used to it, and so he laied it from him, and toke his staff in his hande, and chose fyue slighthe stones out of the ryuer, and put them in the shepardses

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bagge which he had by him, and toke a stone in his hande, and made him to the philistyne. And the philistyne wente forth, and made him to David, and his wapen bare before him.



Now whan the philistyne looked vnto David, he thoughte some of him: for he was but a childe, well colourd, and bery full to lye vpon. And the philistyne sayde vnto David: Am I a dogg then, that thou comest vnto me with a staffe: And he answered David by his God, and sayde vnto David: Come hither to me, I wil geue thy flesh to the fowles vnder the heauen, and to the beastes in the felde. Neuertheles David sayde vnto the philistyne: Thou comest vnto me with swerde, speare and shyld. But I come vnto the in the name of the LORDE Zebaoth the God of the host of Israel, whom thou hast defyed. This daye shall the LORDE delyuer the into my hande, that I maye smyte the, and take thy heade from the, and geue the bodies of the host of the philistynes this daye vnto the fowles vnder the heauen, and to the wyld beestes vpon the earth, that all the lande maye knowe that Israel hath a God. And all this congregation shall knowe, that the LORDE saithmer ther chorow swerde ner speare: for the battayll is the LORDES, and he shall delyuer you in to oure handes.

Now whan the philistyne gat him vp, and wente forth and due nye vnto David, David made haifte, and ranne from the host vnto the philistyne. And David put his hande in his bagge, and toke out a stone, and thre it with the slynge, and herte the philistyne euen in the fore heade, so that the stone sterte in his fore heade, and he fell downe to the grounde vpon his face.

So David ouercame the philistyne with the slynge and with the stone, and smote him, and slewe him. And for so moch as David had no swerde in his hande, he ranne and stode ouer the philistyne, and toke his

The i. boke of the kynges.

de, and due it out of the sheeth, and slewe him, and smote of his heade withall. Whan the philistynes sawe that the strongest of them was dede, they fled. And the men of Israel and Juda gat the vp, and cryed and solowed vpon the philistynes, tyll they came vnto the valley, and to the portes of Ekron. And the philistynes fell downe slayne vnto Gath and to Ekron. And the children of Israel turned agayne from chassyng of the philistynes, and spoyled their tentes. But David toke the heade of the philistyne, and broughte it vnto Jerusalem, as for his armour, he layed it in his tente.

Whan Saul sawe David go forth agaynst the philistyne, he saide vnto Abner his chiefe captaigne: Abner, whose sonne is this childe: Abner sayde: As truly as thy soule lyueth O kyng, I wote not. The kyng sayde: Art he whose sonne the yongema is. Now whan David came agayne from the slaughter of the philistyne, Abner toke him, and broughte him before Saul, and he had the philistynes heade in his hande. And Saul sayde vnto him: Whose sonne art thou, thou yongeman: David sayde: I am a sonne of thy seruant Isai the Bethleemite.

The xviii. Chapter.

And whan he had made an ende of tealyng with Saul, the soule of Jonathas was bounde with the soule of David, and Jonathas loued him as his owne soule. And Saul toke him the same daye, and let him not go agayne to his fathers house. And Jonathas and David made a covenante together, for he loued him as his owne soule. And Jonathas put of his owne coere that he had vpon him, and gaue it vnto David: yee and his cloke, his swerde, his bowe, and his girdell. And David wente forth whither so ener Saul sent him, and behaued himselfe wysely. And Saul set him ouer the men of warre, and he pleased all the people well, and all the seruantes of Saul.

It fortuneth, that whan David was come agayne from the slaughter of the philistyne, the women wente out of all the cities of Israel with songes and daunces, to meete kyng Saul, with tymbrels, with myrth, and with fyddels. And the women sange vnto another, and played and sayde: Saul hath smyten his thousande: but David his tenthousande.

Then was Saul very wroth, and he wrode displeased him sore, and he sayde: They ha

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ne ascribed tenthousande vnto David, and but one thousande vnto me: what shal he haue more but the kyngdome: And from that daye forth, Saul looked sowerly vpon David.

The nexte daye after came the euell spiritte of God vpon Saul, and prophced in the myddes of the house. But David played on the instrumente with his hande, as he was wonte daylie. And Saul had a iauelynge in his hande, and cast it, and thoughte: I wyll stycke David fast to the wall. Neuerthelesse David turned himselfe twyse awaye from him. And Saul was a frayd of David: for the LORDE was with him, and was departed from Saul. Then Saul put him from him, and set him to be pryncce ouer a thousande men, and he went out and in before the people. And David behaued himselfe wysely in all his doynges, and the LORDE was with him.

Now whan Saul sawe that he was so exceedyng wysely, he stode in feare of him. But all Israel and Juda loued David, for he wente out and in before them. And Saul sayde vnto David: Beholde, my greatest daughter Merob: wyl I geue the to wyfe: be stronge now, and gouerne the warres of the LORDE. For Saul thoughte my hande shal not be vpon him, but the hande of the philistynes. Neuertheles David answered Saul: Who am I: and what is my life, and the kyndred of my father in Israel, that I shulde mary the kynges daughter:

But whan the tyme came, that Merob the daughter of Saul shulde haue bene geue vnto David, she was geuen vnto Adriel the Michathite to wyfe. Neuerthelesse Michol Sauls daughter loued David. Whan this was tolde Saul, he matter pleased him well, and he sayde: I wyl geue him her, and she maye be a snare vnto him, and that the handes of the philistynes maye come vpon him. And he sayde vnto David: This daye shalt thou be my daughter in lawe: and thou shalt be my daughter in lawe. And Saul spake vnto his seruantes: Take the David secretly, and saye: Beholde, the kyng hath pleasure in the, and all his seruantes loue the, marry thou therfore the kynges daughter.

And Sauls seruantes spake these wordes in the eares of David. But David saide: Thynke ye it but a small matter, to mary the kynges daughter: As for me, I am but a poore symple man. And Sauls seruantes tolde him agayne, and sayde: Soch wordes hath David spoken. Saul sayde: Then saye ye vnto David: The kyng desyreth no dowry, but onely an hundred chylde of the best of the flocke.

the philistynes, that vengeance maye be taken of the kynges enemies. Howbeit Saul thought to cause Dauid be slayne by the handes of the philistynes. Then his seruantes tolde Dauid these wordes, and Dauid was contented with the matter, to marry the kynges daughter.

G And after a fewe dayes Dauid gatt him vp, and wente with his men, and smote two hundred men amonge the philistynes. And Dauid broughte their foreskynnes, and made their nombre sufficient vnto the kyng, & he mighte marry the kynges daughter. The Saul gaue him his daughter Michol to wyfe. And Saul sawe and perceaued, that the LORDE was wth Dauid. And Michol Sauls daughter loved him. Then was Saul the more a frayd, and became his enemye as longe as he lyued. And whan the prynces of the philistynes were forth, Dauid behaued him selfe more wysely then all the seruantes of Saul in their outgoynge: so that his name was in greate reputacion.

The XIX. Chapeer.

S Saul spake to Jonathas his sonne, and to all his seruantes, that they shulde kyll Dauid. Neuerthelesse Jonathas the sonne of Saul loued Dauid exceedingly, and tolde him, and sayde: Saul my father goeth aboute to slaye the. Kepe thetherfore (I praye the) in the mornyng and abyde in secreete, and hyde the. But I wyll go forth, and stonde besyde my father in the felde where thou art, and wyll speake of the vnto my father: and what soeuer I se I shal brynge the worde.

And Jonathas reported & best of Dauid vnto Saul his father, and sayde vnto him: Oh let not the kyng synne agaynst his seruante, for he hath not synned agaynst the, and his doynge is very necessary for the, he put his lyfe in his hande also, and smote the philistyne, & the LORDE dyd a greate healtch vnto all Israel: this hast thou sene, and reioysed therof. Wherefore wilt thou chen offende agaynst innocent bloude, that thou woldest kyll Dauid without a cause? Then hardened Saul vnto the voice of Jonathas and sware: As truly as the LORDE lyueth, he shal not dye. Then Jonathas called Dauid, and tolde him all these wordes, and broughte him to Saul, so that he was in presence like as afore tyme.

But there arose a battayll agayne, and Dauid wente forth, and fought agaynst the philistynes, and smote a greate slaughter, so that they fled before him. Neuertheles

swell sperte of the LORDE came vpon Saul, and he sat in his house, and had a iauldrie in his hande. But Dauid plaid vpon the strumment with his hade. And Saul thought with the ianelinge to sticke Dauid fast in the wall. Howbeit, he wente asyde fro Saul, and the ianelynge smote in the wall. And Dauid fled, and escaped that night.

Now withstandinge Saul sent his messengers to Dauids house, that they shoulde laye wayte for him, and kyll him in the mornyng. Michol Dauids wyfe tolde him this, and sayde: If thou saue not thy soule this night, then shalt dye tomorrow. Then Michol let him downe thorow the wyndow, so that he wente his waye, fled, and escaped. And Michol toke an ymage, and layd it in the bed, and laied a goates skynne at the heade of it, and couered it with clothes. Then Saul sent messengers, to fetch Dauid. As she sayde: He is sicke. Neuerthelesse Saul sent messengers to se Dauid, & sayde: Bynge him vp to me with the bed, that he may be slayne.

Now whan the messengers came, beholde, the ymage laye in the bed, and a goates skynne at the heade of it. Then sayde Saul vnto Michol: Why hast thou begyled me, and let myne enemye go, that he mighte escape? Michol sayde vnto Saul: he sayde vnto me: Let me go, or I wyll kyll the. For Dauid, he fled, and escaped, and came to Samuel vnto Ramath, and tolde him all & Saul had done vnto him. And he wente wth Samuel, and they abode at Naioth.

And it was tolde Saul: Beholde, Dauid is at Naioth in Ramath. Then Saul sente messengers to fetch Dauid. And they sawe a company of prophetes prophesyinge, and Samuel had the oversight of them. Then came the sperte of God vpon the messengers of Saul, so that they prophesied also.

Whan this was tolde Saul, he sent other messengers, which prophesied likewise. Then sente he messengers the thyrde tyme, and they in like maner prophesied. Then wente he himselfe also vnto Ramath, and whan he came to the greate well which is at Secho, he ayled and sayde: Where is Samuel and Dauid? Then was it tolde him: beholde, at Naioth in Ramath. And he wente thither, euen vnto Naioth in Ramath. And y^e sperte of God came vpon him also, and he wolde & prophesied till he came vnto Naioth in Ramath. And he put of his clothes, & prophesied likewise before Samuel, & fell downe

on all that daye and all that night. He is of came the prouerbe: Is Saul also amonge the prophetes?

The XX. Chapter.

Dauid fled fro Naioth in Ramath, and came, & spake before Jonathas: What haue I done? What trespass haue I made? What haue I synned in & fight of thy father, & he seeketh to kyll me? he sayde vnto him: God forbid, thou shalt not dye. Beholde, my father doth nothings, neither greace ner small, but he sheweth it be fore myne eares. Wherefore shulde my father the hyde this fro me? It shal not be so. The swate Dauid agayne, and sayde: Thy father knoweth well, & I haue founde fauoure in & fight, therfore shal he thynke: Jonathas shal not knowe of this, lest it greue him. Verily, as truly as the LORDE lyueth, and as truly as & soule lyueth, there is but one steppe betwene me & death. Jonathas sayde vnto Dauid: I wil do for the what so euer thy heart desireth. Dauid sayde vnto him: Beholde, tomorrow is the new Mone, that I shulde sit at the table with the kyng. Let me hyde my selfe therfore in the felde vnto the thyrde daye at euen. If thy father then are after me, saye: Dauid prayed me, & he mighte ranne to Bethleem vnto his cite, for all his kynred haue there a yearly sacrifice. If he saye then: It is good, the stondeeth it well with & seruant. But yf he be wroth, thou shalt perceaue that he intendeth euell. Do mercy therfore vpon thy seruant: for with me & seruant hast thou made a couenaunt in the LORDE. But yf there be any trespass in me, then slaye me thy selfe, for why woldest thou brynge me vnto thy father?

Jonathas sayde: That be farre from the, that I shulde perceaue my father to intendeuell agaynst the, and shulde not tell the. Dauid sayde: Who shal brynge me worde, yf thy father geue the an harde answer? Jonathas sayde vnto Dauid: Come, let vs go forth into the felde. And they wente out both in to & felde. And Jonathas sayde vnto Dauid:

LORDE God of Israel, yf I perceaue by my father tomorrow or on the thyrde daye, that it goeth well with Dauid, & sende not vnto the, and shewe the before thine eares, then let the LORDE do this and that vnto Jonathas. But yf my father deelyte in euell agaynst the, I wil shewe it before thine eares also, and let & go, that thou mayest departe in peace.

And the LORDE be with the, as he hath bene with my father. If I do it not, then do thou no mercy of the LORDE on me, while I lyue, no not whan I dye, and plucke thy mercy fro my house for euer. And whan the LORDE roterch out & enemies of Dauid, euen one out of the londe, then let Dauid rote out Jonathas also with his house, and the LORDE requyre it of the hande of Dauids enemies.

And Jonathas proceeded further, and swate vnto Dauid (he loued him so well: for he loued him euen as his owne soule) and Jonathas sayde vnto him: Tomorrow is & new Mone, and thou shalt be ayed after: for thou shalt be wanted where thou wast wonte to sit. But on the thyrde daye come downe soone, & go in to & place where thou hydest the on the worchdaye, & set the downe by the stone of Asel: chen wyl I shute the arrowes on & side, as though I wolde shute at a marke: and beholde, I wil sende the boye, and saye vnto him, Go seke & arrowes. If I saye now vnto the lad: Lo, the arrowes lye hitherwarde behynde &, fetch them, then come thou, for it is peace, and there is no parell, as truly as the LORDE lyueth. But yf I saye vnto the lad: beholde, the arrowes lye yonderwarde before the, then go thou thy waye, for the LORDE hath let the go. As for that which thou and I haue spokt together, the LORDE is betwene me and the for euer.

Dauid hid himselfe in the felde. And whan the new Mone came, the kyng sat him downe at the table to eate. Whan the kyng had set him downe in his place as he was wonte by the wall, Jonathas stode vp, but Abner sat him downe besyde Saul. And Dauid was myssed in his place. And Saul spake nothinge that daye, for he thought: There is somewhat happend vnto him, that he is not cleane. On the seconde daye of the new Mone, whan Dauid was myssed in his place, Saul saide vnto Jonathas his sonne: Wherefore is not the sonne of Isai come to the table neither yesterdaye ner to daye?

Jonathas answered Saul: he prayed me that he mighte go vnto Bethleem, and sayde: Let me go, for oure kynred hath a sacrifice to do in the cyte, and my brother hath sent for me himselfe: yf I haue founde fauoure now in thy syghte, I wyll go, and se my brethren: therfore is he not come to the kynges table. Then was the kyng wroth at Jonathas, and sayde vnto him: Thou wicked and vnchaste, I knowe how that thou hast chosen the sonne of Isai, to the shame

of thy selfe and of y^e shamefull mocher. For as longe as y^e sonne of Iſai lyueth vpon earth nether thou nor thy kyngdome ſhal proſpere. Sende now therfore, and cauſe him to be ſet ched vnto me, for he is a childe of death.

Jonathas answered his father Saul and ſayde vnto him: Wherfore ſhal he dye? what hath he done? Then ſhot Saul the ianelynge at him, that he might ſmite him. The per ceaued Jonathas, that his father was vterly determed to kyll Dauid, and he roſe vp from y^e table in a wrothfull diſpleaſure, and ate no bled y^e ſame ſeconde daye of the newe Mone: for he was vexed becauſe of Dauid, that his father had done him ſoch diſhonour.

S On the morow wente Jonathas forth in to the felde, at the tyme appoynted of Dauid, and a litle boy with him, and ſayde vnto y^e boy: Runne and ſete me the arrowes which I ſhute. Whan the boy ranne, he ſhot an arrowe ouer him. And whan the boy came to the place whither Jonathas had ſhot y^e arrowe, Jonathas cryed after him, and ſayde: The arrowe lyeth yonderwarde before the. And he cryed after him agayne: haſte the, and ſtonde not ſtyll. Then the boy gathered vp Jonathas arrowes, and brought them to his lord. And the boy knewe nothinge, only Jonathas and Dauid knewe of y^e matter.

Then Jonathas gaue his boy his wapen and ſayde vnto him: Go thy waye, and cary them in to the cite. And whan the boy was gone, Dauid aroſe from the place towarde the ſouth, and fell vpon his face to the groſſe be, and worſhipped chiee tymes, and they kiſſed one another, and wepte together. But Dauid moſt ſpecially. And Jonathas ſaide vnto Dauid: Go thy waye in peace. What ſoener we both haue ſworne y^e ſpote together in the name of the LORDE, the LORDE be witneſſe betwene me and the, betwene my ſede and y^e ſede for euer. And Jonathas gat him vp, and came in to the cite.

The XXI. Chapter.

Dauid came to Nob to y^e preſt Ahimelech. And Ahimelech was aſtonyſhed, whan he ſawe Dauid commun ge, and ſayde vnto him: Why commeſt thou alone, and noman is with the? Dauid ſayde vnto Ahimelech the preſt: The kyng hath comytted a matter vnto me, and ſayde: Let noman knowe wherfore I haue ſent the, and what I haue commaunded the: for I haue appoynted my ſeruantes to mete me here y^e there. If thou haue now ought vnder thy hande, a loafe of bled or ſyne, geue me the ſame in my hande, or what ſo euer thou findeſt.

The preſt answered Dauid, and ſayde: I haue no comen bled vnder my hande, but holy bled, yf the yonge men haue onely taken them ſelues from women. Dauid answered the preſt, and ſayde vnto him: The men were kepte thre dayes from vs whan we departed forth, and the yonge men of ſels were holy. But this waye is unholy, nertheleſſe it ſhalbe ſanctified to daye in thy inſtrumences. Then the preſt gaue him y^e holy, in ſo much as there was none other bled but the ſhewbredes, which were taken vp before the LORDE, that there might be ther freſhbredes ſet therein the daye which toke them awaye.

But the ſame daye was there a man ſpured in before the LORDE, one of Sauls ſervantes, named Doeg an Edomite, y^e mightieſt amonge Sauls hyndmen. And Dauid ſayde vnto Ahimelech: Is there not a ſpore or a ſwerde here vnder thine hande? I haue not taken my ſwerde and wapens with me: for the kynges matter requyred haſt. The preſt ſayde: The ſwerde of Goliath the Philistine, whom thou ſmoteſt in the Ch valley, is here wrapped in a cloth behynde the overbody cote. If thou wylt haue it, take it, for here is els none but it. Dauid ſayde: There is not ſoch another, geue me it.

And Dauid gat him vp, and fled from Saul, and came to Achis y^e kyng of Gath. But Achis ſervantes ſayde vnto him: This is Dauid the kyng of the lande, of whom they ſunge in the daunſe, and ſayde: Saul hath ſmytten his thouſande, but Dauid hath ten thouſande. And Dauid toke theſe wordes to hert, and was ſore aſtrayed of Achis the kyng of Gath, and altered his countenance before them, and ſhewed himſelfe as he had bene madd in their handes, and ſet ſlaverynges ranne downe his beard. Then ſayde Achis vnto his ſervantes: Beholde ye ſe that the man is out of his wyt, why haue ye brought him vnto me? Haue I to ſerue madd men, that ye haue brought this man to be madd before me? Shulde he come in to my houſe?

The XXII. Chapter.

Dauid wente fro thence, y^e ſled vnto the cave of Adullam. Whan his brethren and all his fathers houſe heard that, they came downe thither vnto him. And there gathered vnto him all maner were in trouble and det, and ſory of hert, and he became their heade, ſo that thre

with him vpon a ſoure hundred men.

And Dauid wente from thence towarde Miſpa in the lande of the Moabites, and ſayde vnto the kyng of the Moabites: Let my father and my mocher go out and in amonge you, tyll I ſe what God wil do with me. And he leſte them before the kyng of y^e Moabites, ſo that they remayned by him, as longe as Dauid was in the caſtell. Nertheleſſe the prophet Gad ſayde vnto Dauid: Abide not in the caſtell, but go y^e waye, and come in to the lande of Iuda. Then departed Dauid, and came in to the woodd of Harech. And Saul herde that Dauid and the men which were with him, were come forth.

Now whyle Saul dwelt at Gibeon under a grove in Rama, he had a Javelinge in his hande, and all his ſervantes ſtoode by him. Then ſayde Saul vnto his ſervantes that ſtoode by him: Heare ye children of Ieminu ſhal the ſonne of Iſai geue loddes and vnyardes vnto you all, y^e make you all captyues ouer thouſandes and ouer hundredes, that ye haue all conſpyred agaynſt me, and there is no man that ſheweth it before myne eares, for ſo much as my ſonne alſo hath made a covenante with the ſonne of Iſai: There is noman amonge you that letteth it for my ſake, or y^e openeth it vnto myne eares: for my ſonne hath ſtered vp my ſervantes agaynſt me, that he maye laye wayte for me, as it is maniſeſt.

Then answered Doeg y^e Edomite which ſtoode beſyde Sauls ſervantes, and ſayde: I ſawe the ſonne of Iſai, that he came vnto Nob, to Ahimelech y^e ſonne of Achitob, which aſked counsell at the LORDE for him, and gaue him ſode, y^e the ſwerde of Goliath the Philistine.

Then ſent the kyng, and cauſed to call Ahimelech the preſt the ſonne of Achitob, and all his fathers houſe, the preſtes that were at Nob, and they came all to the kyng. And Saul ſayde: Heare thou ſonne of Achitob, he ſaide: Here am I my lord. And Saul ſayde vnto him: Wherfore haue ye conſpyred agaynſt me, thou y^e the ſonne of Iſai, that thou haſt geuen him bled and a ſwerde, and aſked counsell at God for him, to ſtere him vp, that he mighte laye awayte for me, as it is maniſeſt.

Ahimelech answered the kyng and ſaide: And who is amonge all thy ſervantes like Dauid, which is faithfull, and hath married the kynges daughter, and goeth in thine obedience, y^e is honorably taken in thine houſe?

Haue I begonne then fiſt this daye to aſke counsell at God for him? That be ſarre from me. Let not the kyng laie ſoch to his ſervantes charge in all my fathers houſe: for thy ſervant knewe not of all theſe thinges ne ther ſmall ner greete. Nertheleſſe the kyng ſayde: Ahimelech thou muſt dye y^e death, thou and all thy fathers houſe. And the kyng ſayde to his fore men that ſtoode by him: Turne you, and ſlaye the preſtes of the LORDE, for their hande is with Dauid alſo.

Not withſtandinge the kynges ſervantes wolde not laye their handes vpon y^e preſtes of the LORDE, to ſlaye them. Then ſaide y^e kyng vnto Doeg: Turne the, and ſlaye the preſtes. Doeg the Edomite turned him, and ſlew the preſtes, ſo that the ſame daye there dyed ſyre and foure ſcore men, which waye overbody cotes of linnen. And Nob the cite of the preſtes ſmore he with the edge of the ſwerde, both men and women, children and ſucklynges, oxen and aſſes, and ſhepe.

Nertheleſſe there eſcaped a ſonne of Ahimelech (the ſonne of Achitob) whoſe name was Abiathar, and fled after Dauid, and tolde him, that Saul had ſlayne y^e preſtes of the LORDE. Dauid ſayde vnto Abiathar: I knewe well the ſame daye that Doeg the Edomite was there, that he wolde tell Saul. I am giltye of the ſoules of thy fathers houſe. Abide thou with me, and feare not. He that layeth wayte for my lyfe, ſhall laye wayte for thine alſo, and thou ſhalt be preferred with me.

The XXIII. Chapter.

It was tolde Dauid: Beholde, the Philistines fighte agaynſt Cegila, and ſpoyle the barnes. Then Dauid aſked at the LORDE, and ſayde: Shal I go, y^e ſmyte theſe Philistines? And the LORDE ſayde vnto Dauid: Go thy waye, thou ſhalt ſmyte the Philistines, and deliuer Cegila. But y^e men that were with Dauid, ſayde vnto him: Beholde, we are here in feare in Jewry, and ſhall we go to Cegila vnto the hoſt of the Philistines? The Dauid aſked at the LORDE agayne. And the LORDE answered him, and ſayde: Up, ge: the downe to Cegila, for I wil deliuer the Philistines in to thy hande.

So Dauid wente with his men vnto Cegila, and foughte agaynſt the Philistines, y^e dioune awaye their cartell, and ſmote them with a greete ſlaughter. Thus Dauid deliuered them of Cegila. For whan Abiathar the ſonne of Ahimelech fled vnto Dauid at Cegila, he bare downe the overbody cote with him.

Thē was it tolde Saul, that David was come to Cegila, and he sayde: God hath deliuered him in to my hāde, for he is shut fast in, now that he is come in to a cite which is kepe wth gates and barres. And Saul caused for to call all the people downe to 3 battail vnto Cegila, 3 they might beseege David and his men. But whan David perceined 3 Saul incēded euell against him, he saide vnto Abiathar 3 prest: Drynge me hither the ouerboddy cote. And David sayde: O LORDE God of Israel, thy seruānt hath herde, that Saul goeth aboute to come for to destroye the cite of Cegila for my sake. Shal the citysens of Cegila deliuer me ouer in to his handes? And shal Saul come downe, as thy seruānt hath herde? Tell thy seruānt this, O LORDE God of Israel. And the LORDE saide: He shal come downe.

David sayde: Shall the citysens of Cegila deliuer me and my men in to Sauls handes? The LORDE sayde: Yee. Thē David gat him vp with his mē, of whom there were vpon a hire hundreth, 3 walked whither they coude. Now whan it was tolde Saul that David was escaped from Cegila, he let his iourneyslonde. As for David, he remayned in the wilderness in the castell, and abode vpon the mount in the wilderness of Siph. But Saul sought him as longe as he luyed. Ne vertheles God gaue him not in to his handes. And David sawe, that Saul was gone forth to seke after his life. But David was in the wilderness of Siph, in the wodd.

Then Jonathas the sonne of Saul gat him vp, and wēt vnto David in to the wodd, and strenghted his hande in God, and sayde vnto him: Feare not, my father Sauls hande shal not finde 3: and thou shalt be kynge ouer Israel, so will I be the nexte vnto the. And 3 my father knoweth right well. And they made a couenānt both together before the LORDE. And David remayned in the wodd. As for Jonathas, he wente home agayne.

But the Siphites wente vp to Saul vnto Gibeath, and sayde: Is not David hyd with vs in the castell in 3 wodd, vpon mount Hachila, which lyeth on the righte hande of the wilderness? Let the kynge come downe now therfore acordinge to all the desyre of his hert, and we will deliuer him in to the kynge's hande. Then sayde Saul: Blessed be ye of the LORDE, that ye haue had pytie vpon me: Go youre waye now therfore, and be sure, that ye maye knowe and se in what place his fete haue bene, and who hath iene

him there: for it is tolde me, that he is hid somer. Lete well and spye out all the places, where he hydeh him, and come agayn to me, whan ye are sure, and I will go with you. If he be in the londe, I will enquire after him amonge all the thousandes in Israel.

Then gat they them vp, and wente the waye vnto Siph before Saul. But David and his men were in the wilderness of Mahon, even in the felde on the righte hande of the wilderness. Now whan Saul wente thither with his men to seke him, it was tolde David, and he gat him downe to the rocke, and abode in the wilderness of Mahon. Whan Saul herde that, he folowed a fter David in the wilderness of Mahon. And Saul and his men wente on the one syde of the hill, but David and his men on 3 other syde of 3 hill. But whan David made haist to escape from Saul, Saul with his men compassed about David and his men, that he might take them. Ne vertheles there came a messenger vnto Saul, and sayde: Make haist and come, for the philistynes are fallē in to the londe. Thē Saul turned him from chasing of David, and wente agaynst the philistynes. Therfore is 3 place called Sela Naboth. Thē David wente vp from thence, and abode in the castell at En Gaddi.

The XXIII. Chapter.

Now whan Saul came agayne from the philistynes, it was tolde him: Beholde, David is in the wilderness of Engaddi. And Saul toke thre thousand chosen men out of all Israel, and wente to seke David with his men vpon the stony rockes of the wyld goates. And whan he came to the shepe foldes by 3 waye, there was a cave, and Saul wente in to couer his face. But David and his men sat behinde with the cave.

Then sayde Davids men vnto him: Is this is the daye, wherof the LORDE thy God hath sayde vnto the: Beholde, I will deliuer thine enemye in to thy hande, that thou mayest do wth him what it pleaseth the. And David stode vp, 3 cut of the tye of Sauls garment quyetly. Ne vertheles it smote him afterwarde in his hert, because he had cut of the tye of Sauls garment, and sayde wth to his men: The LORDE let that be farre from me, that I shulde do it, 3 laye my hande vpon my lordes head. And David was anoynted of the LORDE. And David with his seruantes with wordes, 3 suffered not to ryse vp agaynst Saul.

But whan Saul gat him vp out of the

cave, and was goinge his waye, David rose vp also a fter him, and wente out of the cave, and cried behynde Saul, 3 sayde: My lord the kynge. And Saul looked behynde him. And David bowed downe his face to the earth, and worshipped, and sayde vnto Saul: Why herkenest thou vnto the wordes of men, that saye: David seeketh thy myssfortune? Beholde, thine eyes se this daye that the LORDE gaue the in to my hande in the cave, and I was counceled to slaye the: Ne vertheles thou wast fauoured, for I sayde: I will not laye my hande vpon my lord, for he is the LORDEs anoynted. Beholde, my father the tye of thy garment in my hande, that I wolde not slaye the; whan I cut of the tye of thy garment. And now and f, 3 there is no euell ner trespass in my hand: neither haue I offended the, and thou followest after my soule, to take it awaye. The LORDE shal be iudge betwene me and the, and auengeme on the, but my hāde shal not be vpon the, acordinge as it is sayde after the olde proverbe: Vngodlynes commeth of the vngodly: but my hande shal not be vpon the. Whom persecutest thou O kynge of Israel, whom persecutest thou? a deed dogg: a fter: The LORDE be iudge, and geue sentence betwene me and the, and cōsidre it, and defende my cause, and deliuer me from thy hande.

Now whan David had spoken out these wordes vnto Saul, Saul saide: Is not this thy voyce my sonne David? And Saul lifte vp his voyce, and wepte, and saide vnto David: Thou art more righteous then I: for thou hast recompensed me good, but I haue rewarded the euell. And this daye hast thou shewed me howe thou hast done me good, for so much as 3 LORDE hath deliuered me in to thy hande, and thou neuertheles hast not slaine me. What is he, which yf he fynde his enemye, will let him go in a good waye? The LORDE reward the good for 3 thou hast done vnto me this daye. Beholde now, I knowe that thou shalt be kynge, 3 the kynge dome of Israel stondesth in thy hande: sweate now therfore vnto me by the LORDE, 3 thou shalt not rote out my seide after me, neither destroye my name out of my fathers house. And David swore vnto Saul. Then went Saul home, but David gat him vp with his men vnto the castell.

The XXV. Chapter.

Now Samuel dyed, and all Israel gathered them selues together, mourned for him, 3 buried him in his house at

Ramath. As for David, he rose, and wente downe in to the wilderness of paran. And there was a man at Maca, and his possession at Carmel, and the man was of greate power, and had thre thousande shepe, and a thousande geates. And it fortuned that he clypped his shepe at Carmel, and his name was Nabal, but his wyues name was Abigail, and she was a woman of good understandinge, 3 bewtyfull of face. But the man was harde, and wicked in his doynges, and was one of Caleb.

Now whan David herde in the wilderness 3 Nabal clypped his shepe, he sent out ten yonge men, 3 saide vnto them: Go vp vnto Carmel, 3 whan ye come to Nabal, salute him frendly on my behalfe, 3 saye: Good lucke, peace be wth the 3 thine house, 3 with all 3 thou hast. I haue herde saye that thou hast shepe clyppers. Now 3 shepherdes whom thou hast, haue bene with vs, we haue done them no dishonoure, and they wanted nothinge of their nombre, as longe as they were at Carmel: Are thy yonge men, they shal tell the, and let thy yonge men fynde fauoure in 3 sighte: for we are come in a good daye, geue thy seruantes 3 thy sonne David what thy hande syndeth.

And whan Davids yonge men came, and spake all these wordes on Davids behalfe vnto Nabal, they lefte of. But Nabal answered Davids seruantes, 3 sayde: What is he 3 David? 3 who is the sonne of Isai? There are many seruantes now 3 runne awaye from their masters. Shulde I take my bried, water and flesh, that I haue slayne for my clyppers, 3 geue it vnto me whom I knowe not whence they are?

Thē Davids yonge mē turned their waye agayne. And whan they came agayne vnto him, they tolde him all these wordes. Thē sayde David vnto his men: Every man gyde his swerde aboute him. And every one gyde his swerde aboute him. And David gyde his swerde aboute him also, and there wēt vp after him vpon a foure hundreth men, but two hundreth remayned wth the staffe.

Ne vertheles Abigail Nabals wife tolde one of hir yonge men, and sayde: Beholde, David sent messaungers out of the wilderness to blesse oure lord, 3 notwithstandinge he was scarce vps them, and yet haue they bene very profitable men vnto vs, and haue done vs no dishonoure, and we wanted none of the nombre as lōge as we walked with them, whan we were in the felde: but they haue bene ouer wall daye and nighte, as lon

ge as we kepte the shepe by them. Take he-
de now therfore, and loke well what thou
doest, for there is surely a myffortune at han-
de agaynst oure lorde, & agaynst all his hou-
se. And he is a man of Belial, to whom no
man darre saye any thinge. Then Abigail
made haist, and toke two hundred loaves of
bred, and two botels of wyne, and fyve she-
pe ready dighite, and fyve measures of fir-
mentye, and an hundred frayles of rasens,
and two hundred frayles of fygges, & layed
them vpon asses, and sayde to hir yonge men:
Go ye your waye before me, beholde, I wyl
come after. And she tolde Nabal hir hous-
hinde nothings therof. And as she rode vpon
the asse, and wente downe in the shadowe of
a hill, beholde, Dauid & his men met hir do-
wne, so that she came vpon them.

D But Dauid sayde: Wel, all that this man
had in a wyldernes, haue I kepte for naugh-
te, so that there wanted nothings of all that
he had, and he rewardeth me euell for good.
God do this and yet more vnto the enemies
of Dauid, yf vntyll to morow in the mornyn-
ge I leaue this man (of all that he hath) so
much as one that maketh water agaynst a
wall. Now whan Abigail sawe Dauid, she
lighte downe from the asse in all the haist,
and fell vpon hir face before Dauid, and wor-
shipped him to the grounde, and fell at his fe-
te, and sayde: Oh my lorde, let this trespass
be myne, and let thy handmayde speake befo-
re thine eares, and heare the wordes of thy
handmayden: Let not my lorde set his hert
agaynst this Nabal the man of Belial, for
he is a foole, accordinge as his name is cal-
led: his name is foole, and foolishnes is with
him. As for me thy handmayde, I sawe not
my lordes yonge men, whom thou dydest
sende.

But now my lorde, as truly as the LORDE
lyueth, and as truly as thy soule lyueth, the
LORDE hath kepte thee backe, & thou shul-
dest not come agaynst bloude, and he hath
deliuered thine hande.

E Thine enemies be now as Nabal, and so
be they that wolde my lorde euell. There is a
blessynge, & thy handmayde hath brought
my lorde, take it, and geue it vnto the yonge
men, that walke vnder my lorde. For a sure
house shal a LORDE make my lorde, which
fighth the fighthe of the LORDE, and no
euell shal be founde in the all thy life longe.
And yf any man ryse vp to persecute a, and
to laye wayte for thy soule, then shal the sou-
le of my lorde be bounde in the bundell of a
lyuynge, euen with the LORDE thy God.

But a soule of thine enemies shal be turne
backe to the synge. Whan the LORDE
fore doth all this good for my lorde (whom
he hath promysed thee) and commaundeth
to be his Duke ouer Israel, then shal it be
stomblinge blocke ner occasion of fallinge
vnto my lordes hert, that thou hast not shod
bloude without a cause, and auenged thy
selfe, then shal a LORDE do good vnto my
lorde, and thou shalt thynke vpon thy hand-
mayden.

Then saide Dauid vnto Abigail: Blessed
be the LORDE God of Israel, which hath
sent thee to meete me this daye: and blessed be
thy speach, and blessed be thou, which hast
kept me backe this daye, that I am not come
agaynst bloude, to auenge me with my
owne hande. Verely (as truly as the LORDE
the God of Israel lyueth, which hath
hyndred me that I shoulde do the no euell)
If thou haddest not met me in all the hert,
Nabal shoulde not haue had leste him vnto
a lighte mornynge, so much as one that ma-
keth water agaynst the wall. So Dauid to-
ke of hir haire what she had brought him,
and sayde vnto her: Go vp in peace vnto
thine house: beholde, I haue hearkened vnto
thy voice, and accepted thy personne.

But whan Abigail came to Nabal, be-
holde, he had prepared a feast in his house
for a kynges feast, and his hert was merry, for
he was very dronken. And she tolde him all
things, neether small ner greete vntyll she
re mornynge. But whan it was daye, & the
wyne was come from Nabal, his wife tolde
him these thinges.

Then was his hert deede in his body, &
that he became euen as a stone: and ouer
many dayes the LORDE smote him, so that he dyed.
Whan Dauid herde that Nabal was dead,
he sayde: Blessed be a LORDE which hath
auenged my rebuke on Nabal, and put away
his seruante from euell. And the LORDE
hath rewarded Nabal that euell vpon his
heade.

And Dauid sent, and caused to call with
Abigail, & he mighte take her to wife. And
whan Dauides seruantes came to Abigail
vnto Carmel, they spake vnto her, and saide:
Dauid hath sent vs vnto thee, that he may
take a wife. She rose vp, and worshipped
vpon hir face vnto the earth, and sayde: Be-
holde, here is thy handmayde, that she may
do seruyce vnto the seruantes of my lorde,
and to washe their fete. And Abigail made
haist, and gat her vp, and rode vpon an asse,
and fyve maydens that were vnder her, and

wente after Dauides messengers, and beca-
me his wife. Dauid toke Abinoam of Jes-
rad also, and they both became his wyues.
But Saul gaue Michol his daughter the
wife of Dauid vnto Phalti a sonne of Laish
of Galilee.

The XXV. Chapter.

They of Siph came to Saul vnto Gi-
beath, & sayde: Is not Dauid hyd
vpon the hill of Hachila, which lyeth
ouer agaynst the wyldernes? Then Saul
gat him vp, and wente downe to the wil-
dernes of Siph, and thre thousande chosen men
of Israel with him, to seeke Dauid in the wil-
dernes of Siph, and pitched vpon the hill
of Hachila, which lyeth by the waye before
the wyldernes. But Dauid remayned in the
wyldernes, and whan he sawe that Saul ca-
me after him in to the wyldernes, he sent out
spies, and knewe of a surtie, that he was co-
minge.

And Dauid gat him vp, and came to the
place where Saul had pitched his tent, and
sawe the place where Saul laye with his
chefe capeayne. Abner a sonne of Ner: for
Saul laye in the tent, and the hoost aboute
him. Then answered Dauid, and sayde vnto
Abimelech the Zechite, and to Abisai the
sonne of Jeru: Is a brother of Joab: Who
wil go downe to me to Saul in to the hoost?
Abisai sayde: I wil go downe with thee.

D So Dauid and Abisai came to the peo-
ple in the nyght season, & beholde, Saul laye
and slepte in the tent, and his speare sticke
in the grounde at his heade. But Abner and
the people laye rounde aboute him. Then say-
de Abisai vnto Dauid: God hath closed thi-
ne enemye in thine hande this daye. Therfo-
re wil I now thrust him thorow once with
the speare euen in to the grounde, & he shall
haue ynough of it. Neuertheles Dauid say-
de vnto Abisai: Destroye him not, for who
wil laye hande vpon the anoynted of a LOR-
DE, & remayne vngiltye? Dauid sayde mor-
ouer: As truly as the LORDE lyueth, yf a
LORDE him selfe smyte him not, or excepte
his tyme come that he dye, or that he go in
to the battayll and perishe, the LORDE let
it be farr from me, that I shoulde laye my han-
de on the LORDES anoynted. Take a spea-
re now therfore at his heade, & the cuppe of
water, & let vs go. So Dauid toke a speare &
the cuppe of water at Sauls heade, & they
wente their waye. And there was no man
that sawe it, ner perceaued it, neether awaked, but
they slepte every one, for there was a depe
sleepe fallen vpon them from the LORDE.

Now whan Dauid was come ouer on a
other syde, he stode vpon the toppe of the
mount a farr of (so that there was a wyde
space betwene them) and cried vpon a peo-
ple, and vpon Abner the sonne of Ner, & say-
de: Hearest thou not Abner? And Abner an-
swered and sayde: Who art thou that cryest
so, and diseatest the kyng? And Dauid say-
de vnto Abner: Art thou not a man? And
where is there such one as thou in Israel?
Why hast thou not then kepte thy lorde a
kyng? for there is one of a people come in
to destroye thy lorde a kyng. It is not well
that thou hast done. As truly as the LORDE
lyueth, ye are the children of death, because
ye haue not kepte your lorde the LORDES
anoynted. Beholde now, where is a kynges
speare, and the cuppe of water that was at
his heade.

Then knewe Saul the voyce of Dauid,
and saide: Is not that thy voyce my sonne
Dauid? Dauid sayde: It is my voyce my lor-
de the kyng. And he sayde morouer: Why
doth my lorde so persecute his seruante?
What haue I done? and what euell is the-
re in my hande? Yet let my lorde the kyng
heare but the wordes of his seruante: If a
LORDE psonne the agaynst me, let there be
smelled a mentoffarynge: but yf the childre
of men do it, cursed be they before the LOR-
DE, because they haue thrust me out this
daye: that I shoulde not dwell in the LORDES
inheritance) and saye: Go a waye, and ser-
ue other goddes. So fall not now my blou-
de vpon the earth from the face of the LOR-
DE. For the kyng of Israel is gone forth to
seeke a flee, as a partridge is folowed on vpon
the mountaynes.

And Saul sayde: I haue synned: Come a-
gayne Dauid my sonne, I wil do the nomie
harte, because my soule hath bene deare in a
fighthe this daye. Beholde, I haue done foo-
lishly and very vnwysely. Dauid answered
and sayde: Beholde, here is the kynges spea-
re, let one of the yongemen come ouer here
and fetch it. But the LORDE shal reward
every one accordinge to his righteousnes and
faith, for a LORDE deliuered a this daye
into my hande: neuertheles I wolde not laie
my hande vpon the LORDES anoynted. And
as a soule hath bene greatly reputed in my
fighthe this daye, so let a LORDE repute my
soule in his fighthe, & deliuer me from all trou-
ble. Saul saide vnto Dauid: Blessed be thou
Dauid my sonne, thou shalt do it, & be able.
But Dauid wente his waye, and Saul tur-
ned agayne vnto his place.

And thoughte in his hert: One of these dayes shal I fall into the handes of Saul: It is better that I get me my waye into y^e londe of y^e philistynes, that Saul maye leaue of from sekynge me in all the coastes of Israel, so shal I escape his handes. And he gat him vp, and wente ouer (with the sixe hundred men that were with him) vnto Achis the sonne of Maach kyng of Gath. So David remayned by Achis at Gath, with his mē, every one with his housholde, and David with his two wyues, Ahinoam the Iesraelitisse, and Abigail Nabals wife of Carmel. And whan worde came to Saul that David was fled vnto Gath, he soughte him nomore.

And David sayde vnto Achis: If I haue founde grace in thy sighte, then let there be geuen me a place in one of the cities of the londe, that I maye dwell therein. Wherfore shulde thy seruauant dwell in the kynges cite with the? Then Achis gaue him Siclag the same daye. Therfore belongeth. Siclag to the kynges of Iuda vnto this daye. The tyme that David dwelt in the londe of the philistynes, is foure monethes.

B David wente vp with his men, and fell in to the londe of the Gessurites and Gittites, and Amalechites: for these were the inhabitants of this londe of olde, as thou comcest to Sur vnto the lode of Egypte. But whā David smote y^e londe, he let nether man ner woman lyue, and toke the shepe, oxen, asses, Camels and rayment, and returned and came to Achis. So whan Achis spake: Whither fell ye in to daye? David sayde: Towarde the south parte of Iuda, towarde y^e south parte of the Jerahmuelites, & towarde the south parte of the Benites. But David let nether man ner woman come lynynge vnto Geth, and thoughte: They mighte peradventure speake & reporte agaynst vs: thus dyd David, and this was his maner as longe as he dwelt in y^e londe of the philistynes. Therfore Achis gaue credence vnto David, and thoughte: he hath made him selfe stynt before his people of Israel, therefore shal he be my seruauant for ever.

A It fortuned at y^e same tyme, that the philistynes gathered their hoost together to the battayll, to go agaynst Israel. And Achis sayde vnto David: Thou shalt knowe, that thou and thy men shal go forth with me in the hoost. David sayde vnto Achis: Well, thou shalt se what thy ser-

uant shal do. Achis saide vnto David: The fore wyll I ordeine the to be the top of my heade as longe as I lyue. As for Saul, he was dead, and all y^e people had mourned for him, & buried him in his cite Ramath. So Saul had dryuen the soychsayers and expounders of tokens out of y^e londe. Now whan the philistynes gathered them selves together, and came and pitched their tents at Sunem, Saul gathered all the people together, & they pitched at Gilboa. But whan Saul sawe the hoost of the philistynes, he was afrayed, and his hert was discouraged, and he axed counsell at the LORDE. But y^e LORDE gaue him no answer, nether by dreames, ner by the highes, ner by prophetes.

Thē sayde Saul vnto his seruantes: Seke me a womā which hath a spere of soych sayge, that I maye go vnto her, and axe of her. His seruantes sayde vnto him: Beholde, at Endor is there a woman, which hath a spere of soychsayenge. And Saul charged his clothes, and put on other, and went by nyghte vnto the woman, and sayde: prophete vnto me I pray the, thorow the spere of soychsayenge, and brynge me him of whom I shal name vnto the. The woman saide vnto him: Beholde, thou knowest what Saul hath done, how he hath rooted out the soychsayers & witches from the londe, wherfore wilt thou brynge my soule then into y^e nett, that I maye be slayne? But Saul swore vnto her by y^e LORDE, and sayde: As truly as the LORDE lyeth, there shall no harme happen vnto the for this. Then saye y^e woman: Whom shal I brynge vp vnto the? He sayde: Brynge me vp Samuel.

Now whan y^e woman sawe Samuel, she cryed loude, and sayde vnto Saul: Wherfore hast thou begyled me? Thou art Saul. And the kyng sayde vnto her: Feare not, what seist thou? The woman sayde vnto Saul: I se goddes comynge vp out of y^e earth. He sayde: How is he shapened? She sayde: There cometh vp an olde man, and is clothed with a longe garment. Then perceived Saul that it was Samuel, & bowed him selfe downe to his face to the ground, and worshipped him.

Samuel saide vnto Saul: Why hast thou disquieted me, to cause me be brought vp? Saul sayde: I am sore troubled, the philistynes fighte agaynst me, & God is departed from me, & geueth me no answer, nether by prophetes ner by dreames: therefore haue I called the, & thou mightest shewe me, what I

shal do. Samuel sayde: What wilt thou axe of me, seynge the LORDE is departed from the, and is become thine enemye? The LORDE shal do vnto the even as he spake by me, and shal plucke the kyngdome out of thy hande, and geue it vnto David thy neighbor: because thou hast not hearkened vnto the voyce of the LORDE, ner performed the displeasure of his wrath agaynst Amalek. Therfore hath the LORDE done this now vnto the. Moreover the LORDE shal deliuer Israel with the also into the handes of the philistynes: & comow shalt thou and thy sonnes be with me. And the hoost of Israel shal the LORDE deliuer in to the handes of the philistynes. Then fell Saul immediately vnto the earth, for he coulde not stonde, and was sore afrayed at these wordes of Samuel, so that there was nomore strength in him: for he had eaten no bred all that daye and all that nyght.

E And the woman wente into Saul, & sawe that he was sore veyed, and sayde vnto him: Beholde, thy hand maye hath hearkened vnto thy voyce, and I haue put my soule in my hande, so that I haue hearkened vnto y^e wordes which thou spakest vnto me. Therfore folowethon also the voyce of thy hand maye. I wil see a morsell of bred before the to eate, that thou mayest come to thy strength, & go y^e waye. But he refused, and sayde, I wil not eate. Then his seruantes & the woman compelled him, so that he hearkened vnto their voyce.

And he rose vp from y^e grounde, and sat vpon the bed. The woman had a fat calfe at home, so she made haist, and kyled it, and toke meell and dyd kneet it, and baked sweete cakes, & broughte them forth before Saul, & before his seruantes. And whan they had eaten, they stode vp, and wote their waye y^e nyghte.

The philistynes gathered all their armies together at Aphek. But Israel pitched at Ain in Iesrael. And the prynces of the philistynes were forth with hundreds and with thousandes, but David and his men were behynde with Achis. Thē sayde the prynces of the philistynes: What shal these Iebwes do? Achis saide vnto the: Is not this David y^e seruaunt of Saul kyng of Israel, which hath bene with me now yeres and dayes, & I haue founde no euill in him sence the tyme that he fell to me vnto this daye? Nevertheless the prynces of y^e philistynes were wroth at him, & sayde vnto

him: Let the man turne backe agayne, & abyde in his place, which thou hast appoynted him, that he go not downe with vs to y^e batayll, and become oure aduersary in y^e felde. For wherit coulde he better do his lordes pleasure, thē in the heades of these men? Is not this David, of whom they singe in the daunce: Saul hath smytte his thousande, but David his ten thousande? Then Achis called David, and sayde vnto him: As truly as the LORDE lyeth, I take the for an honest man, and thy our goynge and ingoynge with me in y^e hoost pleasech me well, and no euell haue I marked in the, sence y^e tyme that thou camest to me vnto this daye. But thou pleasest not the prynces. Returne now therfore, and go y^e waye in peace, that thou do no euell in the sighte of the prynces of y^e philistynes.

B David sayde: What haue I done, & what hast thou marked in thy seruauant, sence y^e tyme that I haue bene in y^e presence vnto this daye, that I shulde not come and fighte agaynst the enemies of my lordes the kyng? Achis answered and sayde vnto David: I knowe well that thou pleasest myne eyes eue as an angell of God. But the prynces of y^e philistynes haue sayde: Let him not go vp with vs vnto the batayll. Get the vp therfore comow by tymes, and y^e lordes seruantes which are come with the. And whan ye haue gotten you vp early in the mornynge, whan it is lighte, go y^e waye. So David & his men gat them vp early, to go their waye in the mornynge, and to come agayne in to the londe of the philistynes. But the philistynes wente vp towarde Iesrael.

OW whan David came to Siclag on the thirde daie with his men, the Amalechites had falle in on y^e south parte and at Siclag, and had smytten Siclag, and burned it with fyre, and had caried awaye the womē out of it, both small & greater. Nevertheless they had slayne no man, but dryuen the thence, and were goynge on their waye. Now whan David with his men came to the cite, and sawe that it was brent with fyre, and that their wyues, sonnes & daughters were led awaye captiue, David and the people that was with him leste vp their voyce, and wepte so longe tyll they coulde wepe nomore. For Davids two wyues also were caried awaye captiue, Ahinoam y^e Iesraelitisse, and Abigail Nabals wife of Carmel. And David was very sorowfull, for the people wolde haue stoned him: for y^e soule of all

the people was in greete hevynes, every one over his sonnes and daughters.

B Utertheles David strenghted him selfe in the LORDE his God, & sayde unto Abiathar & priest the sonne of Ahimelech: Bynge me hither the overbody cote. And whan Abiathar had broughte the overbody cote unto David, David arode at the LORDE, and sayde: Shal I folowe upon the men of warre, and shal I ouertake them? He sayde: Yee, folowe vpon them, thou shalt ouertake them, and shalt rescue the pray. Then wente David his waye, and the sixe hundred men that were with him. And whan they came to the ryuer of Besor, some stode styll. But David and the foure hundred men folowed after: As for the two hundred men that stode styll, they had bene slowe to go over the ryuer of Besor.

C And they founde a man of Egipte vpon the felde, him they broughte vnto David, & gaue him bried to eate, and water to drynke, and gaue him a quantite of fygges, & two quantities of rasyns. And whan he had eaten, his spere came to him againe: for in thre dayes and thre nightes he had eate no bried, and dronke no water.

C David sayde vnto him: Whose art thou? & whence art thou? He sayde: I am a childe of Egipte, an Amalechites seruaunt, & my master hath forsaken me, because I was sicke thre dayes a goo. We sell her in towarde & south syde of Chereus, and vpon Juda, and towarde & south parte of Caleb, & haue burned Sidlag with fyre.

David sayde vnto him: Wilt thou bringe me downe to these men of warre? He sayde: Swear vnto me by God, & thou shalt not slaye me, ner deluyne me in to my masters hande, and I wil bringe the downe to these men of warre. And he broughte the downe, and beholde, they were scatred vpon all & ground, eatinge and drynkyng, and kepyng holy daye, and were makinge mery there, because of all the greate spoyle that they had taken out of the londe of the philistynes and of Juda.

D And David smote them from & morowtill the even, agaynst the nexte daye, so that there escaped none, excepte foure hundred yonge men, which rode vpon camels, & fled. So David rescued all that the Amalechites had taken, and his two wyues, & there mysfled nothinge, nether small ner greete, nether sonnes ner daughters, ner spoyle: and what so euer they had taken, David broughte all agayne. And David toke the shepe and oxe,

and broue & catell before him. And they sayde: This is Davids spoyle.

And whan David came to the two hundred men, which had bene slowe to folow after David, and abode at the ryuer of Besor, they wente forth to meete David, and the people & was with him. And David came to the people, and saluted them frendly.

Then answered soch men as were called Belials men (amonge them that had gone with David) and sayde: Seynge they were not wth vs, they shal haue none of the spoyle that we haue rescued: but let every man ke his wife & his children and be gone.

Then sayde David: Ye shall not do so, my brethren) with that which & LORDE hath geuen vs, and hath preserved vs, and deluyred these men of warre (which were come agaynst vs) in to oure handes. Who shalbe of us, that wente downe to the battayle, so shal & porcion be of them also that abode wth the stuffe, & shalbe denyded a lyte.

From that tyme forth hath this been an ordinance & lawe in Israel vnto this daye. And whan David came to Siclag, before of the spoyle vnto the Elders in Juda his neighbours, and sayde: Beholde, there hath ye the blessinge out of the spoyle of the enemies of the LORDE, namely vnto them of Bethel, vnto them at Ramath in the south, vnto them at Jathir, vnto them at Aroa, vnto them at Siphamoth, vnto them at Eschemoa, vnto them at Rachal, vnto them in the cities of the Jerahmeelites, vnto them in the cities of the Kenites, vnto them at Hazor, vnto them at Boisan, vnto them at Aith, vnto them at Hebion, and vnto all the places where David had walked wth his men.

The XXXI. Chapter.

B Ute & philistynes foughte agaynst Israel, and the men of Israel fled before the philistynes, and fell downe smytten vpon the mount Gilboa. And the philistynes preassed vpon Saul and his sonnes, and slewe Jonathas, & Abinadab and Malchisua the sonnes of Saul. And the battayll was sore agaynst Saul, & the archers fell vpon him with bowes, and he was wounded of the archers.

Then sayde Saul vnto his wapenbearer: Drawe out thy swerde, and thrust it thorow me, that these vncircumcised come not and flate me, and make a laughinge stocke of me. Utertheles his wapenbearer wolde not, for he was sore afayed. Then toke Saul his swerde, and fell therein. Now whan his

wapenbearer sawe that Saul was deed, he fell also vpon his swerde, and dyed with him. Thus dyed Saul and his thre sonnes, & his wapenbearer, and all his men together the same daye.

Whan & men of Israel which were beyond the valley, and beyonde Jordane, sawe, & the men of Israel were fled, and that Saul and his sonnes were deed, they leste & cities, and fled also. Then came the philistynes, & dwelt therein.

C On the nexte daye came the philistynes to spoyle & slayne, and founde Saul and his thre sonnes lyenge vpon mount Gilboa, and fowte of his heade, and toke of his harnesse, and sent it in to the lande of the philistynes rounde aboute, to shewe it in the house of their Idols, and amonge the people, & layed his harnesse in & house of Ashtaroth: but his body hanged they vp vpon the wall of Bethsan.

Whan they of Jabes in Gilead herde, what the philistynes had done vnto Saul, they gat them vp, as many as were men of armes, and wente all the nighte, and toke & body of Saul, and the bodies of his sonnes from & wall of Bethsan, broughte the to Jabes, and burnt them there, and toke their bones, and buried them vnder & tree at Jabes, & fasted seuen dayes.

The ende of the first boke of the kynges, oherwyse called the first boke of Samuel.

The seconde boke of the kynges, oherwyse called the seconde boke of Samuel.

What this boke conteyneth.

Chap. i. The death of Saul is shewed vnto David, which mourneth for him.
Chap. ii. David is anoynted kyng of the

men of Juda. Abner goeth aboute to make Ishbosheth Sauls sonne kyng of Israel.
Chap. iii. Discorde betwixte the house of David and Saul. Abner lyeth with Sauls concubynes, is reponed therfore, and falleth vnto David. Joab slayeth Abner.
Chap. iiii. Ishbosheth is slayeth of traitours whan David putteth to death.
Chap. v. David taketh in all the kyngdome, and ouercommeth the philistynes on euery syde.
Chap. vi. David causeth the Arke of the LORDE to be carried out of Abinadabs house in to the house of Obed Edom. Vse is punished for touching it. David carrieth it in to his cite.
Chap. vii. David is forbydde to buylde an house vnto the LORDE, vnto whom he gewyth thantes.
Chap. viii. David subdueth the philistynes and oher mo aboute him.
Chap. ix. David sheweth fauoure to Sauls kindred, and doth the good for Jonathas sake.
Chap. x. David sendeth messengers to the kynges of the Ammonites, which putteth the to shame: wherfore David goeth agaynst them, and wynneth the victory of them two tymes.
Chap. xi. David smiteth adountry with Bethseba, and causeth hir husbande be slayne.
Chap. xii. The prophet Nathan rebuketh David, which knowlegeth his synne, and requyryth mercy. His sonne dyeth.
Chap. xiii. Ammon desyleth Thamar, therfore Absalom slayeth him.
Chap. xiiii. Joab reconyleth Absalom vnto his father with subtyle. Absalom sendeth for Joab, and because he cometh not to him, he burneth vpon his corne.
Chap. xv. Absalom sekerh his fathers kyngdome. David flyeth with his men.
Chap. xvi. David gewyth Seba all the good of Mephibosheth: Semel curseth and blasphemeth David. Absalom lyeth with his fathers concubynes.
Chap. xvii. The LORDE turneth the counsell of Achitophel. The counsell of Chusai goeth forth.
Chap. xviii. Davids hoost wynneth the victory. Absalom is slayne. David his father is sorrowfull.
Chap. xix. Joab rebuketh the kyng for his mourninge. Israel flyeth in to their tentes. Iuda cleueth vnto David. Semel and Mephibosheth prayne fauoure. Barzillai sheweth the kyng grente friendship.
Chap. xx. Seba maketh an vpaoure, and deuyleth Israel from David. Joab slayeth Amasa. Joab foloweth vpon Seba, and laith sege vnto him in Abela.
Chap. xxi. A greete hunger. Sauls children are gent vnto the Gibeonites. David fighteth agaynst the philistynes.
Chap. xxii. David prayseth the LORDE with a songe of thankeseyunge, because he deluyred him out of the hande of Saul and oher enemies.
Chap. xxiii. The last wordes of David. The names of the Worthies are rehearsed.
Chap. xxiiii. David nobreth the people, and displeaseth the LORDE, which plageth his lande with the pestilence.



After the death of Saul when David was come agayne from the slaughter of the Amalechites, and had remayned two dayes at Siclag, beholde, on the thirde daye there came a man out of Sauls hoost, with his clothes rente, and earth vpon his heade. And when he came vnto David, he fell downe to the grounde, and worshipped. David sayde vnto him: Whence comest thou? He sayde vnto him: Out of the hoost of Israel am I fled. David sayde vnto him: Tell me, what is the matter? He sayde: the people is fled from the battayll, and many of the people are fallen: And Saul also is deed and his sonne Jonathas. David sayde vnto the yonge man that brought him this worde: How knowest thou that Saul and Jonathas his sonne are deed? The yonge man answered him this, sayde: I came by chance vnto mount Gelboa, and beholde, Saul leaned vpon his speare, and the charrettes and horses followed harde after him: and he turned him aboute, and sawe me, and called me. And I sayde: Here am I. And he sayde vnto me: What art thou? I sayde vnto him: I am an Amalechite. And he saide vnto me: Come to me, and kyll me, for anguyshe hath gotten holde of me: for my life is yet whole within me. Then stept I to him, and slewe him, for I knowe well that he coulde not lye after his fall. And I toke the crowne from his heade, and the armelet from his arme, and haue broughte it here vnto my lord. Then toke David holde of his clothes, and rente them, and so dyd all the men that were with him, and mourned, and wepte, and fasted vntill the even, ouer Saul and Jonathas his sonne, and ouer the people of the LORD, and ouer the house of Israel, because they were fallen thorow the swerde.

C And David sayde to the yonge man that broughte him worde: What art thou? He sayde: I am the sonne of a stranger an Amalechite. David sayde: How happeneth it that thou wast not afrayed to laye thine hand vpon the LORDS anointed to destroye him? And David sayde vnto one of his yonge men: Come hither, and slaye him. And he smote him that he dyed. Then sayde David vnto him: Thy bloude be vpon thine owne heade. For thy mouth hath spoken against thyselfe and sayde: I haue slayne the anointed of the LORD. And David mourned this

1. Reg. 3. f
ind. 13. fMat. 23. d
Luc. 19. b

lamentacion ouer Saul and Jonathas his sonne, and commaunded to teach the child of Juda the bowe. Beholde, it is written in the boke of the righteous.

The eldest in Israel are slayne vpon the heighe of the. How are the Worthies fallen. Tell it not at Gath: speake not of it in the stretes at Ascalon: lest the daughters of the Philistynes reioyse, lest the daughters of the uncircumcised triumphe.

The mountaynes of Gelboa, nether denner rayne come vnto you, nether lode be made of corneth: here offer ynges: for there is the shyld of the Worthies smytten downe, the shyld of Saul, as though he had not beene anointed with oyle.

The bowe of Jonathas sayled not, and the swerde of Saul came not agayne vnto de from the bloude of the slayne, and fro the fat of the giauntes.

Saul and Jonathas lonely and pleasant in their lyfe, and in their deeth were not parted asunder: lighter then Eagles, and stronger then Lyons.

The daughters of Israel wepe ouer Saul which clothed you with purple in pleasures, and decked you with Jewels of golde in youre garmentes.

How are the Worthies fallen so in the battayll: Jonathas is slayne vpon the heighe of the.

I am sorry for the my brother Jonathas: thou hast bene very loyal vnto me: Thy lye hath bene more speciall vnto me, then the lone of women.

How are the Worthies fallen, and the weapons destroyed?

The II. Chapter.

After these actes David arose at the LORDS, and sayde: Shall I go vnto one of the cities of Juda? And the LORDS sayde vnto him: Go vp. David sayde: Whither? He sayde: Vnto Hebron. So David wente thither with his two wyues, Ahinoam the Iesraelitisse, and Abigail the bala wyfe of Carmel. And David brought vnto the men that were with him also, every one with his housholde, and they dwelt in the cities of Hebron. And the men of Juda came, and there they anointed him kyng ouer the house of Juda.

And when it was tolde David, that the men of Iabes in Gilead had buried Saul, he sent messengers vnto them, sayenge: Blessed be ye of the LORD, that ye haue done this mercy vpon youre lord Saul, and haue buried him. The LORD therefore shewe maner

now and faithfulness vpon you. And because ye haue done this, I also will do you good. Let youre harte now therefore be comforted, and be ye stronger: for though Saul youre lord be deed, yet hath the house of Juda chosen me to be kyng ouer them.

But Abner the sonne of Ner, which was Sauls chiefe captayne, toke Ishbosheth the sonne of Saul, and broughte him thorow the hoost, and made him kyng ouer Gilead, Assur, Iesrael, Ephraim, Ben Jamin and ouer all Israel. And Ishbosheth the sonne of Saul was fourtye yeare olde, when he was made kyng of Israel, and he reigned two yeares. But the house of Juda helde with David. The tyme that David was kyng at Hebron ouer the house of Juda, was seven yeares and sixe monethes longe.

And Abner the sonne of Ner wente forth with the seruantes of Ishbosheth the sonne of Saul, out of the hoost vnto Gibeon. And Joab the sonne of Seru Ja wente forth with Davids seruantes, and they met together by the pole at Gibeon, and theselaye on the one syde of the pole, the other on the other syde. And Abner sayde vnto Joab: Let the yonge men get them vp, and playe before vs. Joab sayde: Let them aryse. Then gat they them vp, and wente in nombre twelue of Ben Jamin on Ishbosheth Sauls sonnes syde, and twelue of Davids seruantes. And every one gat another by the heade, and thrust his swerde in his syde, and fell together: therefore is the place called Helath hazurim (that is, the fild of the Worthies) which is at Gibeon.

C And there arose a sore harde battayll the same daye. But Abner and the men of Israel were put to flight of Davids seruantes. The sonnes of Seru Ja were there, Joab, Abisai, and Asahel. As for Asahel, he was lighter of fete as a Roode in the feld, and followed after Abner, and turned not asyde nether to the righte hande nether to the lefte from Abner. Then Abner turned him aboute, and sayde: Art thou Asahel? He sayde: Yee. Abner sayde vnto him: Go thy waye ether to the righte hande or to the lefte, and get the one of the yonge men, and take his harnesse from him. Nevertheless he wolde not leane of fro him. Then sayde Abner agayne to Asahel: Get the awaye from me, why wilt thou that I smyte thee to the grounde? and how darre I lifte up my face before my brother Joab? Howbeit he wolde not go his waye.

Then Abner thrust him in with a speare into his belly, so that the speare wente out be-

hynde him. And there he fell and dyed before him: and who so came to the place where Asahel laye deed, stode still there. But Joab and Abisai followed vpon Abner, till the sonne wente downe. And when they came to the hyll of Amma, which lieth before Giah, by the waye to the wilderness of Gibeon, the children of Ben Jamin gathered them selves together behynde Abner, and grewe to a multitude, and stode vpon the toppe of an hyll.

D And Abner called vnto Joab, and sayde: Shal the swerde be deuoure without end? Knowest thou not, that it will be bytter at the last: how longe will it be or thou saie it to the people, that they leane of from their brethren? Joab sayde: As truly as God lyueth, yf thou haddest sayde thus daye in the morninge, the people had ceased every one from his brother. And Joab blew the trompet, and all the people stode still, and followed nomore vpon Israel, nether foughte they any more.

Abner and his men wente all that same night ouer the playne felde, and passed ouer Jordane, and walked thorow all Bichron, and came to the tentes. Joab turned him from Abner, and gathered all the people together. And of Davids seruantes there myssed nyntene men, and Asahel. But Davids seruantes had smytten so amonge Ben Jamin and the men of Abner, that thre hundred and thre score men were deed. And they toke vnto Asahel, and buried him in his fathers graue at Bethleem. And Joab with his men wente all that night: and at the breake of the daye they came vnto Hebron.

The III. Chapter.

And there was a longe battayll betwene the house of Saul and the house of David. But David wente and increased, and the house of Saul wente and diminished. And vnto David were children borne at Hebron. His firstborne sonne Ammon of Ahinoam the Iesraelitisse: the seconde Chisleab of Abigail the wyfe of Nabal of Carmel: the thirde Absalon the sonne of Maacha the daughter of Thalmay kyng of Geshur: the fourth Adonia the sonne of Hagitha the syfth Saphatiah the sonne of Abital: the sixte Iethream of Egla Davids wife. These were borne vnto David at Hebron.

Now when it was warre betwene the house of Saul: the house of David, Abner strengthened Sauls house. And Saul had had a concubine, whose name was Rissa the daughter of Aia. And Ishbosheth sayde vnto Abner: Wherefore liest thou with my fathers concubine?

The ii. boke of the kynges.

Then was Abner very wroth at these wordes of Iſbosheth, and sayde: Am I a dogges heade then, that I agaynst Iuda do mercy vnto the house of Saul thy father, and vnto his brethren and kynnesfolkes? and haue not deliuered the into thy hande of David, and thou layest a trespass to my charge this daye for a womans sake? God do Abner this and that, yf I do not: as the LORD hath sworn vnto David, that the kyngdome maye be taken fro the house of Saul, and yf state of David set vp ouer Iſrael and Iuda, from Dan vnto Berseba. Then coulde he not answer him one worde agayne, he feared him so.

And Abner sent messengers vnto David, sayenge: Whose is the londe? And sayde: Make thy couenaunt with me. Beholde, my hande shall be with the, to turne all Iſrael vnto the.

He sayde: Wel, I wyll make a couenaunt with the, but one thyng I desyre of the, that thou se not my face, excepte thou bringe me first Michol Saules daughter, whan thou comest to se my face. David sent messengers also vnto Iſbosheth the sonne of Saul, sayenge: Give me my wyfe Michol, whom I married with an hundred shekels of the Philistynes. Iſbosheth sent, and caused for to take her from the man: Paltiel the sonne of Laish. And his husbande wente with her, and wepte behynde her vnto Bahurim. Then sayde Abner vnto him: Turne backe agayne, and go thy waye. And he turned backe agayne.

And Abner talked with the Elders in Iſrael, and sayde: Your myndes haue bene set afore tyme and longe ago vpon David, that he mighte be kyng ouer you, do it now therefore, for the LORD hath sayde of David: I wil deliuer my people of Iſrael by the hande of David my seruante, from the hande of the Philistynes, and from the hande of all their enemies.

Abner spake also before the eares of Ben Jamin, and wente to speake before the eares of David at Hebron all that Iſrael and the whole house of Ben Jamin was contented withall. Now whan Abner came to Hebron vnto David, and cōtēry men with him, David made them a feast. And Abner sayde vnto David: I wyll get me vp, and go gather all Iſrael together to my lord the kyng, and that they maye make a couenaunt with the, that thou mayest be kyng, at thy soules desyre.

So David let Abner go from him in pea-

The iiij. Chap.

ce. And beholde, David seruantes and Iſbosheth came from the men of warre, and brought a greatespoyle with them. And Abner was not now with David at Hebron, for he had sent him from him, so that he was gone by waye in peace.

But whan Joab and all the host with him was come, it was tolde him that Abner the sonne of Ner came to the kyng, and how he had sent him fro him, so that he was gone his waye in peace. Then wente Joab in to the kyng, and sayde: What hast thou done? Beholde, Abner came to the, why hadst thou sent him from the, that he is gone his waye? Knowest thou not Abner the sonne of Ner? For he came to the to disceane, that he mighte knowe thy outgoynge, and ingoynge, and to spie out all that thou doest. And whan Joab wente out from David, he sent messengers after Abner, to fetch him agayne from Boharsira, and David knewe not thereof. Now whan Abner came agayne vnto Hebron, Joab brought him in to middes vnder a gate, to talke wth him secretly, and thrust him there in to a bely that he dyed, because of his brother Asahels bloud.

Whan David knewe of it thereafter, he sayde: I am vngiltye, and so is my kyngdome for ever before the LORD: because I have geue the bloude of Abner my sonne of Ner: but vpon the heade of Joab fall it, and vpon all his fathers house, and in the house of Joab there ceasse not one to haue a remynge of a leprosy, and to go vpon a staffe, and fall thorow the swerde, and to haue carnell of bled. Thus Joab and his brother Asahel slew Abner, because he had slayne their brother Asahel in the battaill at Gibeon.

David sayde vnto Joab and to all his people that was with him: Rente youre clothes, and gyde sack cloth aboute you, and make lamentacion for Abner. And the kyng wente after the Bere. And whan they buryd Abner at Hebron, the kyng lifte vp his voice, and wepte besyde Abners graue, and all the people wepte also.

And the kyng mourned for Abner, and sayde: Abner is not deed as a foole dyth. Thy handes were not bounde, thy feet were not vexed with fetters, thou art fallen as a man falleth be fore wicked men hufes. Thus all the people bewailed him yet more.

Now whan all the people came in to cōtēry with David, whyle it was yet hye daye, David swore, and sayde: God do this and that vnto me, yf I cause ether bled or ouerwhelme afore the Sone go downe. And all the people

The ii. boke of the kynges.

knewe it, and it pleased them well all that the kyng dyd in the sighte of all the people. And all the people and all Iſrael perceaued the same daye, that it came not of the kyng, that Abner the sonne of Ner was slayne. And the kyng sayde vnto his seruantes: Knowe ye not that this daye a pryncce and a grete man is fallen in Iſrael? As for me, I am yet but tender and anoynted kyng. But the men the children of Zeruia are to harde for me. The LORD recompence him that doth euill, accordinge to his wickednes.

The iii. Chapter.

Whan Saules sonne herde that Abner was dead at Hebron, his handes were fible, and all Iſrael was sory. But there were two men captaynes ouer the soldiers vnder the sonne of Saul, the one was called Baena, the other Rehob, sonnes of Rimmon: for Berorh was colired also in Ben Jamin. And the Berorhites were fled vnto Gethaim, and were strangers there vnto this daye. Jonathas also the sonne of Saul had a sonne which was lame on his fete, and was fyue yeare olde whan the rumoure of Saul and Jonathas came from Iſrael. And his wyfe toke him, and fled. And whyle she made haist and fled, he fell, and was lame: And his name was Mephibosheth.

Then wente the sonnes of Rimmon and Berorhite, Rehob and Baena, and came to the house of Iſbosheth, in the heate of the daye, and he laye vpo his bed at the noone daie. And they came in to the house to fetch wheate, and thrust him in the bely, and gat them awaye. For whan they came in to his house, he laye vpo his bed in his chamber, and they stucke him to death, and smote of his heade, and toke his heade, and departed by the waye of the playne felde all that nighte, and broughte the heade of Iſbosheth to David vnto Hebron, and sayde vnto the kyng: Beholde, there is the heade of Iſbosheth the sonne of Saul thine enemye, which layed wayte for thy soule. This daye hath the LORD auenged my lord the kyng of Saul and his seide.

Then answered David vnto Rehob and Baena his brother, and sonnes of Rimmon and Berorhite, and sayde: As truly as the LORD liueth, which hath deliuered my soule out of all trouble, I toke him and broughte me word and sayde: Saul is deed, and he thoughte he had bene a good messenger, and at Sidad I put him to death, vnto whom I shuld haue given a rewarde for his message,

The v. Chap. Fo. xliij.

And these vngodly personnes haue slayne a righteous man in his owne house vpon his bed. Now shulde not I requyre his bloude of youre handes, and take you a waye from the earth? And David commaunded his yongmen, which slew them, and smote of their handes and fete, and hanged them vp by a pole at Hebron. But the heade of Iſbosheth toke they, and buried it in Abners graue at Hebron.

The v. Chapter.

And all the trybes of Iſrael came to David vnto Hebron, and sayde: Beholde, we are thy bone and thy flesh. And afore tyme whan Saul was kyng ouer vs, thou leddest Iſrael out and in. So the LORD hath sayde: Thou shalt kepe my people of Iſrael, and shalt be the duke ouer Iſrael. And all the Elders in Iſrael came to the kyng vnto Hebron. And kyng David made a couenaunt with them at Hebron before the LORD. And they anoynted David to be kyng ouer Iſrael. Thyrtye yeare olde was David whan he was made kyng, and reigned fortye yeares. At Hebron raigned he seuen yeares and sixe monethes ouer Iuda: but at Jerusalem he reigned thre and thirtie yeares ouer all Iſrael and Iuda.

And the kyng wente with his men to Jerusalem, agaynst the Jebusites, which dwelt in the londe. Nevertheless they sayde vnto David: Thou shalt not come hither but the blynde and lame shal dyue and awaite. (They thoughte plainly, that David shulde not come in.) Howbeit David wanne the castell of Sion, which is the cite of David. Then sayde David the same daye: Who seuer smytheth the Jebusites, and openeth the perquellies, the lame and the blynde, which (Jebusites) Dauids soule hateth. Herof cometh the prouerbe: Let no blynde ner lame come in to the house. So David dwelt in the castell, and called it the cite of David. And David builded residue aboute fro Millo and within. And David grewe, and the LORD the God Zebaoth was with him.

And Hiram the kyng of Tyre sent messengers vnto David, and Cedar trees for walles, and Carpenters, and Masons, to build David an house. And David knewe, that the LORD had consumed him kyng ouer Iſrael, and exalted his kyngdome for his people of Iſraels sake. And David toke yet more wyues and concubynes at Jerusalem, after he was come from Hebron, and there were yet more sonnes and daughters borne vnto him. And these are the names of them that

The ij. boke of the kynge.

were borne vnto him at Jerusalem: Samma Sobab, Nathan, Salomon, Iehohar, Elisua, Nepheg, Japhia, Elisama, Eliada, Eliphazer.

And whan the philistines herde that Dauid was anoynted kinge ouer Israel, they wete vp all to sette Dauid. Whan Dauid perceaued that, he wete downe in to a castell. But the philistynes came and scattered them selues beneth in the valley of Rephaim. And Dauid ayled at the LORDE, and sayde: Shal I go vp agaynst the philistynes? and wylt thou deliuer them in to my hande? The LORDE sayde vnto Dauid: Go vp, I wyl deliuer the philistynes in to thy hande.

And Dauid came vnto Baal prazim, and smote the there, and sayde: The LORDE hath decayded myne enemies, euen as the waters parte asunder: therfore is the same place called Baal prazim. And they leste their ymagines there, but Dauid and his men caried the awaye.

Neuerthelasse the philistynes wente vp agayne, and scattered them selues beneth in the valley of Rephaim. And Dauid ayled at the LORDE. The LORDE sayde: Thou shalt go vp, but compasse them behinde, that thou mayest be vpon them euer agaynst the peertrees: and whan thou hearest vpon the toppe of the peertrees, the sounde of the goinge be helde, for then is the LORDE gone forth before the, to smyte: the hoost of the philistines. Dauid dyd as the LORDE commaunded him and smote the philistynes from Geba, tyll thou comest vnto Gaser.

The VI. Chapter.

And Dauid gathered agayne all the yonge chosen men in Israel, euen thie thousande, and gat him vp, and wente with all the people that was with him of the tribes of Juda, to fetch vp the Arke of God from thence: whose name is: The name of the LORDE Zebaoth dwelleth thereon betwene the Cherubins. And they caused the arke of God to be caried vpo a new cart, and fetched it out of the house of Abinadab, which dwelt at Gibeon. Vsa and Ahio the sonnes of Abinadab drewe the new cart. And whan they broughte it with the Arke from the house of Abinadab which dwelt at Gibeon, Ahio wente before the Arke: and Dauid and all the house of Israel played before the LORDE, with all manner of instrumentes of pine tre, with harpes, and psalteries, and tabrettes, and belles, and Cymbals.

And whan they came to the barnefloore of Nahon, Vsa stretched out his hande,

The vi. Chap.

and helde the Arke of God, for the oportunityte out asyde. Then waxed the wrath of the LORDE scarce agaynst Vsa, and God smote him there because of his presumption, so that he dyed there besyde the Arke of God. And was Dauid sory, because the LORDE had made soch a rente vpon Vsa, and he called the same place Perez Vsa vnto this daye. And Dauid feared the LORDE the same daie, and sayde: How shall the Arke of the LORDE come vnto me? And he wolde not let it be broughte to him in to the cite of Dauid, he caused it be broughte in to the house of Obed Edom the Gathite. And whan the Arke of the LORDE had continued thre monethes in the house of Obed Edom the Gathite, the LORDE blessed him and all his house.

And it was tolde konge Dauid, that the LORDE had blessed the house of Obed Edom and all that he had because of the Arke of God. Then wente he, and fetched vp the Arke of God out of the house of Obed Edom in to the cite of Dauid with ioye. And whan they were gone fise steppes in with the Arke of the LORDE, they offered an oxe and a shepe. And Dauid daunced wth all his might before the LORDE, and was girded with an ouerbordy cote of lynn. And Dauid with all Israel broughte vp the Arke of the LORDE with tabrettes and trompettes.

And whan the Arke of the LORDE came in to the cite of Dauid, Michol the daughter of Saul looked out at a window, and sawe konge Dauid leapinge, sprynginge and dasyng before the LORDE, and despyed him in his hert. But whan they broughte in the Arke of the LORDE, they set it in his place in the myddes of the Tabernacle, which Dauid had pitched for it. And Dauid offered burnt offerynges and deed offerynges before the LORDE. And whan Dauid had made an end of offerynges, he blessed the people in the name of the LORDE Zebaoth, and deale out vnto all the people, and to the multitude of Israel, both to man and womā, vnto every one a cake of bred, and a peece of flesh, and a meece of pottage. Then wente all the people their waye, every one vnto his house.

Whan Dauid came agayne to blesse his house, Michol the daughter of Saul wente forth to mete him, and sayde: How glorious hath the konge of Israel bene to daye, which hath covered himselfe before the maydes of his seruantes, like as the rascall people discover them selues. But Dauid saide vnto Michol: I wil playe before the LORDE, which

The ij. boke of the kynge.

hath chosen me afore the father, and afore all his house, because he hath commaunded me to be the pryncce ouer the people of the LORDE, euen ouer Israel, and yet wyl I be vylter then so, and wyl be lowe in myne owne sight: and with the maydens wherof thou hast spoken, wyl I be honoured. As for Michol the daughter of Saul, she had no childe vnto the daye of hir deatch.

The VII. Chapter.

Now whan the konge sat in his house, and the LORDE had geuen him rest from all his enemies on euery syde, he sayde vnto the prophet Nathan: Beholde, I dwell in a house of Cedre, and the Arke of God dwelleth amonge the curtaynes. Nathan sayde vnto the konge: So thy waye, what so euer thou hast in thine hert, do: for the LORDE is wth the. But the same nyght came the worde of the LORDE vnto Nathan, and sayde: Go and speake to my seruante Dauid: Thus sayeth the LORDE: Shalt thou buyde me an house to dwell in? I haue dwelle in no house sence the daye that I broughte the children of Israel vnto this daye, but haue walked in the Tabernacle and habitacion, whiche so euer I wente with the children of Israel. Dyd I euer speake to eny of the trybes of Israel (whom I commaunded to kepe my people of Israel)? sayde: Wherfore do ye not buyde me an house of Cedar wood?

So shalt thou speake now vnto my seruante Dauid: Thus sayeth the LORDE Zebaoth: I toke the from the pasture whan thou wentest behynde the shepe, and thou shalt be the pryncce euer my people of Israel, and haue bene wth the whiche so euer thou wentest, and haue roted out all thine enemies before the, and haue made the a greate name, accordinge to the name of the greate men vpon earth. And for my people of Israel I wyl appoynte a place, and wyl plante them, that they maye remayne there, nomore to be removed, and the childre of wickednes oppresse them nomore, like as afore, and sence the tyme that I ordeyned Iudges ouer my people of Israel. And I wyl geue the rest from all thine enemies. And the LORDE sheweth the, that the LORDE wyl make the a house.

Now whan the tyme is fulfilled, and thou shalt slepe wth thy fathers, I wil after the rayse vp thy syde, which shal come of thy body: his kyngdome wyl I stablish, he shal buyde an house for my name, and I wyl stablish the seate of his kyngdome for euer. I

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wyl be his father, and he shall be my sonne. Whan he doth a trespace, I wyl reprove him with the rodd of men and with the plagges of the childre of men: But my mercy shal not be withdrawn fro him, as I haue with drawen it fro Saul, whos I haue take awaye before the. As for the house and thy kyngdome, it shal be stablished for euer before the, and thy seate shal endure fast for euermore.

Whan Nathan had tolde all these wordes, and all this vision vnto Dauid, konge Dauid came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house, and thou hast broughte me thus farre? This O LORDE God hast thou thoughte to litle also, but hast spoken of the house of thy seruante yet longe for to come. O LORDE God, is that the lawe of men?

And what shall Dauid speake vnto the? thou knowest thy seruante O LORDE God, for thy wordes sake and accordinge to the hert hast thou done all these greates thinges, and thou mightest shewe the vnto thy seruante. Therfore art thou greatly magnified O LORDE God: for there is none like the, and there is no God but thou, accordinge vnto all that we haue herde with our eares. For where is there a people vpon earth as thy people of Israel? For whose sake God wente to deliuer him a people, and to make him selfe a name, and to do them soch greates and terrible thinges in thy lode before the people, whom thou hast deliuered vnto thy selfe fro Egipte, from the people, and from their goddes. And thy people of Israel hast thou prepared the to be a people vnto thyne owne selfe for euer, and thou O LORDE art become their God.

Stablish now the worde therfore for euer (O LORDE God) which thou hast spokē ouer thy seruante and ouer his house, and do accordinge as thou hast sayde. So shall thy name be greates for euer, so that it shal be sayde: The LORDE Zebaoth is the God euer Israel, and the house of thy seruante Dauid shal be made sure before the. For thou LORDE Zebaoth, thou God of Israel hast opened the eare of thy seruante, and sayde: I wil buyde the an house. Therfore hath the seruante founde his hert, to praye this prayer vnto the. Now LORDE God thou thy selfe art God, and thy wordes shal be the trueth. Thou hast spoken soch good ouer thy seruante. Begynne now therfore, and blesse the seruantes house, that it maye be before the for euer, for thou LORDE God thine awne selfe hast spoken it: and

The ii. booke of the kynges.

with thy blessinge shal thy seruantes hon-
se be blessed for ever.

The VIII. Chapter.

And it fortuneth after this, & David
smote & philistynes, and discomfited
them, and toke the brydell of bondage
out of the philistynes hande. * He smote
the Moabites also to the grounde, so that
he broughte two partes of them to death,
and let one parte lyue. Thus the Moabites
were subdued vnto David, so & they brought
te him giftees.

David smote Hadad Eser also the sonne
of Rehob kyng of Zoba, whan he wote to
ferch his power agayne at & water Euphra-
tes. And of them toke David a thousande &
seuen hundred hoysmen, and twenty thou-
sande fet: men, and lamed all the charettes,
saue an hundred which he keppe behynde.
But the Siryans came from Damascon to
helpe Hadad Eser kyng of Zoba. And Da-
uid smote two and twenty thousande men
of the Syrians, and layed people vnto Da-
mascus in Syria.

Thus was Syria subdued vnto David,
so that they broughte him giftees: for & LOR-
DE helped David whiche so euer he wente.
And David toke & shyldes of golde, which
Hadad Eser seruantes had, and broughte
te them to Jerusalem. But from Bethah &
Berochai & cities of Hadad Eser toke Da-
uid very moch brasse.

B * Whan Thoi the kyng of Hemath her-
de, that David had smytten alle the power of
Hadad Eser, he sent his sonne Joiam vnto
David to salute him frendly, & to blesse him,
because he had foughten with Adad Eser
and smytten him (for Thoi had warre with
Hadad Eser) and had Jewels with him of
syluer, of golde, and of brasse: which kyng
David halowed also vnto & LORDE, with
the syluer and golde which he sanctified vn-
to the LORDE from all the heyth, whom
he subdued, from Siria, fro Moab, from the
childre of Ammon, from the philistynes, fro
Amalek, from the spoyle of Hadad Eser &
sonne of Rehob kyng of Zoba.

C David gat him selfe a name also whan he
came, * and smote eighrene thousande of &
Sirians in & Salt valley. And he layed peo-
ple in all Edomea, * and all Edom was sub-
dued vnto David: for the LORDE helped
David, whiche so euer he wente. Thus was
David kyng over all Israel. And he execu-
ted iudgemente and righteousnes vnto all &
people. * Joab & sonne of Zeru Ja was cap-
tayne over the hoost. Josaphat the sonne of

The ix. Chap.

Abiud was Chanceler. Zadok the sonne
of Achitob, & Ahimelech the sonne of Abi-
thar were prestes. Seraia was Scribe. Be-
naia the sonne of Joiada was ouer & Chu-
thians & Plethians. And the sonnes of Da-
uid were * prestes.

The IX. Chapter.

And David sayde: Remayneth ther
yet eny man of Sauls house, that I
maye do mercy vpon him for Jona-
thas sake? There was a seruante of Saul
house, named Siba, whom they called vn-
to David, & the kyng sayde vnto him: An-
thou Siba? He sayde: Yee thy seruante. The
kyng sayde: Is there yet eny man of Sauls
house, & I maye do the mercy of God vpon
him? Siba sayde vnto the kyng: There is
yet a sonne of Jonathas, lame on his feet.
The kyng sayde vnto him: Where is he? Si-
ba sayde vnto & kyng: Beholde, he is at Li-
daber in & house of Machir & sonne of Am-
muel. The kyng sayde: I will sende & call
for to ferch him from Lidaber out of &
house of Machir the sonne of Ammuel.

Now whan Mephiboseth the sonne of
Jonathas the sonne of Saul came vnto Da-
uid, he fell vpon his face, & worshiped him.
David sayde: Mephiboseth. He sayde: I am
I thy seruante. David sayde vnto him:
Feare not, for I will do mercy vpon the for
thy father Jonathas sake, and wil restore vn-
to the alle the londe of thy father Saul: but
thou shalt eate bred daylie at my table. He
worshiped and sayde: Who am I thy ser-
uant, that thou turnest the to a deed dogg
as I am?

Then the kyng called Siba & seruante
of Saul, and sayde vnto him: All & hath be-
longed vnto Saul & to all his house, haue I
geuen to thy lordes sonne. Tyl his londe for
him therfore, thou & thy children & seruantes,
& brynge it in, & it maye be bred for & la-
des sonne, and & he maye enioye it: but Me-
phiboseth & lordes sonne shal eate bred day-
lie at my table. Siba had systene sonnes &
twenty seruantes. And Siba sayde vnto &
kyng: Acordinge vnto all as my lord the
kyng hath commaunded his seruante, so
shal his seruante do. And let Mephiboseth
(sayde David) eate at my table, as one of the
kynges owne children. And Mephiboseth
had a yonge sonne, whose name was Micha.
But all & dwelt in the house of Siba, seruant
Mephiboseth. As for Mephiboseth him selfe,
he dwelt at Jerusalem: for he ate daylie
at the kynges table * and was lame on both
his feet.

The ii. booke of the kynges.

The X. Chapter.

And it fortuneth after this, that & kyng
of the children of Ammon dyed, &
his sonne Hanun was kyng in his
steade. Then sayde David: I will do mercy
vpon Hanun the sonne of Nahas, as his fa-
ther dyd mercy vpon me. And so he sent, and
comforted him by his seruantes ouer his fa-
thers death. Now whan Davids seruantes
came into the londe of the children of Am-
mon, the mightie men of the children of Am-
mon sayde vnto Hanun their lord: Thy-
nest thou it is for the honer of & father in
sighte, & David hath sent comforters vnto
the: hath he not sent his seruantes vnto &
(thynkest thou) to spy and search out the ci-
te and to overthrowe it?

B Then toke Hanun the seruantes of Da-
uid, and shoue of the one halve of their beer-
des, and cut of the halfe of their garmetes
euen by the girbell, and so let them go. Whā
this was tolde David, he sent to mete them:
for the men were put to greate shame. And
the kyng caused to saye vnto them: Abide
at Jericho, tyll youre beerdes be growne, &
then come agayne.

Whan the childre of Ammon sawe that
they stynted in the sighte of David, they sent
and hyed the Sirians of the house of Re-
hob, and the Sirians at Zoba euen twentye
thousande fore men, and from the kyng of
Maacha a thousande men, and from Jstob
two hundred men. Whan David her-
der that, he sent Joab with all the hoost of &
men of warre. And the children of Ammon
wente forth, and prepared them selues to &
battayll before the intrance of the gate.
But the Sirians of Soba, of Rehob, of
Jstob and of Maacha were alone in the
felde.

C Now whan Joab sawe that the battayll
was set vpo him before and behynde, he cho-
se of all the best yonge men in Israel, & pre-
pared him selfe agaynst the Syrians. And
the resydue of the people put he vnder the
hande of his brother Abisai, that he mighte
prepare him agaynst the childre of Ammon.
And sayde: If & Syrians be to mightie for
me, helpe thou me: but if the children of Am-
mon be to mightie for the, I shal helpe the.
Take a good courage vnto the, and let vs be
stronge for oure people, and for & cite of ou-
re God: neuertheles the LORDE do what
pleaseth him.

And Joab made him forth with the peo-
ple that was with him, to fighte agaynst
the Syrians: and they fled before him. And

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whan the children of Ammon sawe that the
Syrians fled, they fled also before Abisai, &
wente in to the cite. So Joab turned agay-
ne from the children of Ammon, & came to
Jerusalem. And whan the Syrians sawe &
they were smytten before Israel, they came
together.

And Hadad Eser sent & broughte out &
Syrians beyonde the water, and conueyed
their power in, & Sobath the chese capta-
yne of Hadad Eser wente before the. Whan
this was tolde David, he gathered all Isra-
el together, & wente over Jordane, and came
to Helam, & the Syrians prepared them sel-
ues agaynst David to fighte with him, how-
beit the Syrians fled before Israel. And Da-
uid slewe of the Syrians seuē hundred cha-
rettes, & fourye thousande hoysmen, & Sobath
the chese captaigne smote he also, so that he
dyed there. Whan the kynges which were
vnder Adad Eser, sawe, that they were smyt-
ten before Israel, they made peace with Is-
rael, and were subdued vnto them. And the
Syrians were afrayed to helpe the children
of Ammon eny more.

The XI. Chapter.



And whan & yeare came aboute what
tyme as & kynges use to go forth, Da-
uid sent Joab and his seruantes with
him, and all Israel, to destroye the children
of Ammon, and to laye sege vnto Rabbat
but David abode at Jerusalem.

And aboute the enetyde it fortuneth that
David arose from his restinge place, & wen-
te vp to & toppe of the kynges palace, and
from & toppe he sawe a woman * wasshin-
ge hir selfe, and the woman was of a very
fayre bewtye. And David sent, and caused to
are what woman it was, and sayde: Is not
that Bethseba the doughter of Eliam the
wife of Duias the Gethite? And David sent
messenger, and caused for to ferch her. And
whā she was come in vnto him, he laye with
her. Neuertheles she halowed hir selfe from
hir vncleines, and turned a gayne vnto h
bb ii

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Susan. 6

The ij. boke of the kynges.

house. And the womā was with childe, and sent, and caused to tell David and to saye: I am with childe. David sent vnto Joab (saye ge:) Send me Uias & Hethite. And Joab sent Uias vnto David. And whan Uias came to him, David ased him yf it stode well with Joab, and with the people and with the battayll.

B And David sayde to Uias: Go downein to thy house, and wash thy fete. And whan Uias wente out of the kynges palace, the kynges giste folowed him. And Uias layed him downe to slepe before the kynges palace gate, where all his lordes seruantes laye, & wente not downe in to his house. Whan word came to David: Uias is not gone downe in to his house, David sayde vnto him: Camest thou not ouer the felde? Why wentest thou not downe in to thy house? Uias sayde vnto David: The Arke and Israel & Juda abyde in the tentes: And Joab my lord and my lordes seruantes lye in & felde, and shal I go in to my house to eate and drynke, and to lye with my wyfe? As truly as thou luyest, and as truly as thy soule luyeth, I wyll not do this thinge. David sayde vnto Uias: Abyde here then to daye, to morow wil I let the go. So Uias abode at Jerusalem the same daye, and the nexte also. And David called him to eate & drynke before him, & made him dronken. And at even he wente to lye him downe for to slepe vpon his couche with his lordes seruantes, and wente not downe in to his house.

C On the morow wrote David a letter vnto Joab, & sent it by Uias. After this maner wrote he in the letter: Set Uias in & forst parte of & batayll, & turne you behynde him, & he maye be slayne. Now whā Joab layed sege to the cite, he set Uias in & place, where he knewe & the mightiest men of Aimes were. And whan the men of the cite fell out and foughte agaynst Joab, there fell certayne of & people of David's seruantes. And Uias the Hethite dyed also.

Then sent Joab, and caused to tell & kyng all the matter concernynge the battayll, and comaunded the messaunger, and sayde: Whan thou hast tolde & kyng all the matter concernynge the batayll, and seist that he is wroth, and yf the kyng saye vnto the: Wherfore came ye so nye the cite with the battayll? Nowe ye not how they vse to shute from the wall? Who smote Abimelech the sonne of Jerubaall? Dyd not a womā cast a pece of a myllstone vpo him from the wall, so that he dyed at Thebez? Why came

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ye so nye the wall? Then shalt thou saye: Thy seruaunt Uias the Hethite is dead also.

The messaunger wente his waye, and came and tolde David all together, wherfore Joab had sent him. And the messaunger sayde vnto David: The men prenyled againe vs, and fell out vnto vs into & felde: and we were vpon them harde at the dore of & pite. And the archers shot from the wall vpon thy seruantes, and slewe certayne of the kynges seruantes: and thy seruaunt Uias the Hethite is deed also.

David sayde vnto the messaunger: Thou shalt thou saye vnto Joab: Let not & wepe the, for the swerde consumerh now one now another. Go forth with the battayll against the cite, that thou mayest destroye it, and disforce the men. And whan Uias wife heard that Uias was deed, she mourned for her husbāde. But whā she had made an ende of mounyng, David sent, and caused her be fetchd vnto his palace, and she became his wyfe, and bare him a sonne. Nevertheless this dede & David dyd, displeaseth the LORDE.

The XII. Chapter.

AND the LORDE sent Nathan vnto David. Whan he came to him, he tolde him: There were two men in one cite, the one riche, the other poore. The riche man had very many shepe and oxen: but the poore man had nothinge save one litle shepe, which he had boughte, and noursed it, so that it grewe vp with him and his children together. It ate of his bred, and drank of his cuppe, and slepte in his lappe, and he helde it as a daughter. But whan there came a straunger vnto the riche man, he spared to take of his awne shepe & oxen (to prepare oughte for the straunger that was come vnto him) and toke the poore mans shepe, and prepared it for the man that was come vnto him.

Thē was David wroth with greates displeasure agaynst that man, and sayde vnto Nathan: As truly as the LORDE luyeth, the man that hath done this, is the child of death. The shepe also shal he make good foure folde, because he hath done soch a thinge, and not spared it.

Then sayde Nathan vnto David: Thou art even the man. Thus sayeth the LORDE the God of Israel: I haue anoynted thee to be kyng ouer Israel, and deliuered thee out of the hande of Saul, and haue gathered the & lordes house, and his wyues into

The ij. boke of the kynges.

lappe, and the house of Israel and Juda haue I geuen the: and yf that be to litle, I wyll yet do this and that for the also. Wherfore hast thou then despysed the worde of the LORDE, to do soch euill in his sighte? Uias the Hethite hast thou slayne with the swerde: his wyfe hast thou taken to be thy wyfe, but him hast thou slayne with & swerde of the children of Ammon.

C Now therfore shal not & swerde departe from thy house for ouer, because thou hast despysed me, and taken the wyfe of Uias the Hethite, to be thy wyfe. Thus sayeth the LORDE: Beholde, I wyll raise vp euill of thine awne house, and wyll take thy wyues before thine eyes, and wyll geue them vnto thy neyghboure, so that he shal lye with thy wyues by Sonnelighte. For thou hast done it secretly, but I wyll do this in the sighte of all Israel, and by Sonnelighte.

Then sayde David vnto Nathan: I haue synned vnto the LORDE. Nathan sayde vnto David: So hath the LORDE also taken awaye thy synne, thou shalt not dye. But for somoch as thou choicest this dede hast caused the enemies of the LORDE to blaspheme, & sonnet hat is borne vnto the, shal dye the death. And Nathan wente home. As for the childe which Uias wife bare vnto David, the LORDE smote it, so that it was deed sicke.

D And David besoughte God for the childe, and fasted, and wente in, and laie all nyght vpon the earth. Then rose the Elders of his house, and wolde haue taken him vp fro the grounde: nevertheless he wolde not, neither ate he wth them. Vpon the seuenth daye & childe dyed. And David's seruantes durst not tell him that the childe was deed. For they thoughte: Beholde, whan the childe was yet alyue, we spake vnto him, and he heard not vnto oure voyce, how moch more shal it greue him, yf we saye: The childe is deed? And David sawe that his seruantes made a whisperinge together, and perceived that the childe was deed, and sayde vnto his seruantes: Is the childe deed? They sayde: Yee. Then rose David vp from the earth, and washed him selfe, and anoynted him, and put on other garmentes, & wente in to the house of the LORDE, and worshipped.

E And whan he came agayne, he commaunded to set bierd before him, and ate. Then sayde his seruantes vnto him: What maner of thinge is this that thou doest? Whan the childe was alyue, thou fastedst and wepest:

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but now that it is deed, thou sittest vp and eatest? He sayde: I fasted and wepte for the childe whan it was yet a lyue, for I thoughte: Who knoweth, peradventure the LORDE maye be gracious vnto me, that the childe maye lyue. But now that it is deed, wherfore shulde I fast? Can I fetch it agayne? I shal go vnto it, but it shal not come agayne vnto me. And whan David had comforted Bethseba his wyfe, he wente in vnto her, and laye with her. And she bare a sonne, whom he called Salomon. And the LORDE loued him. And he put him vnder the hāde of Nathan & prophet, which called him Jedidia because of the LORDE.

So Joab soughte agaynst Rabba of & children of Ammon, and wanne the kynges cite, & sent messagers vnto David, & caused to saye vnto him: I haue foughte agaynst Rabba, and haue wonne the water cite also. Gather thou therfore the residue of the people together, and laye sege to & cite, and wyne it, that I wyne it not, and haue the name therof. So David gathered all & people together, and wente, & foughte agaynst Rabba, and wanne it, and toke their kynges crowne fro his heade (which in weighe had a talent of golde, and precious stones) and was set vpon Davids heade, and very moch spoyle caried he out of the cite. As for the people that was therein, he broughte them forth, and layed them vnder yron sawes and hokes and wedges of yron, and burned them in tyle ouens. Thus dyd he vnto all the cities of the children of Ammon. Then returned David and all the people vnto Jerusalem agayne.

The XIII. Chapter.

AND it fortuneth after this, that Absalom & sonne of David had a fayre sister, whose name was Thamar, & Ammon the sonne of David loued her. And Ammon was in greates combrance, in so moch that he was enen sicke, because of Thamar his sister. For she was a virgin, and Ammon thoughte it shulde beharde for him to do eny thinge vnto her. But Ammon had a frende, whose name was Jonadab the sonne of Simea Davids brother, And the same Jonadab was a very wyse man, which sayde vnto him: Why art thou so leane (thou kynges sonne) from daye to daye? Mayest thou not tell me? Then sayde Ammon vnto him: I loue Thamar my brother Absaloms sister exceedingly.

Jonadab sayde vnto him: laye the downe vpon thy bedd, and make the sicke. And

whan thy father cometh to lōke how thou doest, saye vnto him: Oh let my sister Thamar come, that she maye fede me, and make a meece of meate before me, that I maye se it, & eate it of hir hande. So Ammon layed him downe, and made him slepe. Now whā the kyng came in to lōke how he dyd, Ammon sayde vnto the kyng: Oh let my sister Thamar come, and make me a syppynge or two, and that I maye eate it of hir hande. Then sent Dauid for Thamar in to the house, and sayde vnto her: Go thy waye to thy brother Ammons house, & make him a meece of meate. Thamar wente vnto hir brother Ammons house, but he laye in his bed. And she toke flour, and mixte it, and dighte it before his eyes, and made him a syppynge. And she toke the meece of meate, and poured it out before him: but he wolde not eate.

C And Ammon saide: Put forth every man from me. And every man wete forth from him. Then sayde Ammon vnto Thamar: Brynge me that meece of meate in to the chamber, that I maye eate it of thy hande. Then toke Thamar & syppynge that she had made, and broughte it vnto Ammon hir brother in to the chamber.

And whan she broughte it vnto him & he mighte eate, he toke holde of her, & sayde vnto her: Come my sister, lye with me. Nevertheless she saide: Oh no my brother, force me not: for so do they not in Israel, do not thou soch foly. Whither shal I go with my shame? And thou shalt be as one of the unwise in Israel. But speake vnto the kyng, he shal not withholde me from the.

D Howbeit he wolde not herken vnto her, and overcame her, & forced her, and laye with her. And Ammon hated her exceedingly, so that the hate was greater then the love was before. And Ammon sayde vnto her: Up, and get the hence.

She saide vnto him: This euell that thou thrustest me out, is greater then the other, that thou hast done vnto me. Nevertheless he herkened not vnto her, but called his boye that serued him, and sayde: Put awaye this woman from me, and locke the dore after her. And she had a partye garment on: for soch garmentes waye & kynges. dough ters whyle they were virgins.

And whā his seruante had put hir forth, & locke the dore after her, Thamar strowed asshes vpon hir heade, and rente the partye garment which she had vpon her, and layed hir hande vpon hir heade, and wente

on, and cryed. And hir brother Absalom in de vnto her: Hath thy brother Ammon done with the? Now holde thy peace my sister: for is thy brother, and take not the matter so hart.

So Thamar remayned a wyddowe in brother Absaloms house. And whan kyng Dauid herde of all this, he was very sore. As for Absalom, he spake nether euell nor good to Ammon: but Absalom hated Ammon, because he had forced his sister Thamar.

After two yeaeres had Absalom shere clyppers at Baal hazor, which lyeth by Ephraim. And Absalom called all the kynges children, and came to the kyng, and sayde: Beholde, thy seruante hath shere clyppers, let it please & kyng with his seruantes to go with his seruante. But the kyng sayde vnto Absalom: No my sonne, let us not all go, lest we be to chargeable vnto the.

And he wolde nedes haue had him to go, howbeit he wolde not, but blessed him. Absalom sayde: Shall my brother Ammon go with vs then? The kyng sayde vnto him: Wherfore shall he go with the? Then was Absalom so importune vpon him, that he let Ammon and all the kynges childre go with him.

But Absalom commaunded his yonge men, and sayde: Take hede whan Ammon is mery with wyne (and I saye vnto you Smyte Ammon, and slaye him) that ye be not a frayd: for I haue commaunded you, be stronge, and playe the men. So Absaloms yonge men dyd vnto Ammon, as Absalom had commaunded them. Then stode all the kynges children up, and every one gace him vp vps his Mule, and fled. And whyle they were yet on their waye, the rumoure came to kyng Dauid, that Absalom had slayne all the kynges children, so that not one of them was lefte.

Then stode the kyng up, and rente his clothes, & layed him downe vpon the earth, and all his seruantes that stode aboute him, rente their clothes. Then answered Jonadab & sonne of Simea Dauids brother, and sayde: Let not my lord the kyng thinke that all the yongemen the kynges children are deed, but & Ammon is deed onely: for Absalom hath kepte it in him selfe sence the daie that he forced his sister Thamar. Therfore let not my lord the kyng take it so hart, that all the kynges children shulde be deed, but that Ammon is deed onely.

As for Absalom, he fled. And the yonge man that kepte the watch, lifte vp his eyes, and looked, and beholde, A greate people came in the waye one after another by the hill syde. Then sayde Jonadab vnto the kyng: Beholde, the kynges children come. Euen as thy seruante sayde, so is it happened. And whan he had ended his talkynge, the kynges children came, and lifte vp their voyce, and wepte.

The kyng and all his seruantes wepte also very sore. But Absalom fled, and wente vnto Thalmay the sonne of Ammihud kyng of Gesur. As for Dauid, he mourned for his sonne every daye. Whan Absalom was fled and gone vnto Gesur, he was there thre yeaere. And kyng Dauid ceased from goynge out agaynst Absalom, for he had comforted him selfe ouer Ammon that he was deed.

The XIII. Chapter.

Joab the sonne of Jeru Ja perceaued & the kynges hert was agaynst Absalom, and sent vnto Thecoa, and caused to fetch from thence a prudent woman and saide vnto her: Make lamentacion, and weere mournynge garmentes, & anoynte the not with oyle: but sayne thy selfe as a woman which hath mourned longe ouer a deed, and thou shalt go in to the kyng, and speake so & so vnto him. And Joab tolde her what she shulde saye.

And whan the woman of Thecoa wolde speake with the kyng, she fell vpon hir face to the grounde, and worshipped, and sayde: helpe me O kyng. The kyng sayde vnto her: What ayleth the? She sayde: I am a wedowe, a woman that meurneth, and my husbāde is deed. And thy handmayde had two sonnes, which stroue together in the felde: and whyle there was noman to parteth a sūder, the one smote the other, and slewe him.

And beholde, all the whole kynred ryseth up agaynst thy handmayden, and saye: We lyue him which hath smytten his brother, that we maye kyll him, for the soule of his brother whom he hath slayne, and that we maye destroye the heyre also. And thus are they mynded to put out my sparke, which yet is lefte, that there shulde no name ner any thinge els remayne ouer vnto my husbāde vpon earth.

The kyng sayde vnto the woman: Go & waye home, I wil geue a comaundement for & And the woman of Thecoa saide vnto &

kyng: The trespase be vpon me (my lord & kyng) and vpon my fathers house: but the kyng and his seate be vngiltye. The kyng sayde: He that speaketh agaynst the, brynge him vnto me, so shall he touch the nomore. She sayde: Let the kyng thinke vpon the LORD his God, that there be not to many auengers of bloude to destroye, and that they brynge not my sonne to naught. He sayde: As truly as the LORD lyueth, there shall not one heere of thy sonne fall vpon the earth. And the woman sayde: Let thy handmayde speake somewhat to my lord the kyng. He sayde: speake on. The woman sayde: Wherfore hast thou deuised soch a thinge agaynst the people of God? And how happeneth it that the kyng speaketh soch, to make himselfe giltye, and causeth not his outlawe to be broughte agayne? For we all dye the death, and as the water that sinketh in to the earth, which is not taken vp. And God will not take awaye the lyfe, but vnbethynketh himselfe, & euen the very outlaws be not cleane thrust out from him.

Thus am I come also to speake this to my lord the kyng in the presence of the people, for thy handmayden thoughte: I wyll speake to the kyng, peradventure he shall do that his handmayden sayeth, for he shall heare his handmayden, to deliuer me from the hande of all them, that wolde destroye me with my sonne from the inheritaunce of God. And thy handmayden thoughte, & woide of my lord the kyng shall be as a meat offeringe, for my lord the kyng is as an angell of God, so that he can heare good and euell, therefore shall the LORD thy God be with the.

The kyng answered and sayde vnto the woman: Kepe nothyng from me that I ate the. The woman sayde: Let my lord the kyng speake on. The kyng sayde: Is not the hande of Joab with the in all this? The woman answered and sayde: As truly as thy soule lyueth (my lord O kyng), there is els noman nether at the righte hande ner at & lefte, but euen as my LORD the kyng hath sayde, for thy seruante Joab hath commaunded me, and he himselfe hath taughte thy handmayden all these wordes, that I shulde turne this matter of this sassyth, this hath Joab thy seruante done. But my lord is wyse, as the wysdome of an angell of God, so that he knoweth all thynges vpon earth.

Then sayde the kyng vnto Joab: Beholde, I haue done this: go thy waye ther. **D**
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fore and brynge the childe Absalom agayne. Then fell Joab vpon his face vnto the grounde, and worshipped, and thanked the kyng, and sayde: This daye doth thy seruante perceaue, that I haue founde grace in thy syghte my lord the kyng, in that the kyng doth as his seruante hath sayde. So Joab gat him vp, and wente vnto Gesur, and broughte Absalom to Jerusalem. But the kyng sayde: Let him go agayne in to his house, and not se my face. Thus Absalom came agayne to his house, and sawe not the kynges face.

But in all Israel there was not so fayre, and so marvelous goodly a man, as Absalom. From the sole of his foete vnto the toppe of his heade there was not one blemish in him. And whan his heade was rounded (that was comonly every yere, for it was so heuy for him, so that it must nedes have bene rounded) the heere of his heade weyed two hundred Sicles after the kynges weyght. And vnto Absalom there were borne thre sonnes and one daughter, whose name was Thamar, and she was a woman of a fayre bewtye: So Absalom abode two yeres at Jerusalem, and sawe not the kynges face.

And Absalom sent for Joab, that he might sende him to the kyng. And he wolde not come to him. But he sent the seruaunt, yet wolde he not come. Then sayde he vnto his seruantes: Ye knowe Joabs pece of londe that lyeth by myne, and he hath barlye thereon: go youre waye therfore and set fyre vpon it. So Absaloms seruantes set fyre vpon Joabs pece of londe.

Then Joab gat him vp, and came to Absalom in to the house, and sayde vnto him: Wherfore haue thy seruantes set fyre vpon my pece of londe? Absalom sayde vnto Joab: Beholde, I sent for the, and caused to saye vnto the: Come hither, that I maye sende the to the kyng, and to saye: Wherfore came I from Gesur? It were better for me that I were there yet. Let me therfore se the kynges face. But yf there be any trespase in me, then put me to death. And Joab wente in to the kyng, and tolde him. And he called Absalom, to come in to the kyng, and he worshipped vpon his face to the grounde before the kyng. And the kyng kysed Absalom.

The XV. Chapter.

And after this it fortuneth that Absalom caused to prepare himselfe charets

tes and horses, and fiftye men, which were his foemen. And Absalom gat him vp all mornynge in the mornynge, and stode in the waye by the porte: and whan any man had a matter which shulde come to the kyng for iudgment, Absalom called vnto him and sayde: Of what cite art thou? If he sayde that thy seruante is of one of the trybes of Israel, then sayde Absalom vnto him: Beholde, thy matter is righte and plaine: but there is noman appoynted of the kyng to heare the.

And Absalom sayde: O who setteth me to be iudge in Israel, that every man which hath a plecter to do in Israel, might come to me, that I might helpe him to right? And whan any man came to him to do worshippe, he put forth his hande, and helde him, and kysed him. After this maner dyd Absalom vnto all Israel whan they came to the lawe vnto the kyng, and so dyd he steale awaye the herte of the men of Israel.

After fortye yeres sayde Absalom vnto the kyng: I wil go and persourne my name at Hebron, which I made vnto the LORDE. For thy seruante made a vowe, whan I dwelt at Gesur in Siria, and sayde: Whan the LORDE bryngeth me agayne to Jerusalem, I shal do a Gods seruyce vnto the LORDE. The kyng sayde vnto him: Go thy waye in peace. And he gat him vp, and wente vnto Hebron.

But Absalom had sent out spyes in all the trybes of Israel, sayenge: Whan ye here the noyse of the trompe, saye: Absalom is made kyng at Hebron. There wente with Absalom two hundred men called from Jerusalem, but they wente on simply, and knewe not of the matter. Absalom sent also for Achitophel (the Gilonite) Dauids counsellor, out of his cite Gilo. Now whan he did the sacrifice, the conspiracion was mighty, and the people ranne together, and multiplied with Absalom.

Then came one which tolde Dauid, and sayde, that the herte of every man in Israel folowed Absalom. Dauid sayde vnto all his seruantes that were with him at Jerusalem: Up, let vs fle, for here shall be no escape for vs before Absalom.

Make haist that we maye be goynge, lest he ouertake vs and catch vs, and dyne some myssfortune vpon vs, and smyte the eye with the edge of the swerde. Then sayde the kynges seruantes vnto him: Loke what my LORDE the kyng chooseth, beholde, here are

thy seruantes. And the kyng wente forth on foote with all his household. But ten concubynes left he to kepe the house.

And whan the kyng and all the people came forth on foote, they were farre from home, and all his seruantes wente by him, and all the Cherethians and Plethians, and all the Gethites (euene sixe hundred men) which were come on foote from Gath, wente before the kyng.

And the kyng sayde vnto Jehai the Gethite: Why goest thou also with vs? Turne backe, and byde with the kyng, for thou art a stranger: get the hence agayne vnto thy place. Thou camest yester daye, and to daye thou iurdest to go with vs: As for me, I wil go whither I can: turne thou backe agayne, and mercy and faithfulness happen vnto thy brethren with the. Jehai answered, and sayde: As truly as the LORDE lyueth, and as truly as my lord the kyng lyueth, loke in what place my lord the kyng shalbe, (whether it chaunce to life or death) there shal thy seruante be also.

Dauid sayde vnto Jehai: Then come, and go with vs. So wente Jehai the Gethite and all his men, and the whole multitude of the children that were with him. And all the lande wepte with loude voyce, and all the people with them. And the kyng wente ouer the brooke Cedron, and all the people wente ouer by the waye that goeth to the wyldernes.

And beholde, Sadoc was there also, and all the Levites that were with them, and they bare the Arke of the couenant of God, and set it there. And Abiathar wente vp, till all the people came out of the cite. But the kyng sayde vnto Sadoc: Brynge the Arke of God into the cite agayne. If I shal fynde grace before the LORDE, he shal fetch me agayne, and shall let me se it, and the house of it. But yf he saye thus: I haue no pleasure to, beholde, here am I, let him do with me as it pleaseth him.

And the kyng saide vnto Sadoc the priest: O thou seer, turne agayne to the cite with peace, and Ahimaas thy sonne with the, and Jonathas the sonne of Abiathar: beholde, I wil tary in the playne of the wyldernes, till the message come from you, and tell me. So Sadoc and Abiathar broughte the Arke of God agayne to Jerusalem, and remayned there.

But Dauid wente vp to mount Olyneta and wepte, and his heade was covered. And all the people that was with him, had eue-

ryman his heade covered and wente on and wepte. And whan it was tolde Dauid, that Achitophel was in the confederacy with Absalom, he sayde: LORDE turne thou Achitophels counsell to foolishnes.

And whan Dauid came vp to the toppe of the mount, where the use was to worshippinge God, Chusai the Arachite met him with his cote rent, and earth vpon his heade. And Dauid sayde vnto him: If thou go with me, thou shalt be chargeable vnto me: but yf thou goest agayne in to the cite, and sayest vnto Absalom: I am thy seruant, O kyng, euene as I was thy fathers seruant, so wyll I now be thy seruant. Then shalt thou brynge Achitophels counsell to naughte. So is Sadoc and Abiathar the prestes with the, and all that thou bearest out of the kynges house, tell it vnto Sadoc and Abiathar the prestes. Beholde, their two sonnes are with the: Ahimaas the sonne of Sadoc, and Jonathas the sonne of Abiathar, by them mayest thou sende me worde what thou bearest. So Chusai Dauids frende came in to the cite. And Absalom came to Jerusalem.

The XVI. Chapter.

And whan Dauid was gone a lytle by from the toppe of the mount, beholde, Siba the seruante of Mephiboseth met him with a couple of asses saddled, whereon were two hundred loaves of bred, and an hundred quantities of rasyns and an hundred quantities of fygges, and a bottell of wyne. Then sayde the kyng vnto Siba: What wilt thou do herewith? Siba sayde: The asses shalbe for the kynges household to ryde vpon, and the loaves and fygges for the yonge men to eat, and the wyne shalbe for them to drynke whan they are weery in the wyldernes. The kyng sayde: Where is thy lordes sonne? Siba sayde vnto the kyng: Beholde, he abyde that Jerusalem, for he sayde: To daye shal the house of Israel restore my fathers kyngdome vnto me. The kyng sayde vnto Siba: Beholde, all that Mephiboseth hath, shalbe thine. Siba sayde with reuerence, Let me fynde grace in thy syghte my lord the kyng.

But whan kyng Dauid came to Bahurim, beholde, there wente out a man of the kynred of the house of Saul, whose name was Semei the sonne of Gera, which wente forth and cursed, and cast stones at Dauid, and at all kyng Dauids seruantes, and all the people and all the mighty men

men were at his righte hande and at his left. Thus sayde Semei whan he cursed: Get the fourth, get the fourth thou bloody hounde, thou man of Belial. The LORDE hath rewarded the for all the bloude of the house of Saul, & thou becamest kyng in his steade. Now hath the LORDE geuen the kyngdome into y^e hande of Absalom thy sonne, and beholde, now stickest thou in thine owne myf thefe, for thou art a bloody hounde.

But Abisai the sonne of Neru Ja sayde vnto the kyng: Shall this deed dogg curse my lord the kyng? I wyl go and take the heade awaye from him. The kyng saide: He childien of Neru Ja, what haue I to do wth you? Let him curse on, for the LORDE hath commaunded him: Curse David. Who can saye now: Why doest thou so?

C And David sayde vnto Abisai and to all his seruantes: Beholde, my sonne which came of my body, seeketh after my lyfe, how much more now the sonne of Iemini? Let him curse on, for the LORDE hath commaunded him: peradventure the LORDE shall confydre my aduersyte, and recompence me good for his cursynge this daye. So David wente on his waye with his men. But Semei wente on by the mount besyde him, and cursed, and cast stones at him, & threwe clottes of earth.

And the kyng came in and all the people that was with him, weery, and refreshed him selfe there. But Absalom and all the people of the men of Israel came to Jerusalem and Achitophel with him. Whan Chusai the Arachite Davids frende came in to Absalom, he sayde vnto Absalom: God saue the kyng. God saue the kyng.

D Absalom sayde vnto Chusai: Is this thy mercy vnto thy frende? Why art thou not gone with thy frende? Chusai sayde vnto Absalom: Not so, but loke whom the LORDE choseth, and this people, and all the men in Israel, his wyl I be, and byde with him. Secondly, whom shulde I serue? Shulde I not do seruyce before his sonne? Like as I haue serued in the presence of thy father, so wyl I do seruyce before the also.

And Absalom sayde vnto Achitophel: Geue vs youre counsell what we shal do. Achitophel sayde vnto Absalom: Go lye with thy fathers concubynes, whom he hath left to kepe the house, so shall all Israel heare that thou hast made thy father to stynte, and the hande of all them that are with y^e, shal be the bolder. Then made they a tente vnto Absalom vpon the house toppe. And

Absalom laye with his fathers concubynes in the sighte of all Israel.

At that tyme whan Achitophel gaue counsell, that was euen as yf a man gaue counsell at God: So were all the counsell of Achitophel both with David and Absalom.

The xvij. Chapter.

Achitophel sayde vnto Absalom: I wil chose out twelue thousand men and wyl get me vp, and persue David by nighte, and fall vpon him whan he is weery: When I vexe him the, so that the people which is by him, flieth, I wil ter the kyng onely, and brynge all the people vnto the agayne. So whan every man brought vnto the as thou desyrest, then shal all the people be in peace. Absalom thought that good, and so dyd all the Elders in Israel. But Absalom sayde: I praye you let Chusai the Arachite also, and let vs heare what he sayeth therto. And whā Chusai came in to Absalom, Absalom saide vnto him: Thus hath Achitophel spoken, Saye thou now, shal we do it or not?

Then sayde Chusai vnto Absalom: There is no good counsell y^e Achitophel hath geuen at this tyme. And Chusai sayde more: Thou knowest thy father well and his maner, that they are stronge and of a wrothfull spirit, euen as a Deer that is robbed of his yonge ones in the felde. Thy father also is a man of warre, and wyl not be negligēt with the people. Beholde, he hath now peradventure hyd hymselfe in some cave or in some place. If it came to passe then that it chanced euell at the first, & there shulde come a rumour and saye: There is a slaughter done in the people that folowed Absalom: the shulde euen man be discouraged, which els is valeant, & hath a hert like a lyō: for all Israel knoweth that thy father is stronge, and that all they which be with him, are mightie men.

But this is my counsell, that thou gather together all Israel from Dan vnto Bersabe in nombre as the sonde of the See, and get thou thine owne person amonge them, that wil we fall vpon him in what place we finde him, and wyl ouerwhelme him euen as the dew falleth vpon the earth, so that we shal not leaue one of him and of all his men. But yf he resorte in to a cite, then shal all Israel cast roapes aboute the same cite, and drawe it in to the river, so that there shal not one stone of it be founde.

Then sayde Absalom and every man in Israel: The counsell of Chusai the Arachite is

better then Achitophels counsell.

But the LORDE broughte it so to passe, that y^e good counsell of Achitophel was hyndred, that the LORDE mighte brynge euell vpon Absalom.

And Chusai sayde vnto Sadoc & Abiathar the prestes: Thus and thus hath Achitophel counceled Absalom and the Elders in Israel: but so and so haue I counceled. Sende now therfore in all the haist, and tell David, and saye: Abyde not all nighte in the playne felde of the wyldernes, but get the out, that the kyng be not swallowed vp, and all the people that is with him. As for Jonathas and Ahimaaz, they stode by the well of Rogel, and a damsell wente thither and tolde them. They wente on their waye, and tolde kyng David, for they durst not be seene to come in to the cite.

But a lad sawe them, and tolde Absalom. Nevertheless they wente on their waye, and came to a mans house at Bahurim, which had a well in his courte, and they wete downe in to it. And the woman toke and spred a couerynge ouer the welles mouth, & strowed fennel seede thereon, that it was not perceaued. Now whan Absaloms seruantes came to the woman in to the house, they sayde: where is Ahimaaz and Jonathas? The woman sayde vnto them: They are gone ouer the litle water.

And whā they soughte and founde them not, they wente agayne to Jerusalem. And whan they were gone, they clymmed vp out of the well, and wente their waye, and tolde David y^e kyng, and sayde vnto David: Get you vp, and go soone ouer y^e water, for thus and thus hath Achitophel geuen counsell agaynst you.

Then David gat him vp, and all the people that was with him, and passed ouer Jordan: yllie was cleare morninge. And there was not one, but he wente ouer Jordane.

Whan Achitophel sawe that his counsell wente not forth, he sadled his asse, gat him vp, and wete home in to his cite and put his house to poynte, and hanged him selfe, and dyed, and was buried in his fathers grave.

And David came to Mahanaim, and Absalom wente ouer Jordane, & all the men of Israel wth him. And Absalom had set Amasa ouer the hoost in Joabs steade. Amasa was the sonne of a man, whose name was Iethra a Iesraelite, which laye with Abigail the daughter of Nabal the sister of Zeru Ja Joabs mother. But Israel and Absalom pitched in Gilad.

Whan David was come to Mahanaim, Nabal of Rabbath of the childre of Ammon, and Machir the sonne of Ammiel of Lodebar, and Barfillai a Gileadite of Roglim broughte bedstufte, tapestrie worke, basons, earthen vessel, where, barley, meel, parched corne, beenes, oecemeell, rye, hony, butter, shepe and sit oren vnto David, and to y^e people that was with him, for to eate: for they thought, The people shal be hongrie, weerye and thirstye in the wyldernes.

The xviii. Chapter.

A David mustred the people y^e was with him, and set captaynes ouer the, ouer thousandes and ouer hundredes. And sent out of the people one thirde parte vnder Abisai the sonne of Neru Ja Joabs brother, and one thirde parte vnder Ithai the Gethite. And the kyng sayde vnto the people: I wyl go forth with you also. Nevertheless the people sayde: Thou shalt not go forth, for though we sle, or die halfe of vs they shal not regarde vs. For thou art as ten thousande of vs. Therfore is this better that thou mayest helpe vs out of the cite. The kyng sayde: Loke what ye are content withall, that wyl I do. And the kyng stode in the gate, and all the people wente forth by hundredes and by thousandes. And y^e kyng commaunded Joab and Abisai, and Ithai, and sayde: Intreate me the yonge man Absalom gently. And all the people herde it, whā the kyng commaunded all the captaynes concerninge Absalom. And whan the people were come forth in to the felde agaynst Israel, the battayll beganne in the wod of Ephraim. And the people of Israel were smitten there befoie Davids seruantes, so that there was a greates slaughter the same daye, of twentye thousande men. And the battayll was scatted abroad there in the londe. And the wod consumed much more people the same daye, then the swerde consumed.

And Absalom met Davids seruantes, and rode vpon a Mule. And whan the Mule came vnder a greates thicke Oke tre, his heade toke holde on the Oke, and so hanged he betwene heauen and earth, but the Mule ranne awaye from vnder him. Whan a certayne man sawe that, he tolde Joab, and saide: Beholde, I sawe Absalom hange vpon an Oke tre. And Joab saide vnto the mā y^e tolde it him: Beholde, sawest thou that, why smotest thou him not there to the ground? so wolde I haue geuen the of myne owne behalfe ten syluer kynges and a gyrdell.



C The man sayde vnto Joab: If thou haddest weyed me a thousande syluer kynges in my handes, yet wolde I not haue layed my handes on the kynges sonne. For the kyng commaunded the and Abisai and Jehai before oure eares, and sayde: Repe me the yonge man Absalom. Or yf I had dyssembled vpon the toperdy of myne owne soule (for so moch as nothynge shulde be hyd from y kyng) thou thy selfe shuldest haue stode against me. Joab sayde: Not so, I wil vpon him be fore thy face.

Then toke Joab thre speares in his hande, and thrust Absalom thorow y hert, while he was yet alyue vpon the Oke. And ten yonge men Joabs weapenbearers, came abente him, and smote him to death. Then blew Joab the trompe, and broughte the people agayne, that they shulde folowe nomore vpon Israel. For Joab wolde fauoure the people. And they toke Absalom, and cast him in the wod in to a greate pyrt, and layed a grea te heape of stones vpon him. And all Israel fled, enery one vnto his tente.

D Absalom had set him vp a piler whyle he was yet alyue, which stode in the kynges valley, for he sayde: I haue no sonne, therefore shall this be a remembraunce of my name: and he called the piler after his owne name. And vnto this daie it is yet called Absaloms place.

Abimaas the sonne of Sadoc sayde: Let me runne now, and brynge the kyng worde, that the LORDE hath gotten him righte fro the hande of his enemies. But Joab sayde: Thou shalt bringe no good tidynge to daie another daie shalt thou brynge him worde, and not to daie, for the kynges sonne is deed. But vnto Chusi sayde Joab: Go thou thy waye, and tell the kyng what thou hast seene. And Chusi did his obaysaunce vnto Joab, and ranne. Abimaas the sonne of Sadoc saide agayne vnto Joab: What and I ranne also? Joab sayde: What wilt thou runne my sonne? Come hither, thou shalt brynge no

good tydynge. (He answered:) What and I ranne yet. He saide vnto him: Come on y waye then. So Abimaas ranne the straigh waye, and came before Chusi.

As for Dauid, he sat betwenethe two pyrtes. And the watchman wente vp to y toppe of the porte vpon the wall, and lifte y his eyes, and sawe a man renninge alone, and cryed, and tolde the kyng. The kyng sayde: If he be alone, then is there good tydynge in his mouth. And as the same wente and came forth, the watchman sawe another man renninge, and cryed in the porte and sayde: Beholde, there renneth a man alone. The kyng sayde: The same is a good messaunger. So the watchman sayde: I se the rennyng of the first as it were the rennyng of Abimaas the sonne of Sadoc. And the kyng sayde: He is a good man, and brynge y good tidynge. Abimaas cryed, and sayde vnto y kyng: Peace, and worshipped before the kyng vpon his face to the grounde, and sayde: Praised be the LORDE thy God, which hath genen ouer y men that lifte vp their hande agaynst my LORDE the kyng.

The kyng sayde: Goeth it well with the yonge man Absalom? Abimaas sayde: I sawe a greate vproure, whan Joab the kynges seruaunt sent me thy seruaunt, and I wote not what it was. The kyng sayde: God bounte, and stonde here. And he wente abownd and stode there. Beholde, then came Chusi and sayde: I brynge good tydynge my lord the kyng: The LORDE hath executed righte for the this daie, from the hande of all them that rose vp agaynst the. But the kyng sayde vnto Chusi: Goeth it well with the yonge man Absalom? Chusi sayde: Even so goit y all the enemyes of my lord the kyng, and with all them that ryse vp agaynst the to do euell, as it goeth with the yonge man. Then was the kyng sorowfull, and wente vp in to the perler vpon the gate, and wepte, and as he wente, he sayde thus: O my sonne Absalom, my sonne, my sonne Absalom, wolde God y I shulde dye for the. O Absalom my sonne, my sonne.

The XIX. Chapter.

And it was tolde Joab: beholde, y kyng wepeth y mourneth for Absalom. And so out of y victory of y daye there came a mourninge amonge all the people. For the people had herde the same daie, y the kyng toke on heuely because of his sonne. And y people stalle awaye the same daye, so that they came not in to the cite: as a people that is put to shame, pyteth them selfe

awaye, whan they are fled in a battayll. As for the kyng, he had couered his face, and cryed loud, and sayde: Oh my sonne Absalom, Absalom my sonne, my sonne.

But Joab came to the kyng in to the house, and sayde: This daie hast thou shamed all thy seruantes (which haue deliuered thy soule this daie, and the soules of thy sonnes, of thy dongheers, of thy wyues, and of thy concubynes) in that thou louest them that hate the, and hatest those that loue y. For to daie thou shewest thy selfe, that thou carest not for the captaynes and seruantes: for I perceane this daie, that yf Absalom onely were alyue, and we all deed this daie, thou woldest thynke it were well.

But the vp now therfore, and go forth, and speake longyngly vnto thy seruantes. For I sweare vnto the by y LORDE, yf thou go not forth, there shall not be lefte the one man this nyght: this shalbe worse vnto y, than all the euell that happened the sence y youth vphiche to. The kyng gat him vp, and sat in the gate. And it was sayde vnto the people: beholde, the kyng syteth in the gate. Then came all the people before y kyng. But Israel was fled euery one vnto his tent.

And all the people stroue in all the trybes of Israel, and sayde: The kyng ryd vs from the hande of oure enemies, and deliuered vs from the hande of the Philistynes, and was sayne to fle out of the lode for Absalom. So Absalom whom we had anoynted ouer vs, is deed in the battayll. Why are ye so styll now, that ye fetch not the kyng agayne?

C The kyng sent vnto Sadoc y Abiathar the prestes, y caused to saye vnto the: Speake to the Elders of Juda, y saye: Why wyl ye be the last to fetch the kyng agayne vnto his house? (for y sayenge of all Israel was come before the kyng in to his house) ye are my brethren, my bone, and my flesh. Wherefore wyl ye then be the last to brynge the kyng agayne? And saye vnto Amasa: Art not thou my bone and my flesh? God do this y that vnto me, yf thou shalt not be the chiefe captayne before me in Joabs steade, as long as thou lyest.

And he bowed the hert of all the men of Juda as of one man. And they sent vnto y kyng: Come agayne, thou and all thy seruantes: So the kyng came agayne. And whan he came vnto Jordane, y men of Juda were come to Gilgal, for to go downe to mete the kyng, that they mighte brynge y kyng ouer Jordane. And Semei the sonne

of Gera the sonne of Jemini, which dwelt at Bahurim, made haist, and wente downe with y men of Juda to mete kyng Dauid, and there were with him a thousande me of Ben Jamin. Siba also the seruaunt of the house of Saul with his systene sonnes and twenty seruantes, y gat them thorow Jordane and passed ouer y fery, that they mighte brynge ouer the kynges housholde, and to do him pleasure.

But Semei the sonne of Gera fell downe before the kyng, whan he passed ouer Jordane, and sayde vnto the kyng: O my lord, laye not the trespasse vnto my charge, y thynke not vpon it that thy seruaunt vexed the, in the daie whan my lord the kyng wente out of Jerusalem: and let not y kyng take it to hert, for thy seruaunt knoweth that he hath synned. And beholde, this daie am I come the first amonge all the house of Joseph, for to go downe to mete my lord the kyng.

Nevertheless Abisai the sonne of Zeru Ja answered and sayde: And shulde not Semei dye therfore, kyng he hath cursed y anoynted of y LORDE? But Dauid sayde: What haue I to do with you ye children of Zeru Ja, that ye wyl become Sathan vnto me this daie? Shulde eny man dye this daie in Israel? Thynkest thou that I knowe not, y I am become kyng ouer Israel this daie? And y kyng sayde vnto Semei: Thou shalt not dye. And the kyng swore vnto him.

Mephiboseth the sonne of Saul came downe also to mete the kyng. And he had not made cleane his fete ner combed his beard, nether had he washed his clothes sence the daie that the kyng was gone awaye, vntill the daie that he came agayne in peace. Now whan he came to Jerusalem for to mete the kyng, the kyng sayde vnto him: Mephiboseth, wherfore wentest thou not with me? And he sayde: My lord the kyng, my seruaunt hath deale vnrighteously with me: for thy seruaunt thoughte: I wil saddell an asse and ryde thereon, and go vnto the kyng: for thy seruaunt is lame, and he hath accused thy seruaunt before my lord y kyng.

But my lord y kyng is an angell of God, and thou mayest do what pleaseth the. For all my fathers house was nothynge, but people of death before my lord y kyng. And yett hast thou set thy seruaunt amonge them that eate at y table. What other righteousnes haue I, that I shulde crye eny more vnto the kyng? The kyng sayde vnto him: What speakest thou yett more of thy mat-

2. Re. 16. f

2. Re. 16. f

2. Re. 16. b
Mar. 16. c

Gen. 33. b
2. Re. 14. b
Hest. 15. b

2. Re. 9. b

ter: I have sayde: Thou and Siba parte the lande betwene you. Mephibosech sayde vnto the kyng: Let him take it all, in as moch as my lord & kyng is come home in peace.

S And Barzillai the Gileadite came downe from Roglim, and broughte the kyng ouer Jordane, that he mighte conuey him in Jordane. And Barzillai was very olde, so good as foure score yere olde, & the same had prouyded & kyng of fode whyle he was at Mahanaim, for he was a very noble man. And the kyng sayde vnto Barzillai: Thou shalt go ouer with me, I wyll take care for the & myne awne selfe at Jerusalem. But Barzillai sayde vnto the kyng: What haue I yet to lyue, that I shulde go vp to Jerusalem to the kyng? This daye am I foure score yere olde. How shulde I knowe what is good or euell, or taist what I eat or drynke, or heare what the Musicians do synge? Why shulde chy seruante be chargeable first vnto my lord the kyng? chy seruante shall go a litle with the kyng ouer Jordane. Why wil the kyng recompence me after this maner? Let chy seruante turne backe agayne, that I maye dye in my cite besyde my father and my mothers grave. Beholde, there is chy seruante Chimeam, let him go ouer with my lord the kyng, and do vnto him what pleasech the.

G The kyng sayde: Chimeam shal go ouer with me, and I wyll do for him what liketh the: and what so ever thou desirest of me, that wyll I do for the also. And whan all the people was gone ouer Jordane and the kyng ge lykewyse, the kyng kyssed Barzillai and blessed him, and he turned vnto his place. And the kyng passed ouer vnto Gilgal, and Chimeam wente with him. And all the people of Juda broughte the kyng ouer, howbeit there was but halfe of the people of Israel there.

And beholde, the came all the men of Israel vnto the kyng, & sayde vnto him: Why haue oure brethren the men of Juda stollen the awaye, and haue conueyed the kyng and his housholde ouer Jordane, and all Dauides men with him? Then answered they of Juda vnto them of Israel: The kyng is of oure nye kyndred, why are ye angrie therfore? Thynke ye that we haue receaued eny fode or gistes of the kyng? Then answered they of Israel vnto them of Juda, & sayde: We haue ten tymes more with the kyng and with Dauid, the thou, why hast thou regarded me then so lightly, that oures were not the first to fetch oure kyng agayne? But

they of Juda spake harder then they of Israel.

The XX. Chapter.

There was a famous man of Belai there, whose name was Seba the sonne of Dichai, a man of Jamini, which blew the trompe, and sayde: We haue porcion in Dauid, ner inheritance in the sonne of Isai: let every get him to his tent, O Israel. Then fell every man in Israel from Dauid, and folowed Seba the sonne of Dichai. But the men of Juda cleued vnto the kyng from Jordane vnto Jerusalem. Whan Dauid came heme to Jerusalem, he rote the ten concubynes (whom he had leste to kepe the house) and put them in a holde to be kept, and made prouysion for them: but he laye not with them, and so were they shut up vnto their deatch, and layed wedowes.

And the kyng sayde vnto Amasa: Call all the men of Juda together agaynst the thirde daye, & be thou here present also. And Amasa wrote to call Juda together. And he was slacke to come at the tyme which he had appoynted him. And Dauid sayde vnto Ishai: Now shall Seba the sonne of Dichai do vs more harme then Absalom. Take thou thy lordes seruantes, and folowe vpon him, he synde not some ströge cities for him, and so escape out of oure sight. Then wente Joab with him, and the Cherethians and Plecthians, and all the mighty men: and they were out of Jerusalem to folowe vpon Seba the sonne of Dichai.

But whan they were by the great flou at Gibeon, Amasa came before them. As for Joab, he was gyded aboue his garment which he had on, and vpon it he had a sword gyded, which hanged by his thye in the sheeth, and wente easely out and in, and slew him. And Joab sayde vnto Amasa: Peace be with the my brother. And Joab with Amasa by the beerde with his right hand to kysse him. And Amasa toke no heed vnto the sword in Joabs hande, and he thrust him therewith in to the bely, & his bowels ran out vpon the earth, and he thrust at him more. And so he dyed.

Joab & his brother Abisai folowed vpon Seba the sonne of Dichai. And one of Joabs seruantes stode by him, and sayde: What is he this, that wolde be agaynst Joab to please Dauid, and to be with Dauid in Ierusalem? As for Amasa, he laye rolled in the bloude in the myddes of the strete. But whan one sawe that all the people stode about him, he remoued Amasa from the strete vnto

the felde, and cast a clothe vpon him, for so moch as he sawe, that who so ever came by him, stoode still. Now whan he was put out of the waye, every man wente after Joab, to folowe vpon Seba the sonne of Dichai.

And he wente thorow all the trybes of Israel vnto Abel Beth Maacha, and all the best chosen men gathered them selues together, & folowed after him, and came and beseged him at Abel Beth Maacha, and made a banke aboute to cite harde on the wall. And all the people that was with Joab, layed to their ordynance, and wolde haue cast downe the wall.

Then cried there a wyse woman out of the cite: heare, heare, saye vnto Joab that he come hither, I wyll speake with him. And whan he came to her, the woman sayde: Art thou Joab? he sayde: Yee. She sayde vnto him: heare the wordes of thy handmayden. he sayde: I heare. She sayde: The comon sayenge was somtyme: Who so wyll are, let him sit at Abel, and so came it to a good ende. This is the noble and faithfull cite in Israel, and wilt thou destroye the cite and the mother in Israel? Why wilt thou swallowe vpon the inheritance of the LORDE?

Joab answered and sayde: That be farre, that be farre frome, that I shulde swallowe vpon and destroye. The matter is not so, but a certayne man of mounte Ephraim named Seba the sonne of Dichai, hath lifte vpon him selfe agaynst kyng Dauid, & I wyll departe from the cite. The woman sayde vnto Joab: Beholde, his heade shal be cast vnto the ouer the wall. And the woman came in to all the people with hir wysdome. And they smote of the heade of Seba the sonne of Dichai, and cast it vnto Joab. Then blew he the trompe, and they departed from the cite, every one vnto his tent. But Joab came agayne to Jerusalem vnto the kyng.

Joab was capteyne ouer all the hoost of Israel: Benaia the sonne of Joiada was ouer the Cherethians and Plecthians: Adoniram was rent gatherer: Josaphat the sonne of Ahilud was Chaunceler: Seia was the scribe: Ira also the Jairite was Dauids priest.

The XXI. Chapter.

There was a death also in Dauids tyme the thre yeres together. And Dauid soughte the face of the LORDE. And the LORDE sayde: Because of Saul and because of that bloudy housholde, & he slewe the Gibeonites. Then the kyng caused for

to call the Gibeonites, and spake vnto them. (As for the Gibeonites, they were not of the children of Israel, but a remnant of the Amorites: howbeit the children of Israel had sworne vnto the, and Saul soughte for to synne them in his gelousy, for the childre of Israel and Juda.) Then sayde Dauid to the Gibeonites: What shal I do vnto you? And where withall shal I make the attonement, that ye maye blesse the inheritance of the LORDE? The Gibeonites sayde vnto him: It is not for golde and syluer that we haue to do with Saul and his house, nether haue we oughte to do for to slaye eny man in Israel.

he sayde: What saye ye then, that I shal do vnto you? They sayde vnto the kyng: The man that hath destroyed vs and broughte vs to naughte, shulde we destroye, that nothinge be leste him in all the coastes of Israel. Let there be geuen vs seven men of his sonnes, that we maye hange them vpon the LORDE at Gibeon of Saul the chesen of the LORDE. The kyng sayde: I wyll geue them. Howbeit the kyng spared Mephibosech the sonne of Jonathas the sonne of Saul, because of the oath of the LORDE that was betwene them: namely, betwene Dauid & Jonathas the sonne of Saul. But the two sonnes of Rispera the daughter of Aia, whom she had borne vnto Saul, Armoni & Mephibosech, and the fyue sonnes of Michol the daughter of Saul, whom she bare vnto Adriel the sonne of Barzillai the Mahalothite, dyd the kyng take, and gaue them in to the handes of the Gibeonites, which hanged the vpon vpon the mount before the LORDE.

So these seven fell at one tyme, and dyed in the tyme of the first harvest, whan barley harvest begynneth. Then toke Rispera the daughter of Aia a sack cloth, & spred it vpon the rock in the begynnyng of the harvest, tyll the water from the heauen dropped vpon them, and suffred not the soules of the heauen to rest on them on the daye tyme, nether the wyld beasts of the felde on the nyghte season. And it was tolde Dauid what Rispera the daughter of Aia Saulls concubine had done.

And Dauid wente and toke the bones of Saul and the bones of Jonathas his sonne from the cite of Jabes in Gilead (which they had stollen from the strete at Bethsan, where the Philistynes had hanged the, what tyme as the Philistynes had synnyn Saul vpon mount Gilboa) and broughte them vpon from thence, and gathered them together to the bones of them that were hanged. And

The ii. boke of the kyniges.

the bones of Saul and of his sonne Jonathan buried they in 3 londe of Ben Jamin, besyde 3 graue of his father Cis. So after this was God at one with the londe.

But there arose warre agayne of 3 philistynes agaynst Israel. And Dauid wente downe 2 his seruantes with him, 2 foughte agaynst the philistynes. And Dauid was weery, 2 Jeshi of Nob (which was one of the children of Rapha, and the weight of his speare was thre C. weight of bresse, and had a new harness vpon him) thoughte to smyte Dauid. Nevertheless Abisai the some of Jeru Ja helped him, 2 smote the philistyne to death. Then swaie Dauids men vnto him, 2 sayde: "Thou shalt nomore go forth with vs vnto the warre, that the lanterne in Israel be not put out."

Afterwarde there arose yet warre at Nob with the philistynes. Then Sibechai the Gushathite smote Saph, which also was one of the childre of Rapha.

And there arose yet warre at Gob with the philistynes. Then Elhanan the sonne of Jaere Origin a Bethleemite smote Goliath the Gethite, which had a speare, whose shaft was like a weavers lome.

And there arose yet warre at Gath, wherether was a cotencious man, which had fire fyngers on his handes, and fire toes on his fete, that is foure and ewery in the nombre, and he was borne also of Rapha. And whan he spake despitely vnto Israel, Jonathan 3 sonne of Simea Dauids brother smote him. These foure were borne vnto Rapha at Gath, and fell thorow the hande of Dauid and of his seruantes.

The XXII. Chapter.

Dauid spake the wordes of this songe before the LORDE, what tyme as the LORDE had deliuered him fro the hande of all his enemies, and from the hande of Saul, and he sayde.

The LORDE is my stony rock, 2 my castell, and my deliuerer.

God is my strength, in him wyl I put my trust: my shyld 2 the horne of my saluacion, my defence 2 my refuge, my Sauoure, thou shalt helpe me from violent wronge.

I wil call vpon the LORDE with prayse, so shal I be deliuered fro myne enemies.

For the sorowes of death compassed me, and the brokes of Belial made me a frayd.

The paynes of hell came aboute me, and the snares of death had overtaken me.

Whan I was in trouble, I called vpon the LORDE, yee even my God called I vpon, 2

The xxij. Chap.

so he herde my voyce fro his holy temple, 2 my cōplaynte came into his eares.

The earth trembled and quaked, the foundations of the heauen shoke and moved, because he was wroth.

Smoke wente vp from his nose, and consuminge fyre out of his mouth, coles were kyndled therof.

He bowed the heauens and came downe, and it was darke vnder his fete.

He sat vpon Cherub and dyd flye, and appeared vpon the fetchers of the wynde.

He made darknes his paulyon round aboute him, thicke water in the cloudes of 3 ayre.

At the brightnesse of him were the fyr coles kyndled.

The LORDE thondered from heauē, and the 3yest put forth his voyce.

He shot his arrowes, and scattered them he lightened, and discomfited them.

The pourynges out of the See were stilled, and the foundations of the earth were discovered at the chydyinge of the LORDE, 2 at the bierth of the spere of his wrath.

He sent downe from aboue, and reccaued me, and drue me out of many waters.

He deliuered me fro my stronge enemy, from them that hated me, for they were mighty for me.

They overtoke me in the tyme of my trouble, but the LORDE was my succoure.

He broughte me forth in to liberty: he deliuered me, because he had a fauoure vnto me.

The LORDE shal rewarde me after my righteousness, and accordinge to the clamours of my handes shal he recompence me.

For I haue kepte 3 waye of the LORDE, 2 haue not bene vngodly agaynst my God.

For I haue an eye vnto all his lawes, and haue not put his ordinaunces fro me.

Therefore wil I be perfecte vnto him, and wyl eschue myne awne wickednes.

So shal 3 LORDE rewarde me after my righteousness, accordinge to the clēnes of my handes in his eye sighte.

With the holy shalt thou be holy, and with the perfecte thou shalt be perfecte.

With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed people, and shalt set thine eyes agaynst the proude to bringe them downe.

For thou O LORDE art my lanterne. The LORDE shal lighte my darknesse.

For in 3 I shal discōfite an hoost of men, 2 in my God I shal leape ouer the wall.

The ii. boke of the kyniges.

The waye of God is perfecte: 3 wordes of the LORDE are tryed in the fyre: he is a shyld for all the that put their trust in him.

For where is there a God, excepte 3 LORDE? Or who hath any strength without our God?

God hath strenghted me with power, and made playne a perfecte waye for me.

He hath made my fete like hartes fete, 2 hath set me vp an hye.

He teacheth my handes to fighte, and benedict the stele bowe with myne armes.

And thou hast geuen me the shyld of 3 health, and with 3 louynge correccion shalt thou multiplie me.

Thou hast enlarged my goynge vnder me, and myne ankles haue not slyded.

I wyl solowe vpon myne enemies, and destroye the: and wyl not turne backe agayne, tyll I haue broughte them to naught.

I wil cōsume them and thrust them thorow, that they come not vp: they shal fall vnder my fete.

Thou hast girded me with strength to 3 battayll, and hast subdued them vnder me 3 rose vpon agaynst me.

Thou hast made myne enemies to turne their backs vpon me, that I might destroye them that hate me.

They shal crye, but there shalbe no Sauoure: yee even vnto the LORDE, but he answereth them not.

I wil beate them as small as the dust of the earth: even as 3 claye of the stretes wil I make them thynne, and spiede them out abroad.

But me shalt thou deliuer from the strynges of the people, and shalt kepe me to be 3 heade of the 3eythen: A people whom I haue not knowne shal serue me.

The straunge children haue denyed me: at the hearynge of the eare shal they herkē vnto me.

The straunge children are waken olde, 2 are shut vp in cheir prisons.

The LORDE lyueth, and blessed be my God, and magnified be the strength of my health.

God seyth that I be auenged, and subdueth the people vnto me.

He bringeth me out fro myne enemies: 2 from them 3 rise vpon agaynst me, shalt thou exalte me, and from 3 cruell man shalt thou deliuer me.

For this cause wyl I geue thankes vnto the amonge the 3eythen, and synge prayses vnto thy name.

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Which doth greate health for his kynge, 2 sheweth mercy vnto Dauid his anoynted, and to his seide for euermore.

The XXIII. Chapter.

These are the last wordes of Dauid: 2 Dauid the sonne of Iai sayde. The

man, that was set vp to be 3 anoynted of the God of Jacob, 2 a pleasaunt dyter of songes of Israel, sayde: The spere of the LORDE hath spoken by me, and the vterance therof is done thorow my tounge.

He sayde: The God of Israel hath spokē vnto me, the strength of Israel, the gouernoure amonge men, the righteous gouernoure in the feare of God. As the lighte is in 3 mornyng whan the Sonne aryseth, so that for the brightnesse therof no cloude remayneth: and as the grasse loketh vpon the earth thorow the rayne, euen so shal my house be with God.

For he hath made an euerlastynge cōuenant with me, well appoynted on euery syde and sure. For this is all my health 2 pleasure, that it shal growe. But the Belial shal be utterly 2 cleane roted out as the thornes, which men take not in their hādes. And they 3 touch them, shal destroye them w yrons 2 speares: 2 in the fyre shal they be brent, that they maye be broughte to naught.

These are the names of Dauids Worthies: 2 Iasabeam 3 sonne of Zachmoni, the cheffest amonge thre, which liue vpon his speare, 2 slewe eight hundred at one tyme.

After him was Eleasar the sonne of Dothi the sonne of Ahobi amonge the thre Worthies with Dauid, whan they spake despitely to the philistynes, and were gathered together to the battayll, and the men of Israel wente vp. Then stode he vp and smote the philistynes, tyll his hande was so weery that it cromptled with the swerde. And the LORDE gaue a greate victory at the same tyme, so that the people turned after him to spoyle. After him was Samma the sonne of Age 3 Hararite. Whan the philistynes had gathered themselves in a company, and in the same place there was a pece of lōde full of small come, and the people fled before the philistynes, the stode he in the myddes of 3 pece of londe, 2 deliuered it, 2 smote 3 philistynes. And God gaue a greate victory.

And these thre principall amonge thirtie, came downe in the harness vnto Dauid, in to the caue of Adullam, 2 the hoost of 3 philistynes laye in 3 valley of Rephaim. But Dauid was at the same tyme in the castell, and 3 philistynes people laye at Bethleem. And Dauid was despyous, and sayde: Wol-

The ii. boke of the kynges.

be God yf some man wolde fetch me a drynke of water out of the well at Berthelem vnder the gate. The brake the thre Worthies into the hoost of the philistynes, and drue of the water out of the well at Berthelem vnder y gate, & caried it & broughte it vnto Dauid: neuertheles he wolde not drynke it, but offered it vnto the LORDE, & sayde: The LORDE let this be farre from me, that I shulde do it. Is it not the bloude of the men that ioperded their lyues, and wente thither? And he wolde not drynke it. This dyd the thre Worthies.

D Abisai y brother of Joab the sonne of Zeru Ja was one also chese amoge the. He liste vp his speare & smote the hundreth, & was an auuncient man amoge the, & the noblest amonge the, & was their ruler. But he came not vnto the thre. And Benaia the sonne of Joiada, the sonne of Jshai (a man of greace actes of Cabzeil) smote two mighty gisantes of y Moabites, & wete downe, & slewe a Lyon at a well in the shewe tyme. He smote also a fayre goodly man of Egipte, which had a speare in his hande. But he wete downe to him with a staffe, and toke the speare out of the Egiptians hande by violence, and slewe him with his owne speare. This dyd Benaia the sonne of Joiada, and was a famous man amoge the Worthies, and more honorable then the thirtie, but he came not vnto the thre. And Dauid made him of his secreete counsell.

Asahel the brother of Joab is amonge y thirtie: Elham his vnckles sonne at Berthelem. Samma the Haradite, Elia the Haradite, Helez the Palcite, Ira the sonne of Tekoite, Abiser the Anchothite, Mebunai the Zushachite, Salmon the Abobite, Mahera the Necophatite, Jchai the sonne of Ribai of Gibeon of the childre of Ben Jamin, Benaia the Pirgathonite, Hidai of the broke of Gaas, Abialbon the Arbathite, Asmaueh the Bahumite, Eliaheba the Baalbomite. The children of Jafen and Jonathas: Samma the Haradite, Eliphelet the sonne of Ahassbai y sonne of Maechathi, Eliam the sonne of Achitophel y Gilonite, Hesrai of Carmel, Paerai the Arbite, Jegael the sonne of Nathan of Soba, Dani the Gadite, Zeleg the Ammonite, Naharai the Beerothite, the weapon bearer of Joab the sonne of Zeru Ja, Ira the Jechite, Gareb the Jechite, Uri the Jechite. These are alle together seven and thirtie.

The XXIII. Chapter.

The xxiii. Chap.

AND the LORDE was wrothfully displeased of y new agaynst Israel, and moved Dauid amonge them, because he saide: Go, nombre Israel and Juda. And the kyng sayde vnto Joab y chese capayne of his hoost: Go aboute in all the trybes of Israel, from Dan vnto Berseba, and nombre the people, that I maye knowe how many they be. Joab sayde vnto the kyng: The LORDE thy God adde vnto this people an hundreth tymes as moch as it is now, that my lord the kyng maye se his eyes lust thereon. But why hath my lord the kyng a desire to this thinge? Neuertheles the kynges worde preuailed agaynst Joab and the capaynes of the hoost.

So Joab and y capaynes of the hoost wente forth from the kyng, to nombre the people of Israel, and passed ouer Jordan, and pitched at Arcoer, at the righte hande of the cite which lyeth in y ryuer of Gad, and at Jaseer, & came to Gilcad, and in the lew countre of Hadsi, and came vnto Dan Jaan, and aboute Sidon, and came to the stronge cite of Tyrus, and all the cities of the heetes and Cananites, and came south to the south parte of Juda vnto Berseba, and wete rounde aboute that countre, and ascerteyne monethes and twenty daies they came to Jerusalem. And Joab deliuered vnto y kyng the summe of the people that was nombred. And in Israel there were eight hundred and thre stronge men, that drue out the swerde, and in Juda syue hundreth thousande men. And after that the people was nombred, Dauid here smote him selfe. And Dauid sayde vnto y LORDE: I haue synned sore, that I haue done this. And now LORDE take away the trespace of thy seruauit. For I haue done very vnwysely.

And whan Dauid rose vp in the morninge, the worde of the LORDE came vnto the prophet Gad, Dauids Seer, & sayde: Go & speake vnto Dauid. Thus sayeth the LORDE: I bringe the thre thinges, chose the one of them, that I maye do it vnto the. Gad came vnto Dauid, and tolde him, and sayde vnto him: Wilt thou that seven yere verth shall come in to thy londe? Or that thou be saynt to fyve yere before thine aduersaries thre monethes, and theye persecute the? Or that there be pestilence thre dayes in the londe? Take aduysment therfore and se, what answerest thou. Dauid sayde vnto him: I sende rather fall in to y handes of the LORDE.

The ii. boke

his mercy is greates) I wyll not fall in to the handes of men.

So the LORDE sent pestilence in to Israel from the morow vnto the tyme appoynted, so that there dyed of the people from Dan vnto Berseba, thre score and ten thousande men. And whan the angel stretched his hande ouer Jerusalem to destroye it, the LORDE repented ouer the euell, and sayde vnto the angel: It is ynough, holde now thy hande. The angel of the LORDE was besyde the barne of Arafna the Jebusite. But whan Dauid sawe the angel that smote the people, he sayde vnto the LORDE: beholde, It is I that haue synned, I haue done the trespace: As for these shepe, what haue they done? Oh let thy hande be agaynst me and agaynst my fathers house.

And Gad came to Dauid at the same tyme, and saide vnto him: Go vp, and set vp an altare vnto the LORDE in y barne of Arafna the Jebusite. So Dauid wete vp as Gad sayde, and as the LORDE had commanded. And whan Arafna looked aboute him, he sawe the kyng with his seruantes goinge vnto him, and he worshipped vpon his face to the grounde, and sayde: Wherfore cometh my lord y kyng vnto his seruauit? Dauid sayde: To bye the barne of the, and to buyde an altare vnto the LORDE, that the plage maye cease from the people.

But Arafna sayde vnto Dauid: Let my lord the kyng take it, and offre what pleasech him. Beholde, there is an oxe for a burne offeringe, and sleddes, and vessels of oxen to the wodd. All this gaue Arafna vnto the kyng. And Arafna sayde vnto y kyng: The LORDE thy God make the accepted vnto him. Neuertheles y kyng sayde vnto Arafna: Not so, but I wyll bye it of the for as moch as it is worth. For I wyll not offre burnt offeringes vnto y LORDE, of y which I haue for naughte. So Dauid boughte the barne and the oxe for fiftye Sicles of syluer, and buyded an altare there vnto the LORDE, and offered burnt offeringes & dede offeringes. And the LORDE was mercifull vnto y londe, and y plage ceased from the people of Israel.

The ende of the seconde boke of the kynges, otherwyse called the seconde boke of Samuel.

of the kynges. Fo. lii.

The thyrde boke of the kynges.

What this boke conceynerh.

- Chap. i. Adonias seeketh his fathers kyngdome, Salomon is ordeyned kyng.
- Chap. ii. Dauid before his death exhorteth Salomon to godlynes. Adonias, Joab and Semai are put to death. Abiathar is deposed from the presthode.
- Chap. iii. Salomon prayneth wysdome of God. The wise sentence of Salomon betwene the two women that stroue for the childe.
- Chap. iiii. The description of Salomons kyngdome, and of his wysdome.
- Chap. v. Hiram the kyng of Tyre sendeth Salomon connyngecraftesmen to buyde the Temple.
- Chap. vi. The description of the tyme whan Salomon beganne to buyde the Temple, and how it was buyded.
- Chap. vii. Salomon buydeth himselfe an house of the rymer of mount Libanus.
- Chap. viii. The wyse of the LORDE is brought in to Salomons temple. The thankes geuyng and prayer of Salomon.
- Chap. ix. The LORDE appeareth vnto Salomon, which geueth Hiram twenty cities &c.
- Chap. x. Quene Saba hearynge of Salomons wysdome, cometh to Jerusalem.
- Chap. xi. Salomon displeaseth God with the loue of Sythyenish women. God denyeth his kyngdome, he dyeth.
- Chap. xii. Roboam foloweth yonge counsell, and maketh the people to cleue to Jeroboam, which setteth vp Idolatry with the two golden calves.
- Chap. xiii. Jeroboam despiseth the prophet of the LORDE, is panyshed, & receaued to grace agayne. A Lyon slayeth the disobedient prophet.
- Chap. xiiii. Jeroboam dyeth, his sonne Nadab is kyng. Of Roboams dominion.
- Chap. xv. Abia reigneth in Juda, after hi reigne ysa, which hath warre with Baasa the kyng of Israel. After him reigneth Josaphath and Baasa dyeth.
- Chap. xvi. Elia reigneth in steade of his father Baasa. Simri slayeth him, and setteth the kyngdome. The people are deuised. Achab is kyng.
- Chap. xvii. A greete drought & derty in Eli as tyme. The LORDE sedeth him thow the Ravens, and by the wedowe at Sarepta.
- Chap. xviii. Elias cometh agayne vnto Achab. All Baals prestes are slayne.
- Chap. xix. Jesebel threateneth Elias, he flieth, and is fed and strengthened by the angel. The LORDE talketh with him vpon mount Horeb. Eliseus is called.
- Chap. xx. Benadab the kyng of Siria fighteth agaynst Samaria and Israel, is ouercomen and discomfited.
- Chap. xxi. Achab oppresseth Naboth for his vynyarde. Elias rebueth him.
- Chap. xxii. Josaphat and Achab helpe one another to fighte. The prophet Micaas warreth them.

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And whā Kinge David was olde & well strycke in age, he coulde not be warme, though he was covered with clothes. Then sayde his seruantes vnto him: Let vs seke a yonge

damsell a virgin for oure lorde the kyng, to stonde before the kyng, and to nourshe him, & to slepe in his armes, and to warme oure lorde the kyng. And they sought a fayre damsell in all the coastes of Israel, and founde Abisag of Sunem, and brought her vnto the kyng. And she was a very fayre damsell, and noursched the kyng, and serued him. Howbeit the kyng knewe her not.

Adonias the sonne of Hagith liue vpon him selfe, and sayde: I wyl be kyng. And he prepared him charrettes and horsmen, and systemen to be renners on fote before him. And his father reprimed him not therfore, so much as to saye: Wherefore doest thou so? And he was a man of a very fayre bewtye, and he had begotten him nexte after Absalon. And his matter stode by Joab the sonne of Zeruia and by Abiathar the prest, which helped Adonias. But Sadoc the prest, and Benaia the sonne of Joiada, and Nathan the prest and Semai and Rei, and Davids Worthies were not with Adonias.

And whā Adonias offred shepe and oxen, and fat catell besyde the stone of Sebelech, which lyeth by the well of Rogel, he called all his brether the kynges sonnes, and all the men of Juda the kynges seruantes. But the prophet Nathan and Benaia, and the Worthies, and his brother Salomon called he not. Then sayde Nathan vnto Bethseba Salomons mother: Hast thou not herde the Adonias is kyng, and oure lorde David knoweth not therof? Come now therfore, I wyl geue the counsell, that thou mayest deliuer thy soule and the soule of thy sonne Salomon. Come now and go in to kinge David and saye vnto him: Hast not thou my lorde the kynges sworne and sayde vnto thy handmayden: Salomon thy sonne shall be kyng after me, and he shall sitt vpon my seate? Why is then Adonias made kyng? Beholde, while thou art yet there, and talkest with the kyng, I wyl come in after the, and tell forth thy tale. And Bethseba wente in to the kyng to the chamber. And the kyng was very olde. And Abisag of Sunem serued

the kyng. And Bethseba bowed hirselfe, and worshipped the kyng.

The kyng sayde: What wilt thou? She sayde vnto him: My lorde, Thou hast sworne vnto thy handmayde by the LORDE thy God: Thy sonne Salomon shall be kyng after me and sitt vpon my seate. But now, Adonias is kyng, and my lorde the kyng knoweth it not. He hath offred oxen and fat catell, and many shepe, and hath called all the kynges sonnes, and Abiathar the prest, and Joab the chefe capayne. But thy seruant Salomon hath he not bydden. Nevertheless thou my lorde art kyng, the eyes of all Israel loke vnto the, that thou shouldest shewe them who shall sitt vpon the seate of my lorde the kyng after the. And whā my lorde the kyng slepeth with his sacher then shal I and my sonne Salomon be sayne to be synners.

But while she yet spake to the kyng, the prophet Nathan came, and she tolde the kyng: beholde, there is the prophet Nathan. And whā he came in before the kyng, he worshipped the kyng vpon his face to the grounde, and sayde: My lorde the kyng, hast thou sayde: Adonias shal be kyng after me, & sitt vpon my seate? For he is gone downe this daye, and hath offred oxen, and fat catell, & hath called all the kynges sonnes, and the capaynes, and the prest Abiathar. And behold, they eate and drynke before him, and saye: God saue the kyng Adonias. But me thy seruant, and Sadoc the prest, and Benaia the sonne of Joiada, and thy seruant Salomon hath he not called. Hath my lorde the kyng commaunded this, and not certified his seruantes who shall sitt vpon the seate of my lorde the kyng after him?

The kyng answered and saide: Call Bethseba vnto me. And she came in before the kyng. And whā she stode before the kyng, the kyng swore and sayde: As truly as the LORDE lyueth (which hath deliuered my soule out of trouble,) I wyl do vnto the this daye, even as I swore vnto the by the LORDE the God of Israel, so that Salomon thy sonne shal be kyng after me, and he shal sitt vpon my seate in my steade.

Then Bethseba bowed hirselfe with her face to the grounde, and thanked the kyng and sayde: God saue my lorde kyng David for evermore. And the kyng sayde: Call me the prest Sadoc & the prophet Nathan, and Benaia the sonne of Joiada.

And whā they came in before the kyng,

the kyng sayde vnto them: Take youre lodes seruantes with you, and set my sonne Salomon vpon my Mule, and cary him downe to Gibon: and let Sadoc the prest and the prophet Nathan, and anynt him there to be kyng ouer Israel, and blowe the trompe, and saye: God saue kyng Salomon, and go ye vp after him: and whā he cometh, he shal sitt vpon my seate, and be kyng in my steade: for I haue ordeyned him to be pryncce ouer Israel and Juda. Then answered Benaia the sonne of Joiada vnto the kyng, & sayde: Amen. The LORDE God of my lorde the kyng saye thus also. As the LORDE hath bene with my lorde the kyng, so be he with Salomon also, that his seate maye be greater then the seate of my lorde kyng David.

Then wente they downe, the prest Sadoc and the prophet Nathan, and Benaia the sonne of Joiada, and the Chierchians, & plethians, & set Salomon vpon kyng Davids Mule, & broughte him to Gibon. And Sadoc the prest toke the oyle home out of the Tabernacle, and anynted Salomon. And they blew the trompe: And all the people sayde: God saue kyng Salomon.

And all the people wente vp after him, and the people pyped with pypes, and was very ioyfull, so that the earch range at the noyse of them. And Adonias herde it, and all they whom he had called, which were with him, and they had newe eaten. And whā Joab herde the noyse of the trompe, he sayde: What meaneth this noyse of the cite and this busynes? But while he yet spake, behold, Jonathas the sonne of Abiathar the prest came.

And Adonias sayde: Come in, for thou art a valeant man, and brynge good eydinges. Jonathas answered and sayde vnto Adonias: Alas, the lorde kyng David hath made Salomon kyng, and hath sent with him Sadoc the prest, and the prophet Nathan, and Benaia the sonne of Joiada, and the Chierchians and Plethians, and they haue set him vpon the kynges Mule: and Sadoc the prest with the prophet Nathan hath anynted him kyng at Gibon, and from thence are they gone vp with ioye, that the cite range with all: that is the noyse that ye haue herde.

Salomon also sitteth vpon the kynges seate, and the kynges seruantes are gone in to wish good lucke vnto oure lorde kyng David, and haue sayde: Thy God make Salomon a better name then thy name is, and make his seate greater then thy seate. And they haue wysshed the kyng good lucke vpon the bed. Moreover the kyng hath sayde thus: Praise be to the LORDE God of Israel, which this daye hath made one to sitt vpon my seate, that myne eyes haue seene it.

mon a better name then thy name is, and make his seate greater then thy seate. And they haue wysshed the kyng good lucke vpon the bed. Moreover the kyng hath sayde thus: Praise be to the LORDE God of Israel, which this daye hath made one to sitt vpon my seate, that myne eyes haue seene it.

Then were they afrayed, and gatt them vp all that were called by Adonias, and so they departed every man his waye. But Adonias was afrayed of Salomon, and gat him vp, and wrote his waye, & toke holde of the houses of the altare. And it was tolde Salomon: beholde, Adonias feareth kyng Salomon, & beholde, he taketh holde of the hornes of the altare, & sayeth: Let tige Salomon sweare vnto me this daye, that he shall not slaye his seruant with the swerde. Salomon sayde: If he wil be an honest man, there shall not one heer fall from him vpon the earth: but yf there be euell founde in him, he shall dye. And kyng Salomon sent, and caused him to be fetched from the altare. And whā he came, he fell downe before kyng Salomon. But Salomon sayde vnto him: Go thy waye in to thy house.

And whā the tyme came that David shoulde dye, he commaunded Salomon his sonne, and sayde: I go the waye of all the worlde, be thou stronge therfore, and shewe thyselfe a man, and kepe the warch of the LORDE thy God, that thou walke in his wayes, and holde his ordinances, his commaundementes, his lawes, and his testimonies, as it is writen in the lawe of Moses, that thou mayest be wyse in all that thou doest, and whiche so euer thou turnest theither that the LORDE maye raise vp his worde, which he hath spokē ouer me, and saide: If thy children kepe their waye and walke before me faithfully and truly and with all their hert and with all their soule, they shal there neuer fayle the a man vpon the seate of Israel.

Thou knowest well also what Joab the sonne of Zeruia hath done vnto me, what he dyd vnto the two chefe capaynes of Israel, Abner the sonne of Ner, and Amasa the sonne of Jether, whom he slewe and shed the bloude of warre whā it was peace, & put the bloude of warre vpon his girdel, & was aboute his loynes, and in his shues that were vpon his fete: Do thou acorpyng to thy wysdome, that thou brynge not his graye heer downe to the grave in peace.

The iij. boke of the kynge.

And to the children of Barsillai the Gileadite, thou shalt shewe mercy, that they maye eat at thy table. For so iointed they the selues vnto me, when I fled before thy brother Absalom. And beholde, thou hast with thee Semei the sonne of Gera the sonne of Jemini of Bahurim, which cursed me with very bytter and shamefull cursynges, what tyme as I wente to Mahanaim. Yet came he downe to meete me at Jordan, where I swore vnto him by the LORDE, and sayde: I wyll not slaye the with the swerde. But suffer not thou him to be vngiltye, for thou art a wyse man, and shalt wel knowe what thou oughtest to do vnto him, that thou mayest brynge his graye heer downe to the graue with bloude.

So David slepte with his fathers, and was buried in the cite of David. The tyme that David was kynge ouer Israel, is fortie years. Seven years was he kynge at Hebrō and thirtie years at Jerusalem. And Salomon sat vpon the seate of David his father, and his kyngdome was made very sure.

But Adonias the sonne of Hagith came into Bethseba Salomons mocher. And she sayde: Is thy cummyng peaceable? He spake: Yee, and sayde: I haue somewhat to laye to the. She sayde: Saye on. He sayde: Thou knowest that the kyngdome was myne, and that all Israel had sett them selues vpon me, that I shulde be kynge, but now is the kyngdome turned, and become my brothers: for he hath it of the LORDE.

Now desyre I one peticion of the, Make not my face ashamed. She sayde vnto him: Saye on. He sayde: Speake vnto kynge Salomon (for he shall not shame thy face) that he maye geue me Abisag to wyfe. Bethseba sayde: Wel, I wil speake to the kynge for the.

And Bethseba came in to kynge Salomon to speake with him. And the kynge stode vp, and wente to meete her, and worshipped her, and sat him downe vpon his seate. And there was a chayre set for the kynges mocher, so that she sat at his righte hande. And she sayde: One peticion desyre I of the make not my face ashamed. The kynge sayde: Aye O my mother, I wyll not shame thy face. She saide: Let Abisag of Sunem be geuen thy brother Adonias to wyfe.

Then answered kynge Salomon, and saide vnto his mocher: Why desyrest thou Abisag of Sunem for Adonias? Aye the kynge-

The ij. Chap.

dome or him also, for he is my greater brother, and hath Abiathar the prest, and Joab the sonne of JeruJa. And the kynge swore by the LORDE, and sayde: God is this and that vnto me, Adonias shall haue spoken this agaynst his lyfe. And now as truly as the LORDE lyueth which hath adenyed me, and made me to sit vpon the seate of my father David, and hath made me a house (acordynge as he sayde) this day shal Adonias dye.

And kynge Salomon sent thither by Benaia the sonne of Joiada, which smote him that he dyed. And to the prest Abiathar sayde the kynge: So thy waye vnto Anatha to thy londe, for thou art a man of death. Neuerthelesse I wyll not slaye the this day for thou hast borne the Arke of the LORDE God before my father David, and hast suffered also where my father suffered.

Thus Salomon put forth Abiathar, that he must nomore be the prest of the LORDE, that the worde of the LORDE might be fulfilled, which he spake ouer the house of Eli at Silo.

And this rumoure came before Joab: for Joab cleued vnto Adonias, and not vnto Salomon. Then fled Joab into the Tabernacle of the LORDE, and toke holde of the hornes of the altare. And it was tolde kynge Salomon, that Joab was fled into the Tabernacle of the LORDE, and beholde, he stondech at the altare.

Then sent Salomon Benaia the sonne of Joiada, and sayde: Go slaye him. And when Benaia came to the Tabernacle of the LORDE, he sayde vnto him: Thus sayeth the kynge: Come forth. He sayde: No, I wyll dye here. And Benaia tolde this vnto the kynge agayne, and sayde: Thus hath Joab spoken, and thus hath he answered me.

The kynge saide vnto him: Do as he hath spoken, and slaye him, and bury him, that thou mayest put fro me and my fathers house the bloude which Joab hath shed without a cause, and that the LORDE may recompence him his bloude vpon his heade, because he smote two men, which were more righteous and better then he, and slew them with y swerde that my father David knewe not of: namely, Abner y sonne of Neri the chiefe captaine ouer Israel, and Amasa the sonne of Jether y chiefe captaine ouer Judah y their bloude maye be recompensed vpon y heade of Joab and of his seide for ever: but David and his seide, his house and his seide

The iij. boke of the kynge.

have peace for evermore of the LORDE.

And Benaia the sonne of Joiada wente vp, and smote him, and slewe him: and he was buried in his house in the wyldernes. And y kynge set Benaia y sonne of Joiada in his steade ouer the hoost. And Sadoc y prest y the kynge set in the steade of Abiathar.

And the kynge sent, and caused for to call Semei, and sayde vnto him: Buylde the an house at Jerusalem, and dwell there, and departe not from thence, nether hit her nor thither. In what daye so ever thou departest forth, and goest ouer y broke Cedron, be thou sure, that thou shalt dye the death: thy bloude be vpon thy heade. Semei sayde vnto the kynge: This is a good meanynge, as my lord the kynge hath sayde, so shal thy seruante do. So Semei dwelt at Jerusalem a longe season. But after thre years it fortuneth that two seruantes ranne awaye from Semei vnto Achis the sonne of Maacha kynge of Gath.

And it was tolde Semei: beholde, thy seruantes are at Gath. Then Semei gat him vp, and saddled his asse, and wrote vnto Gath to Achis, for to seke his seruantes. And when he came thither, he broughte his seruantes from Gath.

And it was tolde Salomon, that Semei wente from Jerusalem vnto Gath, and was come agayne. Then sent the kynge, and caused for to call Semei, and sayde vnto him: Sware not I to the by the LORDE, and assured the, and sayde: Loke what daye so ever thou departest out and goest hither or thither, be sure that thou shalt dye the death? And thou saydest vnto me: I haue herde a good meanynge. Why hast thou not kepte the then acordynge to the ooth of the LORDE, and commandement that I commaunded the?

And the kynge sayde vnto Semei: Thou rememberest all y wickednes, which thy hert knoweth, that thou dydest vnto my father David. The LORDE hath recompenced y thy wickednes vpon thy heade. And kynge Salomon is blessed, and the seate of David shalbe stablished before y LORDE for ever. And the kynge commaunded Benaia y sonne of Joiada, which wente forth, and smote him that he dyed. And the kyngdome was stablished by Salomons hande.

The iij. Chapter.

And Salomon made mariage with Pharaoh the kynge of Egypte, and toke Pharaohs daughter, and broughte her in to the cite of David, tyll he had buylded his

The iij. Chap. Fo. liij.

house, and the LORDES house, and the walles rounde aboute Jerusalem. But the people offered yet vpon the hye places: for as yet there was no house buylded vnto the name of the LORDE vnto that tyme. But Salomon loued the LORDE, and walked after the ordinaunces of David his father: excepte onely that he offered and brent incense vpon the hye places.

And the kynge wente vnto Gibeon, to do sacrifice there: for that was a goodly hye place. And Salomon offered a thousande burnt offerynges vpon the same altare. And the LORDE appeared vnto Salomon at Gibeon in a dreame of the nighte, and God sayde: Aye what I shal geue y. Salomon salde: Thou hast done greace mercy vnto my father David thy seruante. Like as he walked before the in faithfulness and righteounes, and in a true hert with the, and this greace mercy hast thou layed vp for him, and geuen him a sonne to sit vpon his seate, as it is now come to passe.

Now LORDE my God, thou hast made thy seruante kynge in my father Davids steade: As for me, I am but a small yonge man, knowynge nether my outgoynge ner ingoynge. And thy seruante is amonge the people whom thou hast chosen: which is so greace, that no man can nombrer them ner descrybe them for multitude. Gene thy seruante therfore an obedient hert, that he maye iudge thy people, and vnderstonde what is good and bad: for who is able to iudge this thy mightie people?

This pleased the LORDE well, that Salomon asked soch a peticion. And God sayde vnto him: For so much as thou art this, and desyrest not longe lyfe, nether riches, nether y soules of thine enemies, but vnderstondinge to heare iudgment, beholde, therfore haue I done acordynge to thy wordes. Beholde, I haue geuen the an hert of wysdomme and vnderstondynge, so that soch one as thou hast not bene before the, nether shall ryse vp after the.

Yee and that thou hast not prayed for, haue I geuen the also, namely, ryches, and honoure, so that amonge the kynges in y tyme there is not soch one as thou. And yf thou wilt walke in my wayes, so that thou kepe myne ordinaunces and lawes, as David thy father hath walked, then wyll I geue the a longe lyfe.

And when Salomon awaked, beholde, it was a dreame, and he came to Jerusalem, and stode before the Arke of the LORDES co-

The iij. boke of the kynges.

menant, and offred burntoffer kynges, and healtbofferinges, and made a greute feast vnto his seruantes.

At the same tyme came there two harlots vnto y kyng, and stode before him. And the one woman sayde: Oh my lord, I and this woman dwelt in one house, and I was delyuered of a childe in the house with her: on the thirde daye after that I was delyuered, she was delyuered of a childe also. And we were together, so y there was no stranger in y house, but we two: y this woman's sonne died in the nighte (for she smooed him in the slepe) and she rose vp in the nighte, and toke my sonne fro my syde (where thy handmayde slepte,) and layed it in hir arme, and hir deed sonne layed she in myne arme. And whan I rose vp in the mornynge to geue my sonne sucke, beholde, he was deed. But in the mornynge I loked well, and beholde, it was not my sonne, whom I had borne.

D The other woman sayde: Not so, my sonne lyueth, and thy sonne is deed. But she sayde: Not so, thy sonne is deed, and my sonne liueth. And thus spake they before the kyng. And the kyng sayde: This womā saith: my sonne lyueth and thy sonne is ded: Yonder woman sayeth: Not so, thy sonne is deed, y my sonne lyueth. And the kyng saide: Fetch me a swerde. And whan the swerde was brought before the kyng, the kyng sayde: Parte the lyuynge childe in two partes, and geue this woman the one halfe, and yonder woman the other halfe.

Then sayde the woman whose sonne lyued, vnto y kyng: (for hir motherly hart was kyndled with pite ouer hir sonne) Oh my lord, geue hir the childe alyue, and kyll it not. But the other sayde: Let it nether be myne ner thine, but let it be parted. Then answered the kyng, and sayde: Geue this woman the lyuynge childe, and slaye it not, for she is his mother. And all Israel herde of this iudgment that the kyng had geuen: and they feared the kyng, for they sawe that y wysdome of God was in him to kepe iudgment.

The iiii. Chapter.

A Thus was Salomon kyng ouer all Israel. And these were his prynces: Asaria the sonne of Sadoc the prest: Elihozeoph, and Abi Ja the sonnes of Sisa, were prestes: Josaphat the sonne of Abihud was chanceler: Benaiā y sonne of Joiada was the chiefe caprayne: Sadoc and Abiathan were prestes: Asaria the sonne of Nathan was ouer the officers: Sabud the sonne of Nathan the prest was the kynges

The iij. Chap.

frende: Abisar was stewarde: Adoniram the sonne of Abda was rent gatherer.

And Salomon had twelue offycers ouer all Israel, which made prouysion of fode for the kyng and his house: One had a month longe in y yeare to make prouysion: The sonne of Hur vpon mount Ephraim. The sonne of Deber at Macaz, and at Saalbaim, at Bethsames, and at Elon, and Bethhan. The sonne of Gased at Aruboth, and he had thereto Socho and all the londe of Iypha. The sonne of Abinadab all y lordshipp of Dor: y had Taphat Salomons daughter to wife. Baena y sonne of Abihud at Thernach y at Magiddo, y ouer all BethSean, which lyeth beyde Zarthana vnder Iud from BethSean vnto the playne of Iyphelo, yll the other syde of Jatmeam. The sonne of Geber at Ramoth in Gilead: he had the townes of Jair the sonne of Manasse in Gilead, and had y coastes of Argob which lyeth in Basan, euenthyre score greute walled cities, and with brasen barres. Abinadab y sonne of Jodo at Mahanaim. Abinadab in Tephthali: and he also toke Basmath Salomons daughter to wife. Baena the sonne of Husai in Asser and at Aloth. Josaphat the sonne of Paruha in Isachar. Semei the sonne of Ela in Ben Jamin. Geber the sonne of Du in the londe of Gilead, in the londe of Shon kyng of the Amoures, and of Og the kyng in Basan. One officer was in the same londe. As for Juda and Israel, they were in nombre as the sonde of the see, and at arib dionke, and were mery. Thus was Salomon lord ouer all the kyngdomes (from the water of the londe of the Philistynes, vnto the border of Egipte) which brought him gyes, and serued him as longe as he lyued.

And Salomon had daylie to his vytayles thirtye quarters of fyne meel, thre score quarters of other meel, ten fat oxen, and twety small catell, and an hundred shepe, beside hartes and Koes, and wilde goates, and sacapons, and foules. For he had the lordshipp of all the londe on this syde the water, fro Tiphsa vnto Gasa, and ouer all y kynges on this syde y water: y had peace of all his subiectes rounde aboute, so that Juda and Israel dwelt safe, every one vnder his vne, and vnder his figge tre, from Dan vnto Berscha, as longe as Salomon lyued.

And Salomon had fortye thousande carboyses, and twelue thousande horsmen. And the officers prouyded the kyng Salomon with vytayles: and what soeuer belonged to the kynges table, that brought every man

The iij. boke of the kynges.

his moneth, and myssed not: Barlye also y strawe for the horses and coursers, y brought them vnto the place where y kyng was, every one a fter his charge.

And God gaue Salomon marnelous greute wysdome and vnderstondinge, and a large hart, as the sonde that lyeth vpon y See shore: so that the wysdome of Salomon was greater then the wysdome of all the children towarde the south and of all y Egiptians. And he was wyser then all men, yee wyser then Ethan the Etahite, Heman, Chalcal, and Darda, the sonnes of Maholi: and had a greute name amonge all the theyt on eny syde. And he spake thre thousande proverbes, y his songes were a thousand y. And he spake of trees, from y Cedar of Libanus vnto the Ilope y groweth out of y wall: he talked also of catell, of foules, of wormes, of ffishes. And there came of all nacions to heare y wysdome of Salomon, and there came of all the kynges of y earth, which had herde of his wysdome.

The v. Chapter.

Ald Hiram y kyng of Tyre sent his seruantes vnto Salomon, for he had herde, y they had anoynted him kyng in his fathers steade: For Hiram loned David as lōge as he lyued. And Salomon sent vnto Hiram, sayenge: Thou knowest that my father might not buylde an house vnto the name of the LORDE his God, because of the warre that was aboute him, vntill the LORDE delyuered them vnder the soles of his fete: But now hath the LORDE my God geuen me rest on every syde, so that there is no aduersary ner euell hynderaunce: Beholde, I am therfore aduysed to buylde an house vnto the name of the LORDE my God, acordinge as the LORDE spake vnto David my father, and sayde: Thy sonne, whom I shal set vpon thy seate in thy steade, shal buylde an house vnto my name. Commaunde therfore that they hewe me downe Ceders out of Libanus, and that thy seruantes be with my seruantes, y the rewarde of thy seruantes wyll I geue the, what soeuer thou shalt aske: for thou knowest, y with vs there is no mā which can hewe tymber as the Sidonians.

D Whan Hiram herde the wordes of Salomon, he was very glad, and sayde: Praise be the LORDE this daye, which hath geuen David a wyse sonne ouer this greute people. And Hiram sent vnto Salomon, sayenge: I haue herde what thou hast sent vnto me: I wyll do acordinge vnto all thy desyre with

The vi. Chap. Fo. lv.

Ceders and pyne trees. My seruantes shall brynge them downe from Libanus vnto y See, and I wyll make them to flore vps the See, vnto the place which thou shalt shewe me, and there wyll I cause them to aryue, y thou shalt make the to be fetchyd. But thou shalt fulfyll my desyre also, and geue fode vnto my houshelde folkes. So Hiram gaue Salomon Ceders and Pyne trees acordinge to all his desyre. But Salomon gaue Hiram twentye thousande quarters of wheate to eate for his houshelde, and twety quarters of beaten oyle. This gaue Salomon yearly vnto Hiram.

And the LORDE gaue Salomon wysdome, acordynge as he had sayde vnto him, y there was peace betwene Hiram and Salomon, and they made a conenant both together. And Salomon made an outchosinge (of workmen) thorow out all Israel. And y outchosinge was thirtie thousande mē, and he sent the to mount Libanus every two monethes ten thousande, so that they were one moneth vpon Libanus, and two monethes at home. And Adoniram was ouer the outchosinge.

And Salomon had thre score thousande y ten that bare burthens, y foure score thousande that he wed tymber vpon the mount, beyde Salomons chiefe officers, which were ordeyned ouer the worke: namely thre thousande and thre hundred, which ruled y people that laboured there in the worke. And y kyng commaunded, that they shulde breake out greute and costly stones, namely fre stone, for the foundacion of the house. And Salomons masons, and Hirams, and they that were in those coastes, hewed out y prepared tymber and stones to the buyldinge of the house.

The vi. Chapter.

In the foure hundred and foure score yeare after the departinge of the children of Israel out of the londe of Egipte, in the fourth yeare of the raigne of Salomon ouer Israel, in the moneth Sif (y is the seconde moneth) was the house buylde vnto the LORDE. This house that kyng Salomon buylde vnto y LORDE, was thre score cubytes lōge, twenty cubytes brode, y thirtie cubytes hye. And he buylde a porche before the temple of twenty cubytes longe after the bredth of the house, y ten cubytes brode before the house. And in y house he made wyndowes, which might be opened and shut with lyddes.

And rounde aboute by the wall of y house

Re. 4. a
and 12. c

1. Par. 5. a
Act. 7. f

Ioh. 10. c
Act. 2. b
and 5. b

The iij. boke of the kynges.

se he buylded a compase, so þat it wente both aboute the temple and the quere, and made his outwarde wall rounde aboute. The nether most stacion was fyue cubytes wyde, and þat myddest fyue cubytes wyde, and the thirde sen cubytes wyde. For he layed balkes rounde aboute the house, that they touched not þat wall of the house.

B And whan þat house was buylded, it was buylded of whole and outbroken stones, so þat there was herde nether hammer ner axe, ner eny other instrument of yron, whan the house was a buyldinge.

But on the righte syde of the myddes of the house there was a dore, so þat they might go vp to the myddest stacion by a curue grese, and from the myddest stacion vnto þat thirde. Thus buylded he the house, and fynished it, and syled þat house both aboue and by the walles with Cedar wodd. He buylded a galery also aboue vpon the whole house fyue cubytes hye, and couered the house with Cedar tymber.

And the worde of the LORDE came vnto Salomon, and sayde: Let this be the house þat thou buyldest. If thou shalt walke in myne ordinaunces, and do acordinge to my lawes, and kepe all my comaundementes, to walke therein, then wyl I stablysshe my worde with þe. (as I sayde vnto Dauid thy father) and wyl dwell amonge the childre of Israel, and wil not forsake my people of Israel.

Re. 7. b

C Thus Salomon buylded the house, and fynished it, and buylded the walles on the insyde with Cedar tymber, from the grounde of þat house vnto the rose, and syled it with tymber on the insyde, and overlaid the floore of þat house with bordes of Pyne tre.

And behynde in the house he buylded a wall of Cedar tymber twentye cubytes longe, from the floore vnto the rose. And there on the insyde buylded he the quere for the most holy. But the house of the temple before the quere was fortye cubytes longe: on the insyde was the whole house of Cedar with throwne knoppes and floures, so that there was no stone sene. As for the quere, he prepared it on the insyde of the house, that the Ark of the couenant of the LORDE might be set therein. And before the quere (which was twentye cubytes longe, twentye cubytes brode, and twentye cubytes hye, and overlaid with pure golde) he syled the altare with Cedar.

D And Salomon overlaid the house on þat insyde with pure golde, and shot barres of golde before the quere, which he had overlaid with golde, so that þat whole house was layed ouer

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with golde. And all the altare also before þat quere overlaid he with golde.

He made also in the quere two Cherubins ten cubytes hye of Olyue tre. One wyng of ether of the Cherubs had fyue cubytes, so that from the edge of his one wyng to the edge of his other wyng there were ten cubytes. Euen so had the other Cherub ten cubytes also, and both the Cherubs were of one measure and of one quantite so þat ether Cherub was ten cubytes hye. And he put the Cherubins within in the house. And the Cherubins spred forth their wynges, so that the wyng of the one touched the one wall, and the other Cherub wyng touched the other wall. And in the myddes of þat house the one wyng touched another. And he overlaid the Cherubins with golde.

And on all the walles of the house rounde aboute, he caused to make carued worke, with carued Cherubins, palme trees, and floures. And the pauement of the house overlaid he also with golde plates. And at the entrance of the quere he made two dores of olyue tre with fyue squared postes, and caused carued worke to be made therof with Cherubins, palme trees and floures, and overlaid them with plates of golde. So made he also at the entrance of the temple, four squared postes of Olyue tre, and two dores of Pyne tre (so that ether dore had two fyue dores one hanginge to another) and made carued worke therof, palme trees and floures, right as it was appoynted.

And he buylded a court also within þat thre rowes of fre stone, and with one rowe of playne Cedar tymber.

In the fourth yere in the moneth Sif, was the foundation of the LORDES house layed: and in the eleuenth yere in the moneth Bul (that is the eight moneth) was the house fynished as it shulde be, so that there were seven yere a buyldinge of it.

The viij. Chapter.

When Salomon was a buyldinge his awne house thirtene yere, and fynished it, namely, he buylded an house of the wodd of Libanus, an hundred cubytes longe, fiftye cubytes wyde, and thirtie cubytes hye, four squared with rowes of pilers, and carued Ceders. And the rose aboue syled he also with Cedar wodd vpon the fyue and four pilers, for one rowe had fyfene pilers, so that there stode ever thre pilers one right against another: so that enery space betwixte the pilers was one over agaynst another, four squared with the pilers.

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And he made a porche with pilers which was fiftye cubytes longe, and thirtie cubytes brode, and yet a porche before it with pilers and a grete poste. He made a porche also vnto þat kynges seate (wherin þat iudgment was kept) and made it to be the porche of iudgment, and syled it with Cedar from the pauement vnto the pauement agayne, and his owne house wherin he dwelt, in þat back court made betwene þat house and the porche like the other. And like vnto the porche made he a house for Pharaos daughter, whom Salomon had taken to wife.

All these were costly stone heren after þat measure, cut with sawes on enery syde, from the grounde vnto the rose: and without the grete court also. As for the foundations, they were costly and grete stones, ten and eight cubytes grete: and costly fre stones theron acordinge to þat measure, and Ceders. But the grete court rounde aboute had thre rowes of fre stone, and one rowe of playne Ceders: Euen so also the court by þat house of the LORDE within, and the porch by the house.

And kyng Salomon sent to fetch one Hiram of Tyre a wedowes sonne, of the tribye of Nephtali, and his father had bene a man of Tyre, which was a connyng man in metall, full of wysdome, vnderstandinge and knowlege to worke all maner of metall worke. Whan he came to kyng Salomon, he made all his worke, and made two brasen pilers, ether of them eightene cubytes hye: and a threde of xij. cubytes was the measure aboute both þat pilers: and he made two knoppes of brasen molten, to set aboue vpon the pilers: and enery knoppe was fyue cubytes hye: and on enery knoppe aboue vpon þat pilers seuē wynges ropes like cheynes. And vpon enery knoppe he made two rowes of pomgranates rounde aboute on one rope, wherewith þat knoppe was conered. And the knoppes were like roses before þat porche four cubytes grete. And the pomgranates in the rowes rounde aboute were two hundred aboue and beneth vpon the rope, which were rounde aboute the thicnes of the knoppe, on enery knoppe vpon both the pilers. And set vp the pilers before the porche of the temple. And that which he set on the right hande, called he Jachim: and that which he set on the lefte hande, called he Boas. And so stode it aboue vpon the pilers euen like roses. Thus was the worke of þat pilers fynished.

And he made a molten lauer ten cubytes

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wyde from the one syde to the other rounde aboute, and fyue cubytes hye, and a threde of thirtie cubytes longe was þat measure rounde aboute: and aboute the same lauer that was then cubytes wyde, there wente knoppes on the edge therof rounde aboute the lauer. Two rowes were there of the knoppes molten with the lauer.

And it stode vpon twelue bullockes, wherof thre were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboue theron, so that all their hynder partes were within vnder the lauer: wherof the thicnesse was an handbreth: and the edge of it was like the edge of a cuppe, and as a floured rose, and it conteyned two thousande Bannes.

And he made ten brasen seates, enery one foure cubytes longe and brode, and thre cubytes hye. The seate was made so, that it had fydes betwene the ledges. And on the fydes betwene the ledges there were lyons, bullockes and Cherubins. And on þat ledges which were aboue and beneth the lyons and bullockes, were the fydes made so, that they were set downwardes. And enery stole had foure brasen wheles with brasen axeltrees. And vpon the foure corners there were proppes molten, enery one over agaynst another, vnder set vnto the kettell.

And the solet vpon the stole was a cubyte hye and rounde, a cubyte and an halfe wyde: and on the solet there were knoppes in foldes, which were foure squared and not rounde. The foure wheles stode beneth by the fydes, and the axeltrees of the wheles were harde on þat seate. Enery whele was a cubyte and an halfe hye, and they were wheles like cart wheles. And their axeltrees, spokes, nales, and shaftes were all molten. And the foure proppes vpon the foure corners of enery seate were harde on the seate.

And on the solet aboue vpon the seate a cubyte and an halfe rounde aboute, there were ledges and fydes harde on the seate. And on the plat of the same fydes and ledges, he caused to carue Cherubins, lyons and palme trees, one by another rounde aboute theron. After this maner made he ten molten seates, one maner of measure and widenes was in all.

And he made ten copper kettels, so that one kettell conteyned fortye Bannes, and was foure cubytes grete, and vpon enery seate was a kettell. And fyue seates set he on the righte syde of the house, and the other fyue on the lefte syde. But the lauer set he before

was a certain measure of liquore.

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on the righte hande towarde the south.

And Hiram made pottes also and shouels and basens, & so fynished he all the worke, that kynge Salomon caused to be made in the house of the LORDE: namely & two pilers, and the rounde knoppes aboue vpon the two pilers, and the two wythen ropes to couer the two rounde knoppes vpon the pilers. And the foure hundred pomgranates on the two wythen ropes, euer two rowes of pomgranates vnto euery rope, to couer the two rounde knoppes vpon the pilers. And the ten seates, and ten tetteles theron, and the lauer, and twelue bullockes vnder f lauer. And the pottes, shouels and basens. And all the ornaments which Hiram made vnto kynge Salomon for the house of the LORDE, were of pure metall. In the countrey by Iordane, caused the kynges them to be molten in thicke earth, betwene Succoth and Zarthan. And Salomon let all the apparell be vnweyed, because the metall was so much.

Moreover Salomon made all the apperell that belonged vnto the house of the LORDE: namely a golden altare, a golden table that the shewbread laye on, fyue candelsstickes on the righte hande, and fyue candelsstickes on the lefte (before the quere) of pure golde, & floures, lampes and snuffers of golde, chertoflat peces, charges, basens, spones and censours of pure golde. And the hookes of & dores on the insyde of the house in the most holy, and in the dores of the house of the temple of the LORDE were of golde.

Thus all the worke that kynge Salomon made in & house of the LORDE, was fynished. And Salomon broughed in that his father Dauid had sanctified, of syluer and golde and ornaments, and layed it amonge the treasures of the house of the LORDE.

The viii. Chapter.

When gathered kynge Salomon all & Elders in Israel together, all the rulers of the trybes and prynces of the fathers amonge the childien of Israel, vnto Jerusalem, to brynge vp the Arke of the covenant of the LORDE, out of the cite of Dauid, that is Zion. And there resorted vnto kynge Salomon all the men in Israel, at the feast in the moneth Ethanim, that is & seventh moneth. And whan all & Elders of Israel came, the prestes toke the Arke of the LORDE, and broughed it vp, and the Tabernacle of witness, and all the ornaments of the Sanctuary that were in the Tabernacle. This dyd the prestes and the Levites.

And kynge Salomon and all the congregation of Israel & were gathered vnto him, wente with him before the Arke, and offered shepe and bullockes, so many, that they could not be nombred ner tolde.

So the prestes broughed the Arke of the LORDE'S covenant vnto hir place, euen in to & Quere of the house in the most holy under & wynges of the Cherubins. For & Cherubins spied out their wynges in the place where the Arke stode, and covered the Arke and the stanes therof from aboue. And the stanes were so luge, that & knoppes of them were sene from the Sanctuary before & quere, but on the outsyde were they not sene, and they were there vnto this daye.

And in the Arke there was nothinge, but onely the two tables of stone, which Moses had layed therein at Horeb, whan & LORDE made a covenant with the childien of Israel, what tyme as they were departed out of the lande of Egypte.

But whan the prestes wente out of the Sanctuary, a cloude fylled the house of the LORDE, so & the prestes coude not stonde & execute the office for the cloude: for the glory of the LORDE fylled the LORDE'S house. Then sayde Salomon: The LORDE sayde, that he wolde dwell in a darke cloude. I haue buylded an house, to be an habitation vnto theia seate, & thou mayest dwell therfor euer. And & kynge turned his face, & blessed all the congregacion of Israel. And all the congregacion of Israel stode, & he sayde:

prayed be the LORDE God of Israel, which promised by his mouth vnto my father Dauid, and by his hande hath fulfilled it, and sayde: Sence the daye & I broughed my people of Israel out of Egypte, haue I chosen no cite amonge all the trybes of Israel, to buylde me an house, that my name might be there. But Dauid haue I chosen, to be ouer my people of Israel.

And in dede my father Dauid was mydded to buylde an house vnto the name of the LORDE God of Israel: neuertheles the LORDE sayde vnto my father Dauid: Where as thou wast mynded to buylde an house vnto my name, thou hast done well, that thou art so aduysed. Howbeit thou shalt not buylde the house, but thy sonne which shall come out of thy loynes, he shall buylde an house vnto my name. And the LORDE hath performed his word: that he spake: For I am come vp in my father Dauid's steade, and syt vpon the seate of Israel, as the LORDE sayde: and haue buylded an house vnto the name of the

LORDE God of Israel: and there haue I aduysed a place for the Arke, wherein is the LORDE'S covenant, which he made with oure fathers, whan he broughed them out of & lande of Egypte.

And Salomon stode before the altare of the LORDE in the presence of the whole congregacion of Israel, and helde out his handes towarde heauen, and sayde: O LORDE God of Israel, there is no god like the, neither aboue in heauen, ner beneth vpon earth, thou that kepest covenant and mercy for all thy seruantes that walke before & with all their hert, thou that hast kept promises with my father Dauid thy seruant: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now LORDE God of Israel make good vnto my father Dauid & seruant, that which thou hast promysed him, and sayde: Thou shalt not wante a man before me to syt vpon the seate of Israel, yf thy childre kepe their waye, so & they walke before me. Now thou God of Israel, let & worde be verified, which thou hast promysed vnto my father Dauid thy seruant.

For thou test thou & God dwelleth vpon earth: Beholde, the heauens and the heauens of all heauens maye not coneyne the: how shalder then this house do it, that I haue buylded? But turne the vnto the prayer of thy seruant, and to his supplicacion: O LORDE my God, that thou mayest heare the thankesgeuyng and prayer, which thy seruant maketh before the this daye, so that thine eyes be open ouer this house night and daye, euen ouer this place (whereof thou saydest: My name shall dwell there.) That thou mayest heare the prayer which thy seruant maketh in this place, & heare the intercession of & seruant & of thy people of Israel, which they shall make here in this place of thy habitation in heauen: and whan thou hearest it, be gracious.

Whan any man synneth agaynst his neighoure, and taketh vpon him an oath wherewith he byndeth himselfe, and & oath cometh before thine altare in this house, then heareth thou in heauen, and se that thy seruantes haue right, to condemne the vngodly, and to brynge his waye vpon his owne head, and to iustifie the righteous, to geue him accordinge to his righteousnes.

Whan thy people of Israel is synneten before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the

and knowlege thy name, & make their prayer and intercession vnto the in this house, the heare thou them in heauen, and be mercifull vnto the synne of thy people of Israel, and brynge them agayne in to the lande, & thou hast geuen vnto their fathers.

Whan the heauen is shut vp, so that rayneth not (for so much, as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes whā thou troublest them, heare thou them then in heauen, and be mercifull vnto the synnes of thy seruantes, and of thy people of Israel, that thou mayest shewe them the good waye, wherein they shulde walke, and let it rayne vpon the lande that thou hast geuen thy people to inheritance.

Whan a deth, or pestilence, or drought, or burnyng, or greshopper or caterpillar, is in their lande, or whan his enemye layeth lege to his portes in the lande, or whan any other plague or disease happeneth, who so euer then maketh his prayer and petition, whether it be any other men or thy people of Israel (which the are aware of their plague) euery one in his hert, and spiedeth out his handes vnto this house: Heare thou then in heauen in the seate where thou dwellest, and be mercifull, & se that thou geue euery one accordinge as he hath walked, like as thou knowest his hert (for thou onely knowest the hert of all the childien of men) that they maye allwaye feare the, as long as they lyue in the lande, which thou hast geuen vnto oure fathers.

And whan any straunger, that is not of thy people of Israel, cometh out of a farre countrey for thy names sake (for they shall heare of thy greates name, and of thy mightie hande, and of thy outstretched arme) and cometh to make his prayer in this house, heare thou him then in heauen, euen in the seate of thy dwellinge, and do all for the which that straunger calleth vpon the, that all the nations vpon earth maye knowe thy name, and that they maye feare the, as thy people of Israel do: and that they maye knowe, how that this house which I haue buylded, is named after thy name.

Whan thy people go forth to the battayll agaynst their enemies, the waye that thou shalt sende them, and shall praye vnto the LORDE towarde the waye of the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name, heare thou then their prayer and petition

The iij. booke of the kynges.

in heauen, and execute iudgment for them.

cle. 7. c
oh. 1. b

Whan they synne agaynst the (for there is no man that synneth not) & thou be wroth, and deliuer the vnto their enemyes, so that they cary them awaye captiue in to the enemyes londe farre or nye, and yf they remembre them selues in the londe where they are captiue, and turne, and make their intercession vnto the in the londe of their captiuitie, and saye: We haue synned, & done amysse, and haue bene vngodly, and so turne vnto & with all their hert, and with all their soule in the lode of their enemyes (which led them awaye captiue) and make their prayer vnto the towarde the waye of their londe, that thou hast gyven vnto their fathers, even towarde the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name: then heare thou their prayer and supplication in heauen, * from the seate of thy dwellinge, and execute iudgment for them, and be mercifull vnto thy people that haue synned agaynst the, and vnto all their trespasses, wherewith they haue transgressed agaynst the, * and graunce the mercy in the sighte of them which led them awaye prisonners, that their enemyes maye be mercifull vnto them: for they are thy people, and thyne inheritaunce, whom thou broughtest out of Egipte, from the yron furnace: that thine eyes maye be open vnto the petition of thy seruant, and of thy people of Israel, that thou maist heare them in all thinges for the which they shall call vpon the * (for thou O LORDE LORDE) hast sundered them out to be an inheritaunce vnto thy selfe, from amonge all the nations vpon earth, accordinge as thou saydest by Moyses thy seruant, whan thou broughtest our fathers out of Egipte.

Par. 7. a

* And whan Salomon had ended all this prayer and petition before the LORDE, he rose vp from the altare of the LORDE, and lefte of from Enelynge and holdyng out of handes towarde heauen, and stode and blessed all the congregacion of Israel with loude voyce, and sayde: Praise be the LORDE which hath gyven rest vnto his people, accordinge as he sayde. There hath not one fayled of all his good wordes, which he spake by his seruant Moyses. The LORDE oure God be with vs, as he hath bene with our fathers, and forsake vs not, nether withdrawe his hande from vs, but burre oure hertes vnto him, that we maye walke in all his wayes, and kepe his commaundmentes, ordinaunces and lawes, which he commaun-

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ded oure fathers. And these wordes wherewith I haue made my petition before the LORDE, come nye vnto the LORDE oure God daye and night, that he maye execute iudgment for his seruant and for his people of Israel, every one at his tyme: that all nations vpon earth maye knowe, that the LORDE is God, & that there is none other. And let youre hert be perfecte with the LORDE oure God, to walke in his statutes, and kepe his commaundmentes, as it is this daye.

And the kyng with all Israel his people offered sacrifice before the LORDE. And Salomon offered deed offerynges (which he offered vnto the LORDE) two and twenty thousand oxen, and an hundred & twenty thousand shepe. So the kyng and all the children of Israel dedicated the house of the LORDE. The same daye dyd the kyng dedicate the myddelmofte court, which was before the house of the LORDE: that he might there performe the burnt offerynges, meat offerynges, and the fat of the deed offerynges: for the brasen altare that stode before the LORDE, was to litle for the burnt offerynges, meat offerynges, and for the fat of the deed offerynges.

And at the same tyme made Salomon a solempne feast, and all Israel a greace congregacion with him, from the border of the math vnto the ryuer of Egipte, before the LORDE oure God, seven dayes, and yet seven dayes, that were fourtene daies. And on the eight daye he let the people go. And they blessed the kyng, and wente vnto their tentes reioysinge and with a mery hert, because of all the good that the LORDE had done vnto Dauid his seruant, & to his people of Israel.

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And whan Salomon had finished the buyldinge of the house of the LORDE, and the kynges house, and all that his desyre and pleasure was to make, & the LORDE appeared vnto him the seconde tyme, * even as he appeared vnto him at Gibeon. And the LORDE sayde vnto him: I haue hearde thy prayer and petition, that thou hast made before me, and haue sanctified this house which thou hast buylded, that I maye set my name there for ever: and myne eyes and my hert shall be there allwaye. And yf thou walke before me (as thy father Dauid walked) with a perfecte and a true hert, so that thou do all that I haue commaunded the, and kepe myne ordinaunces and lawes, that

The iij. booke of the kynges.

will I stablish the seate of thy kyngdome over Israel for ever, accordinge as I promysed thy father Dauid, and sayde: * Thou shalt not wante a man from the seate of Israel.

But yf ye turne back fro me, ye and your children, and kepe not my commaundmentes and ordinaunces which I haue layed before you, but go and serue other goddes, and worshipper them, then will I rote Israel out of the londe that I haue gyven them. And the house that I haue halowed vnto my name, will I put awaye fro my face. And Israel shall be come a byworde and sabell amonge all nations, and so shall this hye house: so that every one that goeth by, shall be astonyed, and make an hyssyng, and saye: * Wherfore hath the LORDE done thus vnto this londe and to this house? Then shall it be answered: Because they forsoke the LORDE their God, (which brought their fathers out of the londe of Egipte) and haue receaved other goddes, and worshipped them, and serued them. Therefore hath the LORDE brought all this euill vpon them.

Now whan the twentye yeares were ended, wherin Salomon buylded the two houses, the LORDES house and the kynges house, where vnto Hiram the kyng of Tyre broughte Salomons Cedar trees & Pyne trees, and golde after all his desyre, then gave kyng Salomon vnto Hiram twentye cities in the countre of Galile. And Hiram departed from Tyre to vset the cities which Salomon had gyven him, & they pleased him not, and he sayde: What maner of cities are these my brother, that thou hast gyven me? And he called them the londe of Cabul vnto this daye. And Hiram sent vnto the kyng, sixe score hundred weighte of Golde. And the same is the summe of the care, that kyng Salomon raysed to the buyldinge of the house of the LORDE, and his awne house, & Millo, and the walles of Jerusalem, and Gazer, and Megiddo, and Gaser.

For Pharaos kyng of Egipte came vp, and wane Gaser, & brent it with fyre, & slewe the Cananites that dwelt in the cite, & gaue it for a gifte vnto his daughter Salomons wife. So Salomon buylded Gaser, & the lower Babilon, and Baelath and Thamar, in the wyldernes, in the londe, & all the cities of the countre that Salomon had, and all the cities of the charrettes, & all the cities of the harness, and what it pleased him to buylde at Jerusalem, in Libanus, & in every countre of his domynion.

The x. Chap. Ho. lviij.

And all the remnant of the people of the Amorites, Hethites, Pheresites, Kenites and Jebusites, which were not of the children of Israel, their children which they lefte behynde them in the londe (whom the children of Israel coude not utterly destroye) those dyd Salomon make tributaries vnto this daye.

But of the children of Israel he made no bondmen, but let them be men of warre, and his seruantes, and prynces, and knightes, and ouer his charrettes and horsmen. And the officers which were ouer Salomons busynesse, were fyue hundred and fyfye, which ruled the people, and perfourmed the worke.

And Pharaos daughter wente vp from the cite of Dauid, in to hir house, which he had buylded for her. * Then buylded he Millo likewise. And thre tymes in the yere dyd Salomon offre burnt offerynges and deed offerynges vpon the altare, that he had buylded vnto the LORDE, and burnt incense vpon it before the LORDE, and so was the house ended and fynished.

* And Salomon made shippes also at Ezion Geber, which lyeth by Elath besyde the Reed See shore in the londe of the Edomites. And Hiram sent his seruantes by shippes, which were shipmen, and had experience of the See, with Salomons seruantes, and they came vnto Ophir, and fetched from thence one & twenty score hundred weighte of golde, and brought it vnto Salomon.

The x. Chapter.

And whan kyng Salomons came of the name of the LORDE came to the cares of the Quene of riche Arabia, she came to proue him with darke sentences. And she came to Jerusalem with a marvellous greace trayne, with camels which bare spyes, and moch golde, and precious stones. And whan she came in to kyng Salomon, she spake vnto him all that was in hir hert. And Salomon tolde her eury thinge, and the kyng had nothyng in secrete, but he tolde it her. But whan the Quene of riche Arabia sawe all the wysdome of Salomon, and the house that he had buylded, and the meates of his table, and the dwellinges of his seruantes, & the offyces of his ministers, and the garments, and his butlers, and the burnt offerynges which he offered in the house of the LORDE, she wondered exceedingly, and coude no longer restrayne,

But sayde vnto the kyng: It is true that I haue herde in my londe of thy behauiour and of thy wysdome. And I wolde not beleue it, tyll I came and sawe it with myne eyes: and beholde, the halfe hath not bene tolde me.

Thou hast more wysdome and good, the same is that I haue herde. Happye are thy people and thy seruautes, that allwaie stonde before the, and heare thy wysdome. Praise be the LORDE thy God, which had soch a pleasure vnto the, that he set the vpon the seate of Israel: because he hath allwaie loued Israel, and hath set the to be kyng, that thou shuldest mantayne iustyce and equitye.

Re. 9. c. And she gaue the kyng fyre score hundred weighte of golde, and very much spyce, and precious stones. There came neuer so much spyce thither, as the Quene of riche Arabia gaue vnto kyng Salomon. And Tyrans shippes, which caried golde out of Ophir, broughte maruelous much costly tymber and precious stones from Ophir. And of that costly tymber the kyng caused to make pilers in the house of the LORDE, and in the kynges house, and harpes and psalteries for the Musicians. There came neuer soch costly tymber, nether was it sene vnto this daye. And kyng Salomon gaue the quene of riche Arabia, all that she desired and asked, besides that which he gaue her of a fre hande. And she returned, and departed in to hir lande with hir seruautes.

The golde that came to Salomon in one yere, was nyne and thytie score hundred weighte, besides that which came of chapmen, marchautes and Apotecaries, and of the nexte kynges, and of the mightie men in the londe. And kyng Salomon caused to make two hundred speares of beateen golde, fyre hundred peces of golde put he to euery speare: and thre hundred shyldes of the best golde, euery pounce of golde vpon euery shyld. And the kyng put them in the house of the wod of Libanus.

Re. 7. a. And the kyng made a greate seate of Query, and overlaid it with the most precious golde. And the seate had fyre stepes, and the heade of the seate was rounde behynde. And there were two postes to leane vpon on both the sydes of the seate, and two lyons stode vpon the leanyng postes, and twelue lyons stode vpon the fyre stepes on both the sydes. Soch one hath not bene made in any kyngdome. All kyng Salomons drynkyng vessels were of golde, and all the vessels in

the house of the wod of Libanus were of pure golde also: for syluer was not regarded in Salomons tyme. For the kynges Seraphim, which sayled vpon the See with the shippes of ram, came once in thre yere, and brought golde, syluer, Query, Apes, and Pecockes.

Thus was kyng Salomon greater in riches and wysdome, then all the kynges vpon earth: And all the worlde desired to se Salomon, that they might heare the wysdome which God gaue him in his hert. And they brought him yearly euery man his present, vessels of syluer and golde, rayment and harness, spyces, horses and Mules. And Salomon broughte charettes and horsmen together, so that he had a thousande and four hundred charettes, and twelue thousand horsmen: and those he put in the chare cities, and with the kyng at Jerusalem.

And the kyng broughte it to passe, that there was as much syluer at Jerusalem as stones: and as many Ceders as there were wyde figge trees in the valleys. And Salomons houses were broughte out of Egypte, and of Beaa: for the kynges marchautes fetch them from Beaa for money. And a chara came vpon out of Egypte for fyre hundred Syckles of Syluer, and an horse for an hundred and fyfetye. Thus were they broughte also to all the kynges of the heathenes and to the kynges of Siria by their handes.

The XL Chapter.

But kyng Salomon loued many forlandish women, Pharaes daughter, and women of Moab, of Ammon, of Edom, of Sidon, and of Zeth, even of the se nations, that the LORDE spake of vnto the children of Israel: So not ye vnto them, and let not them come vnto you: they shal surely bowe youre hertes after their goddes: Vnto these dyd Salomon encline with affection. And he had seven hundred wyues, and thre hundred concubynes, and his wyues turned his hert asyde. And when he was now olde, his wyues bowed his hert after straunge goddes, so that his hert was not whole with the LORDE his God, as was the hert of David his father.

So Salomon walked after Astaroth the god of the Sidonians, and after Moloch the abhominacion of the Ammonites. And Salomon dyd that which displeased the LORDE, and folowed not the LORDE to the vttermost as dyd his father David. The wylded Salomon an hie place vnto Chamos the abhominacion of Moabites (vpon the mount that lyeth before Jerusalem) and vnto Moloch the

abhominacion of the Ammonites.

Thus dyd Salomon for all his oncladysh wyues, which burnt incense, and offred vnto their goddes. But the LORDE was wroth at Salomon, because his hert was turned asyde from the LORDE God of Israel, which had two tymes appeared vnto him, and commaunded him, that he shulde not walke after other goddes: and yet kept he not that the LORDE commaunded him. Therefore sayde the LORDE vnto Salomon: For so much as this is done with the, and hast not kept my conuauent and myne ordinaunces, which I commaunded the, therefore wyll I also plucke thy kyngdome from the, and geue it vnto thy seruaunt: Neuertheles in the tyme wyll I not do it, for thy father Davids sake, but from the hande of thy sonne wyll I plucke it. Howbeit I wyll not plucke the kyngdome cleane awaye. One trybe wyll I geue vnto thy sonne, for David my seruaunt sake, and for Jerusalem sake which I haue chosen.

And the LORDE raysed vp an aduersary vnto Salomon, even Hadad the Edomite of the kynges seide, which was in Edom. For when David was in Edom, and Joab the chefe capteyne wente vpon to bury the slayne, he smote all the males in Edom. (For Joab remayned there fyre monethes and all Israel, tyll he had reed out all the males that were in Edom.) Then fled Hadad, and certeyn men of Moabites with him, of his fathers seruautes. As for Hadad, he was a yongeman.

And they gat them vpon fro Madian, and came vnto Paran, and toke men with them out of Paran, and came in to Egypte vnto Pharaos the kyng of Egypte: which gaue him an house and certeyn vytales appoynted, and gaue him a countrey. And Adad founde greates fauoure in the sighte of Pharaos, so that he gaue him to wife euen the sister of his owne wyfe Thaphenes the Quene. And Thaphenes sister bare him Genubath his sonne, and Thaphenes nourished him vpon in Pharaos house, in so much that Genubath was in Pharaos house amonge Pharaos children.

Now when Hadad herde in Egypte, that David was falle on slepe with his fathers, and that Joab the chefe capteyne was deed, he sayde vnto Pharaos: Let me go in to my countrey. Pharaos sayde vnto him: What lackest thou with me, that thou wilt go in to thy countrey? he sayde: My wyng, but yet let me go.

God raysed him vp another aduersary also, one Rezon the sonne of El Jada, which fled from his lord Hadad the kyng of Zeba, and gathered men agaynst him, and was a capteyne of the men of warre when David slewe them: and they wente vnto Damascus and dwelt there, and reigned at Damascus, and he was Israels aduersary as long as Salomon luyed. This is the harme that Hadad suffred: therefore had he euell will at Israel, and was kyng ouer Israel.

Moreover Jeroboam the sonne of Nebat an Ephraite Salomons seruaunt (and his mothers name was Zeruga, a wedowe) lifte vpon his hande also agaynst the kyng. And this is the cause wherfore he lifte vpon his hande agaynst the kyng: When Salomon buylded Millo, he shut vp a gappe in the cite of David his father. And Jeroboam was a man of armes. And when Salomon sawe that he was a mere yonge man, he set him ouer all the burthens of the house of Joseph.

But at the same tyme he fortunied, that Jeroboam wente out from Jerusalem, and the prophet Ahias of Silo founde him by the waye, and he had a new cloke vpon him, and they two were alone in the felde. And Ahias toke holde of the new cloke that he had on, and rente the same in to twelue peces, and sayde vnto Jeroboam: Take thou ten peces vnto the.

For thus sayeth the LORDE God of Israel: Beholde, euery thus wyll I rente the kyngdome from the hande of Salomon, and wyll geue the ten trybes. One trybe shall he haue for my seruaunt Davids sake, and because of the cyte of Jerusalem, which I haue chosen out of all the trybes of Israel: for they haue forsaken me, and worshipped Astaroth the god of the Sidonians, Chamos the god of the Moabites, and Malcham the god of the children of Ammon, and haue not walked in my wayes, to fulfill my pleasure, myne ordinaunces, and lawes, as dyd David his father.

Notwithstandyng I wyll not take the whole kyngdome from out of his hande, but wil make him a pryncce as longe as he lyueth for my seruaunt Davids sake, whom I dyd chose, which kepte my commaundementes and ordinaunces. From out of the hande of his sonne wyll I take the kyngdome, and wyll geue ten trybes vnto the, and one vnto his sonne, that David my seruaunt maye allwaie haue a lanterne before me in the cite of Jerusalem, which I haue chosen, that I maye set my name there. Therefore wyll I take the

Re. 11. c.

Re. 7. a.

Re. 11. c.

Re. 15. a. Psa. 131. b.

now, to raygne ouer all that chine here desy-
reth, and thou shalt be kyng ouer Israel.
G If thou folowe now all that I shall com-
maunde the, and walke in my wayes, and ful-
fill my pleasure to kepe myne ordinaunces
and commaundementes, as dyd my seruante
Dauid, then wyll I be with the, and buylde
the a sure house, as I buylde vnto Dauid,
and wyl geue Israel vnto the and therewith
wyll I subdue the sede of Dauid, but not for
euermore. But Salomon soughte to kyll Je-
roboam. Then Jeroboam gat him vp, and
fled in to Egipte to Sisak the kyng of E-
gipte, and remayned in Egipte, tyll Salo-
mon dyed.

What more there is to saye of Salomon,
and all that he dyd, and his wysdome, it
is wyrtten in the Cronicles of Salomon.
The tyme that Salomon was kyng at Je-
rusalem ouer all Israel, is fortye yere. And
Salomon fell on slepe with his fathers, and
was buried in the cite of Dauid his father,
and Roboam his sonne was kyng in his
steade.

The XII. Chapter.

And Roboam wote vnto Sichem, for
all Israel was come to Sichem to ma-
ke him kyng. And whan Jeroboam
y sonne of Nebat herde that, while he was
yet in Egipte, (whiche he was fled for Sa-
lomon) he came agayne out of Egipte. And
they sent for him, and called him. And Jero-
boam with all the congregacion of Israel
came and spake to Roboam, and sayde:
Thy father made oure yock to harde: ther fo-
re make thou now the harde bondage and
the soke yock lighter, and we wyll submyt
oure selues vnto the. He sayde vnto them:
So youre waye vnto the thirde daye, and
then come to me agayne. And the people we-
te their waye.

And Roboam the kyng helde a counsell
with the Elders that stode before Salomo
his father whyle he lyued, & he sayde: What
is youre counsell, that we maye geue this
people an answer? They sayde vnto him:
If thou do this people a pleasure to daye,
and folowe their mynde, and heare them,
and geue them good wordes, then shal they
be obedient vnto the as longe as thou liuest.
Nevertheless he forsoke the counsell that
the Elders had geuen him, and axed counsell at
the yonge men which were growne vp with
him, and stode before him.

B And he sayde vnto them: What is youre
counsell that we maye answer this people
which haue sayde vnto me: Make the yock

lighter, that thy father hath layed vpon
us. And the yonge men that were growne
up with him, sayde vnto him: Where as the pe-
ple haue sayde vnto the: Thy father hath
made oure yock to soke, make thou it easie
for vs. Thus shalt thou saye vnto them.
My litle synger shall be thicker then my fa-
thers loynes. Now, my father layed a soke
yock vpon you, but I wyl yet laye more tha-
on: My father correcte you with scourges,
but I wyl nourture you with scorpions.

So vpon the thirde daye came Jerobo-
am with all the people vnto Roboam, as
the kyng had appoynted and saide, come to
me agayne on the thirde daye. And the kyng
gaue the people an harde rough answer,
and forsoke the counsell that the Elders had
geuen him, and talked with them after the
counsell of the yonge men, and sayde: My
father made youre yock soke, but I wyl ma-
ke it yet soke vpon you. My father correcte
you with scourges, but I wyl nourture you
with scorpions. Thus the kyng folowed not
the peoples mynde, for he was turned so
the LORDE, that he mighte stablish his wo-
de: which he spake by Abias of Silo vnto
Jeroboam the sonne of Nebat.

But whan all Israel sawe that the kyng
wolde not heare them, the people gaue
the kyng an answer and sayde: What por-
cion haue we then in Dauid or inheritance
in the sonne of Isai? Get the to thy tentes
O Israel. Loke thou now to thy house
Dauid. So Israel wente vnto their tentes.
As for Roboam, he raigned but ouer the chil-
dren of Israel, which dwelt in the cities of
Juda. And whan the kyng Roboam sent the-
ther Adoram the reuegatherer, all Israel
stoned him to death. But the kyng Roboam
strengthened himselfe, and gat him vp into a
chariot, to fle vnto Jerusalem. Thus depa-
rted Israel from the house of Dauid vnto
this daye.

Now whan all Israel herde, that Jero-
boam was come agayne, they sent soke
him to the whole congregacion, and made
him kyng ouer all Israel. And no man fo-
lowed the house of Dauid, save onely the
be of Juda. And whan Roboam came to
Jerusalem, all the house of Juda and the
be of Ben Jamin (euen an hundred and se-
re score thousande chosen men of armes) ga-
thered themselves together to fight agayn-
st the house of Israel, & to brynge the kyngdom
agayne vnto Roboam y sonne of Salomon.

But the worde of God came to Samu-
el the man of God, and sayde: Speake thou

to Roboam the sonne of Salomon kyng of
Juda, and to all the house of Juda and Ben
Jamin, and to the ocher people, and saye:
Thus sayeth the LORDE: Ye shall not go
up and fight agaynst youre brechren the
children of Israel. Let every man go home
agayne, for this is my dede. And they herte-
ned vnto the worde of the LORDE, and tur-
ned back, to go their waye, as the LORDE
sayde. But Roboam buylde Sichem vpon
mount Ephraim, and dwelt therein, and de-
parted thence, and buylde Peniel.

Jeroboam thoughte in his hert: The king-
dome shall fall agayne now vnto the house
of Dauid, yf this people go vp to offere in
the LORDES house at Jerusalem, and so
shall the hert of this people turne to their
loide Roboam kyng of Juda, and the shal
they slaye me, and fall agayne to Roboam
kyng of Juda. And the kyng helde a coun-
cell, and made two golden calves, and say-
de vnto them: It is to much for you to go to
Jerusalem: beholde, there is thy God (O Is-
rael) which broughte the out of Egipte. And
the one set he at Bethel, & the other in Dan.
And this dede turned to synne, for the peo-
ple wente before the one vnto Dan.

He made an house also in the hye pla-
ces, and made prestes of the smallest in the
people, which were not of the childre of Le-
ui. And vpon the fifte daye of the eighthe
moneth he made an holy daye, like as the so-
lemne feast in Juda, and offered vpon the
altare. Thus dyd he at Bethel, in doyng
sacrifice vnto the calves which he had ma-
de, and at Bethel he ordeyned the prestes of
the hye places that he had made: and offred
vpon the altar (which he had made) at Be-
thel, the fifte daye of the eighthe moneth,
which he inuented of his owne hert. And he
made the children of Israel an holy daye, &
wente vp to the altare to burne incense.

The XIII. Chapter.

And beholde, there came a ma of God
from Juda (thorow the worde of the
LORDE) vnto Bethel, and Jeroboam
stode by the altar to burne incense. And he
cried agaynst the altare thorow the worde
of the LORDE, and sayde: O altar, altar,
thus sayeth the LORDE: Beholde, there
shal be borne vnto the house of Dauid a son-
ne, Josias by name: which on the shal offer
the prestes of the hye places, that burne in-
cense vpon the, and mens bones shal be bur-
ne on the. And he gaue a wonder token the
same daye, and sayde: This is the token, that
the LORDE hath spoken it, beholde, the altar

shall ryne, and the asshes, that are thereon,
shall be poured out.

But whan the kyng herde the worde of
the man of God, that cried agaynst the alta-
re at Bethel, he stretched out his hande by
the altare, and sayde: Laye bondes on him. And
his hande that he stretched out, wythered,
and he coude not drawe it vnto him agay-
ne. And the altare reue, and the asshes were
poured out from the altare, accordinge to the
wonder token that the man of God had ge-
uen by the worde of the LORDE.

And the kyng answered, and sayde vnto
the man of God: O praye the face of the
LORDE thy God, and make intercession for
me, that my hande maye be restored vnto me
agayne. Then prayed the man of God vnto
the face of the LORDE. And the kynges
hande was restored him agayne, and beca-
me as it was afore. And the kyng sayde
vnto the man of God: Come home with me,
and dyne, and I wyl geue the a rewarde.

But the man of God sayde vnto the kyng:
If thou geuest me halfe thy house, I wil
not come with the: for in this place wyll I
neither eate bryd, ner drynke water. For thus
am I commaunded, and thus is it sayde
vnto me by the worde of the LORDE: Thou
shalt eate no bryd, and drynke no water, ne-
ther retorne the waye that thou wentest.

And he departed another waye, and re-
turned not agayne the waye that he came
to Bethel. But at Bethel there dwelt an ol-
de prophet vnto whos his sonnes came, & tol-
de him all the woikes that the ma of God had
done that daye at Bethel, & the wordes that
he had spoken vnto the kyng. And their fa-
ther sayde vnto them: Which waye is he go-
ne? And his sonnes shewed him the waye
that the man of God was gone: which ca-
me from Juda. He sayde vnto his sonnes:
Saddell me the asse. And whan they had sad-
led him the asse, he rode thereon, and wente af-
ter the man of God, and founde him sittin-
ge vnder an Olte tree, and sayde vnto him:
Art thou the man of God that came from
Juda? He sayde: Yee.

He sayde vnto him: Come home with me,
and eate bryd. He sayde: I maye not turne
backe with the, and come with the. Neither
wyll I eate bryd, ner drynke water with the
in this place: for it is spoken vnto me by
the worde of the LORDE: Thou shalt ne-
ther eate bryd there, ner yet drynke water,
neither shalt thou go agayne by the waye
which thou wentest. He sayde vnto him: I
myselfe am a prophet as well as thou, and

B
Exod. 8. 18
1. 10. c
Num. 21. 6
Act. 1. 6

The iij. boke of the kanges.

an angell hath spoken with me by y worde of the LORDE, and saide: Bring him agayne with the, that he maye eate bried, and drynke water. But he lyed vnto him, and broughre him agayne, so that he ate bried, and dranke water in his house.

And whan they sat at the table, the worde of the LORDE came to the prophet that had broughre him agayne, and cryed vnto the man which was come fro Juda, and sayde: Thus sayeth the LORDE: Because thou hast bene disobedient vnto the mouth of y LORDE, and hast not kept the commaundement that the LORDE thy God commaunded the, but hast turned backe, and hast eaten bried, and dranke water in y place, wher of he saide vnto the: Thou shalt nether eate bried ner drynke water, therefore shall not thy body come in to thy fathers graue.

And whan he had eaten bried and dranke the asse was sadled vnto the prophet whom he had broughre agayne. And whā he was gone, a lyon founde him by the waye, z slewe him, and his body was cast in y waye. And the asse stode by him, and the lyon stode by the body. And whā men wente by, they sawe the body cast in the waye, and the lyon stondynge besyde the body, and came and tolde it in the cite, where the olde prophet dwelt.

Whan the prophet which had broughre him agayne, herde that, he sayde: It is the man of God, that hath bene disobedient vnto the mouth of the LORDE, therefore hath y LORDE deliuered him vnto the Lyon, which hath rente him, and slayne him, acordynge to the worde that the LORDE spake vnto him. And he sayde vnto his sonnes: Saddell me the asse. And whan they had sadled it, he wente, and founde his body cast in the waie and the asse and the lyon stondynge beside y body. The lyon had eate nothings of the body, nether had he come the asse. Then toke the prophet the deed carcase of the man of God, and layed it vpo the asse, and broughre it agayne in to the cite of the olde prophet, to mourne, and to burye him.

And he layed the carcase in his awne graue, and they mourned for him: Alas my brother. And whan they had buried him, he saide vnto his sonnes: Whan I dye, burye me in the graue where the mā of God is buried, and laye my bones besyde his bones. For it shal come to passe, that he criede thorow the worde of the LORDE against Bethel, and agaynst all y houses of the hye places, which are in the cities of Samaria.

Howbeit after this acte dyd not Jeroboā

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turne from his euell waye, but was persecuted, and made prestes of the hye places, of the smallest of the people: And of whom pleased him, his handes he fylled, z he was prest of the hye places. And this turned hym vnto the house of Jeroboā, to destroy him and to brynge him to naughte.

The XIII. Chapter.

At the same tyme was Abia the sonne of Jeroboam sicke, and Jeroboam saide vnto his wyfe: Get the vp, and disguise the, so that noman perceaue that thou art Jeroboams wyfe, and go vnto Silo: behold, there is the prophet Abias, which promysed me y I shulde be kynge ouer this people: and take with the ten loaves of bread and cakes, and a cuppe with hony, z go to him, that he maye tell the how it shal go to the childe. And Jeroboams wyfe did so, and gat hir vp, and wente vnto Silo, and came in to the house of Abias. But Abias coulde not se, for his eyes were dymme for age. Nevertheless the LORDE sayde vnto Abias: Beholde, Jeroboams wyfe cometh, to aske matter at the for hir sonne, for he is sicke. Speake thou therfore vnto her thus z thou. Now whan she came in, she shewed hirselfe straunge. But whan Abias herde the noise of hir fete goynge in at the dore, he saide: Come in thou wyfe of Jeroboā. Why shewest thou chy selfe so straunge? I am sent vnto y an harde messaunger.

Go thy waye and tell Jeroboam: Thus sayeth y LORDE God of Israel: I have exalted the from amonge the people, and set the to be prynce ouer my people of Israel, and haue rente the kyngdome from the house of Dauid, and geuen it the. But thou hast not bene as my seruauent Dauid, which kept my commaundementes, and walked after me with all his hert, so that he did onely y thinge that was righte in my sighte: and thou hast done worse then all they that haue ben before the: thou hast gone thy waye and made the other goddes, and molten ymages, to prouoke me vnto wrath, and hast cast me behynde thy backe.

Beholde therefore, I wil brynge myssfortune vpon the house of Jeroboam, and wyll rote out from Jeroboam enē him that maketh water agaynst the wall, the prisoner and for saken in Israel: and the posterite of y house of Jeroboam wyll I swepe out, as donges swepte out, tyll he be cleane brought to naught. He that dieth (of Jeroboam) in the cite, the dogges shal eate him vp. But him y dyeth in the felde, shall the foules of the ayre

The iij. boke of the kanges.

eat vp, for the LORDE hath spoken it.

Get the vp therfore, and go home, z whan chy fete enter in to y cite, the childe shal dye. And all Israel shal bewaile him, and burye him. For he onely of Jeroboam shal come to the graue, because there is some good founde in him before the LORDE God of Israel, in Jeroboams house. But the LORDE shal raise him vp a kynge, which shal rote out y house of Jeroboam in that daie. And what is it, y is now in hande all ready: And the LORDE shal synne Israel, like as a rede is moored in the water: z shal rote out Israel from this good londe, that he gaue vnto their fathers, z shal scatter them beyond the water, because they haue made their groves to prouoke the LORDE vnto wrath. And Israel shal be geuen ouer because of the synne of Jeroboam, which hath synned him selfe, z made Israel to synne.

And Jeroboams wyfe gat her vp, wente hir waye, z came vnto Thirza. And whan she came vpo the threshold of the house, y childe dyed, z they buried him, z all Israel made lamentacion for him. Accordinge to y worde of the LORDE, which he spake by his seruauent Abias y prophet. What more the is to saye of Jeroboam, how he soughe z reigned, beholde, it is wyrtten in the Cronicles of the kynges of Israel. The tyme that Jeroboam reigned, was two z twentye years. And he slepte with his fathers. And Naab his sonne was kynge in his steade.

Roboam y sonne of Salomon was kynge in Juda. One and fortye yeare olde was Roboam whā he was made kynge, z seven tyme yeare reigned he at Jerusalem, in the cite y the LORDE had chosen out of all y tribes of Israel, to set his name there. His mothers name was Naema an Ammonitisse. And Juda dyd y which displeased the LORDE, z prouoked him to indignacion more the all y their fathers had done w their synnes which they dyd: for they likewise buylded them hye places, pilers, and groves vpo euery hye hill, and amonge all grene trees. The re were wholemōgers also, z they dyd all y abhominacions of y heythē, whom y LORDE dyd out before the children of Israel.

But in y fift yeare of kynge Roboam wrote Sifak y kynge of Egipte vp agaynst Jerusalem, z toke the treasure out of y house of the LORDE, z out of the kynges house, z all that mighte be gotten, z toke all the sheldes of golde, which Salomon caused to be made. In steade wherof y kynge Roboam caused for to make sheldes of stele, z

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commytted them vnder the handes of the chiefe foremen, which kepte the dore of the kynges house. And as oft as the kynge wente in to y house of the LORDE, the fore men bare them, and broughre them agayne in to the fore mens chamber.

What more there is to saye of Roboam, and all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Juda. But betwene Roboam z Jeroboam there was warre as long as they lyued. And Roboam slepte with his fathers, z was buried w his fathers in the cite of Dauid. And his mothers name was Naema an Ammonitisse. And his sonne Abia was kynge in his steade.

The XV. Chapter.

At the eighteenth yeare of kynge Jeroboam the sonne of Nebat, was Abia kynge in Juda, and reigned thre years at Jerusalem. His mothers name was Maecha, the doughter of Abisalom, and he walked in all the synnes of his father, which he had done before him, and his hert was not perfecte with the LORDE his God, as was the hert of Dauid his father. For because of Dauids sake dyd the LORDE his God geue him a lanterne at Jerusalem, so y he raysted his sonne after him, z manteyned him at Jerusalem, because Dauid dyd the thinge y was righte in y sighte of the LORDE, and departed not from all that he commaunded him as long as he lyued (sauynge in the matter with Orias y hehitite). But there was warre betwene Roboam and Jeroboam, as long as he lyued.

What more there is to saye of Abia, and all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Juda. There was warre also betwene Abia and Jeroboam. And Abia slepte with his fathers, and they buried him in the cite of Dauid. And Asa his sonne was kynge in his steade. In y twentyeth yeare of kynge Jeroboam ouer Israel, was Asa kynge in Juda, and reigned one z fortye yeare at Jerusalem. His graund mothers name was Maecha the doughter of Abisalom. And Asa dyd that which was righte in the sighte of the LORDE, as dyd his father Dauid. And he remoued y who remongers out of the londe, and put downe all the Idols that his fathers had made. He put his mother from the mynistracion, that she had made vnto Miplezech in y grove. And Asa rote out hir Miplezech, and brent it in the broke Cedion: but the hye places put he not downe. Yet was the hert of Asa perfecte with the LORDE as long as

The iij. boke of the kynges.

belyned. And the syluer and golde, and vessels that his father had halowed, & such as was sanctified vnto þe house of the LORDE, that broughte he in. And there was warre betwene Asa & Baesa the kyng of Israel, as long as they lyued.

C Baesa the kyng of Israel wente vp agaynst Juda, and buylded Rama, that no man shulde go out and in of Asas syde the kyng of Juda. Then toke Asa all the syluer and golde that was lesce in the treasure of the house of the LORDE, and in the treasure of the kynges house, and deliuered it in to his seruantes handes, & sent it vnto Benadab the sonne of Tabrimon the sonne of Hesion kyng of Siria, which dwelt at Damascos, and let saye vnto him: There is a couenaunt betwene me and the, and betwene my father and thy father: therfore sende I the a present of syluer and golde, that thou shuldest breake the couenaunt which thou hast with Baesa the kyng of Israel, that he maye departe fro me.

Benadab agreed vnto kyng Asa, and sent his captaines agaynst the cities of Israel, and smote Zion and Dan, & Abel Beth Maacha, and all Cineroth with the whole lande of Naphtali. Whā Baesa herde that, he leste of from buyldinge Rama, and wente agayne vnto Thirza.

D Kyng Asa caused it be proclaimed in all Juda: here be no man excepte. And they toke awaye the stones and tymber from Rama, & herewith Baesa had buylded. And kyng Asa buylded Geba Ben Jamin & Mispa therewith.

What more there is to saye of Asa, and of all his power, and all that he dyd, and of y cities which he buylded, beholde, it is wrytten in the Cronicles of the kynges of Juda: sayunge that in his olde age he was diseased in his fete. And Asa slepte with his fathers, and was buried with his fathers in the cite of David his father. And Josaphat his sonne was kyng in his steade.

E But Nadab the sonne of Jeroboam was kyng ouer Israel in the secōde yeare of Asa kyng of Juda, & raigned ouer Israel two yeare, and dyd euell in the sighte of the LORDE, and walked in the waye of his father, and in his synnes, wherewith he made Israel to synne. Howbeit Baesa the sonne of Abia of the house of Isachar conspired agaynst him, & smote him at Gibbethon, which was the Philistynes: for Nadab and all Israel layed sege to Gibbethon. So Baesa slewe him in the thirde yeare of Asa kyng of Ju-

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da, & was kyng in his steade. Now whan he was kyng, he smote all the house of Jeroboam, and let nothinge of Jeroboam remayne that had breth, tyll he had destroyed, & acordinge to þe worde of the LORDE, which he spake by his seruauit Abia of Silo, because of Jeroboams synnes which he dyd, & made Israel synne withall: even with þe pryncer wherewith he displeased the LORDE God of Israel.

What more there is to saye of Nadab, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel, and there was warre betwene Asa & Baesa the kyng of Israel, as long as they lyued.

In the thirde yeare of Asa kyng of Juda was Baesa þe sonne of Abia kyng ouer all Israel at Thirza foure and twentye yeare, and dyd that which was euell in the sighte of the LORDE, and walked in the waye of Jeroboam, and in his synnes, wherewith he made Israel to synne.

After thes the worde of the LORDE came vnto Jehu the sonne of Hanani agaynst Baesa, and sayde: For so moch as I lifted the out of the dust, and made the pryncer ouer my people of Israel, and thou walkest in the waye of Jeroboam, and madest my people ouer Israel for to synne, to pryncer me vnto wraich thow their synnes, beholde, therfore wyll I take awaye the posterite of Baesa, and the posterite of his house, and wyll sette his house euen as the house of Jeroboam the sonne of Nebat. He that of Baesa dyeth in the cite, the dogges shal deuoure him: and he so beyng of him dyeth in the felde, the foules of the ayre shal eate him vp.

What more there is to saye of Baesa, & what he dyd, & of his power, beholde, it is wrytten in þe Cronicles of the kynges of Israel. And Baesa slepte with his fathers, & was buried at Thirza: & his sonne Ella was kyng in his steade. And the worde of þe LORDE came by the prophet Jehu the sonne of Hanani, ouer Baesa, and ouer his house, and agaynst all the euell that he dyd in the sighte of þe LORDE, to pryncer him vnto wraich thow the workes of his handes: so that he became as the house of Jeroboam, and because he slewe this man.

The XVI. Chapter.

In the sixe & twentie yeare of Asa kyng of Juda, was Ella the sonne of Baesa kyng ouer Israel at Thirza two yeare. After thes his seruauit Simri, þe principall man ouer the halfe of þe

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charres conspyred agaynst him. As for Ella, he was at Thirza, dranke & was dronke in þe house of Arza the ruler of Thirza. And Simri came in, and slewe him in the seven & twentie yeare of Asa kyng of Juda, and was kyng in his steade. And whan he was kyng, and sat vpon his seate, he smote all the house of Baesa, & leste not so moch as one to make water agaynst þe wall: his bloud & members also & his frendes. Thus dyd Simri destroye all the house of Baesa, acordinge to the worde of the LORDE, which he spake ouer Baesa by the prophet Jehu, because of all the synnes of Baesa and of Ella his sonne, which they dyd, and made Israel for to synne, to pryncer the LORDE God of Israel vnto wraich thow their vanities. What more there is to saye of Ella, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

In the seven and twentie yeare of Asa kyng of Juda, was Simri kyng viij. dayes at Thirza, and the people laye before Gibbethon of the Philistynes. But whan the people in the hoost herde saye þe Simri had conspyred and slayne the kyng, then all Israel the same daye made Amri the chiefe capteyne kyng ouer all in the hoost. And Amri wente vp and all Israel with him from Gibbethon, and layed sege vnto Thirza. But whan Simri sawe þe cite shulde be wonne, he wente in to the palace in the kynges house, & brent it with þe kynges house, & dyed because of his synnes which he had committed, in that he dyd euell in the sighte of the LORDE, and walked in the waye of Jeroboam, and in his synnes which he dyd, wherewith he made Israel to synne.

What more there is to saye of Simri, and how he conspyred, beholde, it is wrytten in þe Cronicles of the kynges of Israel. At the same tyme were þe people deuayded in two partes: the one parte helde with Tibni the sonne of Ginath, that they might make him kyng: the other halfe helde with Amri. But the people that helde with Amri, were mightier then the people which helde with Tibni: y sonne of Ginath. And Tibni dyed, and Amri was kyng.

In þe one and thirtieth yeare of Asa kyng of Juda, was Amri kyng ouer Israel twelue yeares, & raigned at Thirza sixe yeares. He boughte the mount of Samaria of Semer for two hundred weight of syluer, & buylded vpon the mount, and called the cite which he buylded, after þe name of Semer: y mount of þe mount of Samaria. And Amri

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dyd that which was euell in þe sighte of the LORDE, and was worse then all they that were before him, and walked in all þe wayes of Jeroboam þe sonne of Nebat, and in his synnes, wherewith he made Israel to synne, so that they pryncer the LORDE God of Israel vnto wraich in their vanities. What more there is to saye of Amri, & all that he dyd, and his power that he exercised, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Amri slepte with his fathers, & was buried in Samaria, and Achab his sonne was kyng in his steade.

In the eighthe & thirtieth yeare of Asa kyng of Juda, was Achab the sonne of Amri kyng ouer Israel, & raigned ouer Israel at Samaria two & twentie yeare, & dyd euell in the sighte of the LORDE, more then all they that were before him. And he thoughte it but a small matter to walke in the synnes of Jeroboam the sonne of Nebat: and toke Jezabel the daughter of Eth Baal kyng of Sidon to wife, and wente and serued Baal, and worshiped him. And vnto Baal he set vp an altare in Baals house, which he buylded him in Samaria, and made a groue: so that Achab dyd more to pryncer the God of Israel vnto wraich, then all the kynges that were before him in Israel.

At y same tyme dyd Ziel of Bethel buylde Jericho: It cost him his first sonne Abiram, & he layed þe foundation: & his yongest sonne Segub, & he set vp the portes: Acordinge to the worde of the LORDE, which he spake by Josua the sonne of Nun.

The XVII. Chapter.

And Elias þe Thesbita one of the inhabitors of Gilead, saide vnto Achab: As truly as the LORDE God of Israel lyueth, whose seruauit I am, there shal nether rayne ner dew come this yeare, excepte I speake it.

And the worde of the LORDE came vnto him, and sayde: Get thee hence, and turne the toward the east, and hyde the by the ryuer Crith, which is ouer agaynst Jordane, and thou shalt drynke of the ryuer: and I haue commaunded the rauens, that they shal fede the there. He departed, and dyd acordinge to the worde of the LORDE, and wente his waye, and sat him downe by the ryuer Crith, which is ouer agaynst Jordane. And the rauens broughte him bred and flesch in the mornynge and in the euenynge, and he drank of the ryuer.

And it fortuneth after cerayne dayes, that the river was dryed: vp for there was no ray

Deut. 7. 1

Isa. 6. 6

1. Re. 16. 1

4. Re. 1. 1

Isa. 1. 1

Luc. 4. 6

1. Par. 13. 2

1. Re. 10. 2

1. Par. 17. 2

The iij. boke of the kynge.

ue. 4. c

ne in the lode. Then came y worde of y LORDE vnto him, and sayde: * Get y vp, and go vnto Sarepta, which lieth by Sidon: for there haue I commaunded a wedowe to make prouision for the.

B And he gat him vp, and wente vnto Sarepta. And whan he came to the gate of y cite, beholde, the wedowe was there, and gathered stickes. And he called her, and sayde: Fetch me a litle water in a vessill, y I maye drinke. And as she was goinge to fetch it, he cried vnto her, z sayde: Bynge me a morsell of bried also in thine hande. She sayde: As truly as the LORDE y God lyueth, I haue no bried, but an handfull of floure in a picher, z a curtesy oyle in a cruse: and beholde, I haue gathered vp one or two stickes, z wyll go and prepare it for me and my sonne, that we maye eate and dye.

Elias sayde vnto her: Feare not, go thy waye, z do as thou hast sayde: yet make me first a morsell of bried therof, z brynge it me forth: z afterwarde shalt thou make it for y z thy sonne. For thus sayeth y LORDE God of y Israel: The meell in the picher shall not be spent, z the oyle in y cruse shall not fayll, vnto the daye y the LORDE shall cause it for to rayne vpo earth. She wente z dyd as Eli as sayde. And he ate, z she also, and hir house a certayne season. The meell in the picher was not mynished, and the oyle in the cruse sayled not, acordinge to the worde of y LORDE which he spake by Elias.

C And after these actes the sonne of the wi fe of y house was sicke: and his sicke was so excedinge sore, that there remayned no breth in him. And she sayde vnto Elias: What haue I to do with the, thou man of God? Art thou come in vnto me, y my synne shulde be keppe in remembrance, z that my sonne shulde be slayne? He sayde vnto her: Gene me thy sonne. And he toke him fro hir lappe, z caried him vp into y chamber where he him self dwelt, and layed him vpo his bed, z called vpon the LORDE, and sayde: O LORDE my God, hast thou dealt so euell to the wedow with whom I dwell, y thou woldest slaye hir sonne? And he stretched out his hande ouer the childe thre tymes, z called vpon the LORDE, and saide: O LORDE my God, let the soule of this childe come agayne into him. And the soule of the childe came agayne vnto him, z he reuyned. And Eli as toke the childe, and broughte him downe from the chamber into the house and deli uered him vnto his mother, and sayde: Be-

Eccii. 48. a

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holde, thy sonne lyueth. And the woman say de vnto Elias: Now knowe I that thou art a man of God, z that the worde of the LORDE is in thy mouth of a treuch.

The XVIII. Chapter.

After a longe season came y wo de of the LORDE vnto Elias in the thirde years, z sayde: * Go thy waye, z shewe y selfe vnto Achab, y I maye cast it for to rayne vpon earth. And Elias wente to shewe him selfe vnto Achab. But there was a greute derth i Samaria. And Achab called Abdia his chiefe officer: (As for Abdia, he feared y LORDE greatly: for wha fabel roced out y prophetes of y LORDE, Abdia toke an C. prophetes, and hyd them in caues, here fiftye, z there fiftye, z prouyded for them w bried and water.) Achab now sayde vnto Abdia: Go thorow the londe vnto all the welles of water z ryuers, yf happyly we maye finde hay, z to saue y horses z mules, y all the catell perishe not. And they parted the selues into the londe, to go thorow it. Achab departed the one waye alone, and Abdia y other waye alone.

Now whan Abdia was on y waye, Eli as met him. And whan he knewe him, he fell downe vpon his face, z sayde: Art not thou my lord Elias? He sayde: yee, go thy waye, and tell y lord: beholde, Elias is here. But he sayde: What haue I offended, that thou wilt deliuer thy seruante in to the handes of Achab, that he maye slaye me? As truly as the LORDE thy God lyueth, there is no people ner king dome, but my lord hath sent thither to see the. And whan they sayde: he is not here, he toke an ooth of the same king dome and nacion, that they had not founde the. And now thou sayst: Go tell y LORDE: beholde, Elias is here. Now whan I was gone from the, the sperte of the LORDE shulde take y awaye, I cannot tell whither: and yf I then came and tolde Achab, and founde the not, he shulde slaye me: But thy seruante feareth the LORDE from his youth vp. Hath it not bene tolde my lord what I dyd, whan Jisabel slew the prophetes of the LORDE, how that I hyd an hundred of the LORDES prophetes, here fiftye, and there fiftye in the caues, and prouyded for them with bried and water? And then sayst thou: Go thy waye, tell thy lord: Elias is here, that he maye slaye me. Elias saide: As truly as y LORDE Zebaoth lyueth, before whom I stode, I wil shewe myselfe vnto him this daye. Then mette Abdia to meete Achab, z tolde him. And Achab wrote for to meete Eli as.

The iij. boke of the kynge.

And whan Achab sawe Elias, Achab say de vnto him: Art thou he that troublest y Israel? he sayde: I trouble not y Israel, but it is thou and thy fathers house, because ye haue forsaken the commaundementes of the LORDE, and walke after Baal. Go to, sende forth now, and gather me all y Israel together vnto mount Carmell, and the foure hundred and fiftye prophetes of Baal, and the foure hundred prophetes of y groue, which were of Jisabels table. So Achab sent vnto all the children of y Israel, z gathered the prophetes together vnto mount Carmell.

Then stepte Elias vnto all the people, z sayde: how longe halte ye on both y sydes? If the LORDE be God, the walke after him: but yf Baal be he, the folowe him. And the people gaue him no answer. The sayde Eli as vnto the people: I onely am left a prophete of y LORDE: but Baals prophetes are four C. and fiftie mē. Gene vs now two bullokes, z let them chose one bullocke, z hewe him in peces, z laye him vpo the wod, z put no fyre thereon: so wil I take y other bullocke, z laye him vpo the wod, z put no fyre thereon also: call ye then vpo the name of y god, z I wil call vpo the name of the LORDE: lo which God now answereth with fyre, let the same be God. And all the people answered z sayde: That is righte. And Elias sayde vnto Baals prophetes: Chose ye one bullocke, and do ye it first (for ye are many) and call ye vpon the name of youre god, z laye no fyre thereon.

D And they toke the bullocke which he gaue them, z prepared it, z called vpon the name of Baal from the moynynge vntyll the noone daye, and sayde: O Baal heare vs. But there was neither voyce ner answer. And they hopped aboute the altare, as their vse was to do. Now whan it was noone daye, Elias mocked them, and sayde: Crye loude. For he is a god, peradventure he is musynge, or hath somwhat to do, or is gone some iourney, or happyly he slepech, so that he wolde be waked vp. And they cried loude, and prouoked the selues with knyues z botkens, (as their maner was) yll y bloude folowed. But whan y noone daye was past, they propheted vntyll the tyme that the meat offeringe shulde be offered, z there was neither voyce ner answer, ner one to regarde them.

Then sayde Elias vnto all the people: Come hither all ye people vnto me. And whan all y people came to him, he repayed y altar of the LORDE y was broken, z toke twelve stones acordinge to the nombre of y

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rybes of the childe of Jacob (vnto whom the worde of the LORDE spake, and sayde: * Thy name shal be y Israel) and of y stones he buylded an altare in the name of the LORDE, z made a pyer rounde aboute the altare, like two forones in the come londe, z prepared the wod, z hewed y bullocke in peces, and layed him vpon the wod, z sayde: Fetch foure pitchers full of water, and poured it vpo the burnt offeringe, and vpon the wod. And he sayde: Do it yet once. And they dyd it once agayne. And he sayde: Do it y thirde tyme. And they dyd it the thirde tyme. And y water ranne aboute the altare, and y pyer was full of water also.



And whan the tyme was to offer y meat offeringe, Elias stepte forth, and sayde: O LORDE God of Abraham, of y Isaac and of y Israel, let it be knowne this daye, that thou art God in y Israel, and I thy seruante, and that I haue done all this acordinge vnto y worde. Heare me O LORDE, O heare me, y this people maye knowe, how that thou art the LORDE God, that thou mayest afterwarde turne their hertes. * Then fell downe the fyre of the LORDE, and consumed the burnt offeringe, the wod, the stones and the earth, and licked vp the water that was in the pyer. Whan all the people sawe that, they fell vpon their faces, and sayde: The LORDE is God, y LORDE is God. Elias sayde vnto them: * Laye handes vpon Baals prophetes, y none of them escape. And they toke them. And Elias broughte them downe vnto y brook yson, z slew the there.

And Elias sayde vnto Achab: Go vp, eate z drinke, for it soundeth as though it wolde rayne sore. And whan Achab wrote vp to eate z drinke, Elias ascended vp to the toppe of Carmel, z bowed him selfe downe to the earth, z put his heade betwene his knees, z sayde vnto his lad: Go vp, and loke towards the See. He wente vp z loked, z sayde: There is nothinge. He sayde: Go agayne seuen tymes. And at the seuenth tyme he sayde: Behol

Gen. 1 and 17.

1ad. 6. d
Eccii. 48.
a. Maca.

Deut. 19.
and 17. d.

The iij. boke of the kynges.

de, there goeth vp a litle cloude out of the see, like a mans hande. He sayde: Go vp, and saie vnto Achab: Wynde y charer, z go downe, y the rayne ouertake the not. And or a mā coude turne him, the heauen was blacke w cloudes z wynde, z there came a greete rayne. But Achab rode his waie, z departed vnto Iesrael. And the hāde of y LORDE came vpo Elias, and he gyde his loynes, z ranne before Achab, tyll he came vnto Iesrael.

The XIX. Chapter.

AND Achab tolde Iesabel all y Elias had done, z how he had slayne all Baals prophetes w the swerde. The sent Iesabel a messaunger vnto Elias, sayenge: The goddes do this z that vnto me, yf I tomorrow aboute this tyme, make not thy soule as one of these. Then was he afrayed, z gat him vp, z wente where he wolde, z came vnto Bersaba in Iuda, and leste his lad there. But he him selfe wente a daies iourney in to y wyldernes, z came in, z sat him downe vnder a Juniper tre, z wysshed vnto his soule y he myghte dye, z sayde: It is now ynough LORDE, take my soule, for I am no better then my fathers. And he layed him downe z slepte vnder the Juniper tre.

And beholde, y angell touched him, z sayde vnto him: Stonde vp, and ate, and he loked aboute him, z beholde, at his heade there was a bied baken on the coles, z a cruse w water. And whan he had eaten and dronke, he layed him downe agayne to slepe.

B And y angell of the LORDE, came agayne the seconde tyme, z touched him, z sayde: Stonde vp, and ate, for thou hast a greete waye to go. And he arose, and ate and drake, and wente on thorow the strength of that meate: fortye dayes and fortye nightes, vnto Horeb y mount of God: and there he came to a cane, and abode there all nighte. And beholde the worde of the LORDE came to him, and sayde vnto him: What doest thou here Elias? He sayde: I have bene zelous for the LORDE God Zebaoth: for the children of Iisrael haue forsaken thy couenant, and broken downe thine altares, and slayne thy prophetes with the swerde, and I am leste onely, z they seke to take awaye my life. He sayde: Go forth, and stonde vpon the mount before the LORDE. And beholde, the LORDE wce ouer: and a greete mightie wynde, which rouet the mountaynes, and brake the harde stones, came before the LORDE, but the LORDE was not in the wynde. After the wynde came there an earthquake, but the LORDE was not in the earthquake.

The xx. Chap.

And after the earth quake there came a fyre, but the LORDE was not in the fyre. And after the fyre came there a styll softe byssage. Whan Elias herde that, he covered his face with his cloke, and wente forth, and stode in the doore of the cane. And beholde, there came a voyce vnto him, and sayde: What hast thou here to do Elias?

He sayde: I have bene zelous for the LORDE God Zebaoth: for the children of Iisrael haue forsake thy couenant, broken downe thine altares, slayne y prophetes w the swerde, z I onely am leste, and they seke to take awaye my life. But the LORDE sayde vnto him: Go y waye agayne thorow the wyldernes vnto Damascon, z go in, z anoynce the srael kynges ouer Siria, z Jehu the sonne of Nimfi kynges ouer Iisrael, z Eliseus y sonne of Saphat of Abel Meholā to be prophet in y steade. And it shal come to passe, y, who so escapeth the swerde of Zasael, Jehu shal slaye him, z who so escapeth y swerde of Jehu, Eliseus shal slaye him. And I wil reue vnto me vij. M. men in Iisrael: namely, all y knes which haue not bowed the selues vnto Baal, and every mouth y hath not kyssed.

And he departed thence, z founde y Eliseus y sonne of Saphat, plowing w twolue yocke of oxen before him, z he him selfe was amōge the twolue. And Elias went vnto him, z cast his cloke vpon him. And he leste the oxen, z ranne after Elias, z sayde: Let me kysse my sacher z my mocher, and so wil I folowe the. And he sayde vnto him: Go thy waye, z come agayne, for I haue some what to do with the. And he ranne agayne from him, and toke a yock of oxen, and offered it, and sod y flesh with the wod of the oxen plowes, and gaue it vnto the people to eate, and gat him vp, z folowed Elias, and mynistrēd vnto him.

The XX. Chapter.

AND Benadab y kynges of Siria gathered all his power, z there were two z thirtie kynges w him, z hoises z charrettes, and he wente vp, and layed sege vnto Samaria, z foughte agaynst it. And he sent messaungers vnto Achab y kynges of Iisrael in to y cite, z caused to saye vnto him: Thus sayeth Benadab: Thy syluer z thy golde is myne, and thy wyues z thy best children are myne also. The kynges of Iisrael answered, z sayde: My lordē y kynges, euen as thou hast sayde, I am thine, and all that I haue.

And the messaungers came agayne, z sayde: Thus sayeth Benadab: For so much as I haue sent vnto the, sayenge: Thy syluer z thy

The iij. boke of the kynges.

golde, thy wyues z thy childre shalte thou geue me, tomorrow aboute this tyme wil I sende my seruantes vnto the, y they maye serche thyn house and the houses of thy subiectes: z loke what pleasaunt thinge thou hast, y shal they take in their handes, and carye awaye. So the kynges of Iisrael called all y Elders of the lōde, z sayde: Mark well z se, what myschese this mā seketh: He sent vnto me for my wyues z children, for syluer z golde, z I haue not sayde him naye. Then sayde all the Elders and all the people vnto him: Thou shalt not cōsente ner agree vnto him. And he spake vnto Benadabs messaungers, Saye vnto my lordē y kynges: All y thynge wherfore thou dydest sende vnto me y seruant at y first, wil I do, but this can I not do. And y messaungers wete, and tolde this agayne. The sent Benadab vnto him sayenge: The goddes do this and y vnto me, yf the dust of Samaria shalbe ynough, for every one of my people to brynge me an handfull therof. But y kynges of Iisrael answered, z sayde: Tell him, Let not him y putterh on y harnes, make his boast like him y hath put it of. Whā Benadab herde y (eue as he was drynkinge w the kynges in y panyllion) he sayde vnto his seruantes: Set yō selues in aray. And they set the selues in aray agaynst.

And beholde, there came a prophēt vnto Achab y kynges of Iisrael, z saide: Thus sayeth the LORDE: Hast thou sene all this greete multitude? Beholde, this daie wil I deliuer the in to y hande, so y thou shalt knowe, how y I am y LORDE. Achab sayde: Dymhem: He sayde: Thus sayeth the LORDE: Euen by the yongemen of the rulers of the lōde. He sayde: Who shal orde the battayl? He sayde: Thou. Then mustered he the yongemen of the rulers of the lōde, z there were two hundred and two and thirtie of them: z after the mustered he of the whole people of all the childre of Iisrael, sent thou fande men, and they wente out in the noone daie. As for Benadab, he drankē and was drunken in the panyllion with the two z thirtie kynges which were come to helpe him. And the yonge men of the rulers of the lōde wente forth first.

Benadab sent forth, z they brought him worde, z sayde: There come men out of Samaria. He sayde: Take them alyne, whether they be come forth for peace, or for warre. But whan the lōde rulers yonge men were gone forth, and the hoost behynde them, eue y one smote him y came in his waye. And the Sirians fled, and Iisrael folowed after

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them. And Benadab the kynges of Siria escaped wth hoises and hoismē. And the kynges of Iisrael wente forth, and smote hoises and charrettes, and dyd a greete slaughter on the Sirians.

Then came there a prophēt vnto the kynges of Iisrael, and sayde vnto him: Go thy waye and strength the, and take hede, and loke well what thou doest: for whan the yeare is aboute, the kynges of Siria shal come agaynst the of the new. For the kynges of y Syrians seruantes sayde vnto him: Their goddes are goddes of the mountaynes, therfore haue they gotten the victory.

But let vs fyghte with them on the playne, and thou shalt se that we shal ouercome them. Do thus, put awaye the kynges eue y one from his place, and set dukes in their steads, and appoynte the an hoost as was that which thou hast lost, z hoises z charrettes as the other were, and lea vs fyghte agaynst the in the plaine, and thou shalt se that we shal haue the victory. He cōsented vnto their voyce, and dyd so.

Now whan the yeare was gone aboute, Benadab appoynted the Sirians, and wente vp towards Alphet, to fyghte agaynst Iisrael, and the childre of Iisrael mustered, and prouyded them selues with vytailes, and wete to meete them, and pitched their cēttes ouer agaynst them, like two litle flockes of goates but the lōde was full of the Syrians.

And there came a man of God, and sayde vnto the kynges of Iisrael: Thus sayeth the LORDE: Because the Syrians haue sayde, that the LORDE is a God of the mountaynes and not a God of the valleys, therfore haue I geuen all this greete heape in to thy handes, that ye maye knowe how that I am y LORDE. And they pitched their tentes righte ouer agaynst them seven dayes. But vpon y seuenth daie they wente together in to the battayll: and the children of Iisrael smote of the Sirians an hundred thousande fore men in one daie, and the remnaunt fled to Alphet in to the cite, and the wall fell vpon the other seven and twenty thousande men. And Benadab fled also vnto the cite in to a litle chamber.

Then sayde his seruantes vnto him: Beholde, we haue herte that the kynges of the house of Iisrael are mercifull kynges, Let vs therfore put sack clothe aboute oure loynes, and haliers aboute oure neckes, z go forth to the kynges of Iisrael, peradventure he shal let y soule lyue.

And they put sack clothe aboute their loy-

nes, and hakers aboute their neckes, and came to the kyng of Israel, and sayde: Vena-
dab thy seruauit sayeth vnto the: O let my soule lyue. He sayde: yf he be yet alyue, he is my brother. And the men toke him shortly at his worde, and expounded it for them selues and sayde: Yee Venadab is thy brother. He sayde: Come and brynge him. The wente Venadab forth vnto him, and he caused him to sit vpon the charer, and sayde vnto him: The cities that my father toke from thy father, wyl I geue the agayne. And make thou streets for thyselfe at Damascus, as my father did at Samaria, so wyl I let the go with a bonde of peace. And he made a conuauent with him, and let him go.

Then spake there a man amonge the chyl-
dren of the prophetes vnto his neighbour by the worde of the LORDE: I praye the smite me. But he refused to smite him. Then said he vnto him, because thou hast not herkened vnto the voyce of the LORDE, beholde, therefore shall there a lyon smyte the, whan thou goest fro me. And whan he wente fro him, a lyon founde him, and slewe him.

And he founde another man, and sayde: I praye the smyte me. And the man smote him, and wounded him. Then wente the prophet, and stepte vnto the kyng by the waye syde, and altered his face with asshes. And whan the kyng wente by, he cried vpon y kyng, and sayde: Thy seruauit wente forth in to the battayll, and beholde, there wente one asyde, and broughte a man vnto me, and sayde: Kepe this man: yf he be myssed, thy soule shall be in steade of his soule, or els thou shalt weye downe an hundred weighte of syluer. And whyle thy seruauit had here there to do, he was awaye. The kyng of Israel sayde vnto him: It is thine owne indygnement, thou hast geuen it thyselfe.

Then put he the asshes from his face in all the haist. And the kyng of Israel knewe him, that he was one of the prophetes. And he sayde vnto him: Thus sayeth the LORDE: Because thou hast let the dammed man go, therefore shall thy soule be for his soule, and thy people for his people. And the kyng of Israel departed vnto his house, beinge troubled in his mynde and full indignacion, and came to Samaria.

The XXI. Chapter.

After these accres it fortuneth, that Naboth the Iesraelite had a vinyarde at Iesreel besyde the palace of Achab kyng of Samaria. And Achab spake to Naboth, and sayde: Geue me thy vinyarde,

I wyl make me an herbyarden therof, because it is so nye my house: I wyl geue the better vynyarde for it: or yf it please the, I wyl geue the syluer for it, as moch as it is worth. But Naboth sayde vnto Achab: The LORDE let that be farre fro me, that I shulde geue y my fathers heretage. Then came Achab home, beinge moued and full of indignacion, because of the worde that Naboth the Iesraelite had spoken vnto him, and sayde: I wyl not geue the my fathers inheritance. And he laied him downe vpon his bed, and turned his face asyde, and ate and dronked. Then Iesabel his wyfe came in to him and sayde vnto him: What is y matter, that thy spere is so cōbred, and that thou eatest and dronkest? He sayde vnto her: I haue spoken to Naboth the Iesraelite, and sayde: Geue me thy vynyarde for money: or yf it please y, I wyl geue the another for it. But he sayde: I wyl not geue the my vynyarde.

Then sayde Iesabel his wyfe vnto him: What kyngdome were in Israel, yf thou haddest it? Seconde vp, and eate and dronk, I wyl geue the the vynyarde of Naboth the Iesraelite. And she wrote a letter vnder Achabs name, and sealed it with his signet, and sent vnto y Elders and rulers in his cite, which dwelt aboute Naboth, and wrote thus in y letter: Proclame a fast, and set Naboth aboue in the people, and set two men of Belial before him, to testifie and saye: Thou hast blasphemed God and the kyng. And brynge him forth, and stone him to death.

And the Elders and rulers of his cite, which dwelt in his cite, dyd as Iesabel had commaunded them, acordynge as she had wrytten in the letter that she sent vnto them, and they proclamed a fast, and caused Naboth to sit aboue amonge the people. Then came the two men of Belial, and stode before him, and testified agaynst Naboth in y presence of the people, and sayde: Naboth hath blasphemed God and the kyng.

Then brought they him out of the cite, and stoned him to death. And they sent Iesabel worde, sayenge: Naboth is stoned and put to death. Whan Iesabel herde that Naboth was stoned and deed, she sayde vnto Achab: Up, and take possession of the vynyarde of Naboth the Iesraelite, which he denyed to geue the for money: for Naboth lyueth no more but is deed. And whan Achab herde y Naboth was deed, he roso to go downe vnto the vynyarde of Naboth the Iesraelite, and to take possession of it.

But the worde of the LORDE came to

Elias the Thesbite, and sayde: Get the vp, and go downe to meete Achab the kyng of Israel, which is at Samaria: beholde, he is in Naboths vynyarde, in to the which he is gone downe to take possession of it, and take thou with him, and speake: Thus sayeth the LORDE: Thou hast slayne, and taken in possession. And thou shalt talke morouer vnto him, and saye: Thus sayeth the LORDE: Euen in the place where the dogges licked vp Naboths blode, shall the dogges lick thy blode also. And Achab sayde vnto Elias: Hast thou euer founde me thine enemy? He sayde: Yee, I haue founde the, because thou art euen solde to do euell in the sight of the LORDE. Beholde, I wyl brynge my fortune vpon the, and take awaye thy possesion, and wil rote out from Achab, euen him that maketh water agaynst the wall, and him that is shut vp and left behynde in Israel: and thy house wyl I make as the house of Jeroboam y sonne of Nebat, and as the house of Baesa the sonne of Ahia, because of y prouocacion wherewith thou hast prouoked me vnto wrath, and made Israel to synne.

And ouer Iesabel spake the LORDE also and sayde: The dogges shal deuoure Iesabel in y felde of Iesrael. Who so of Achab dyeth in y cite, him shal the dogges eate vp: and who so dyeth in the felde, the foules vnder the heauen shal eate him vp. So cleane solde to do myschese in y sight of the LORDE hath no man bene, as Achab: for his Iesabel hath so disceaued him, and he maketh him selfe a greates abhominacion, that he goeth after Idols, acordyng vnto all as dyd the Amouites, whom the LORDE expelled before the children of Israel.

But whan Achab herde these wordes, he rote his clothes, and put a sack cloth on his body, and fasted, and slepte in sack cloth, and wente aboute hanginge downe his heade. And the worde of the LORDE came to Elias the Thesbite, and sayde: Hast thou not sene how Achab humbleth him selfe before me? For so moch now as he humbleth him selfe in my sight, I wil not brynge that plage whyle he lyueth: but by his sonnes life wil I brynge my fortune vpon his house.

The XXII. Chapter.

Ald there passed ouer thie yeares, that there was no warre betwene the Syrians and Israel. But in the thirde year wente Josaphat the kyng of Iuda downe to the kyng of Israel. And the kyng of Israel sayde vnto his seruantes: A now ye

not y Ramoth in Gilead is oures? and we sit styll, and take it not out of the hande of the kyng of Syria. And he sayde vnto Josaphat: Wilt thou go with me to the battayll vnto Ramoth in Gilead? Josaphat sayde vnto the kyng of Israel: I wyl be as thou my people as thy people, and my houses as thy houses. And Josaphat sayde vnto y kyng of Israel: At this daye at the worde of the LORDE. Then the kyng of Israel gathered the prophetes aboute a foure hundred men, and sayde vnto them: Shal I go vnto Ramoth in Gilead to fight, or shal I let it alone? They sayde: Go vp, y LORDE shal be lyner it in to y kynges hande. But Josaphat sayde: Is there not one prophet here more of y LORDE, that we maye aske at him?

The kyng of Israel saide vnto Josaphat: There is yet a man, one Michas the sonne of Jemla, at whom we maye aske of the LORDE: but I hate him, for he prophesieth me no good, but euell. Josaphat sayde: Let not the kyng saye so. Then called the kyng of Israel a chamberlayne, and sayde: Brynge hither soone Michas the sonne of Jemla. As for the kyng of Israel and Josaphat y kyng of Iuda, they sat ether of them vpon his seate, arrayed in their garments in the place at y dore of the porte of Samaria, and all y prophetes prophesied before the. And Sedechias the sonne of Chana had made him hornes of yron, and sayde: Thus sayeth the LORDE: With these shalt thou pusshe at y Syrians, tyll thou brynge them to naught. And all the prophetes prophesied likewise, and sayde: Go vp vnto Ramoth in Gilead, thou shalt prospere right well, and the LORDE shal deliuer it in to the kynges hande. And the messaunger that wente to call Michas sayde vnto him: Beholde, The wordes of y prophetes are with one acorde good before the kyng, let thy worde therefore be as their worde, and speake thou good also.

Michas sayde: As truly as the LORDE liueth, I wil I speake. And whan he came to the kyng, the kyng sayde vnto him: Michas, shal we go vnto Ramoth in Gilead to fight, or shal we let it alone? He sayde vnto him: Yee, go vp, thou shalt prospere right well, the LORDE shal geue it in to the kynges hande. But the kyng sayde vnto him agayne: I charge y that thou saye no ocher thinge vnto me but the truth, in the name of y LORDE. He sayde: I sawe all Israel scattered abroad vpon the mountaynes, as the sheperd hath no shepherde. And the LORDE

The iij. boke of the kynges.

saide: Have these no lordes: Let every one turne home agayne in peace. Then sayde y kyng of Israel vnto Josaphat: Toldst not I that he wolde prophesye me no good, but euill?

He sayde: Heare now therfore the worde of the LORDE: I sawe the LORDE syt vpon his seate, and all the hoost of heauen stödinge by him at his righte hande & at his lefte. And the LORDE saide: Who wil disceane Achab to go vp, & fall at Ramoth in Gilead. And one sayde this, another that. Then wote there forth a spere, & stode before the LORDE, and sayde: I wyl disceane him. The LORDE sayde vnto him: Wherwith? He sayde vnto him: I wyl go forth, and be a false spere in the mouth of all his prophetes. He saide: Thou shalt disceane him, and shalt be able: go forth and do so. Beholde now, the LORDE hath geue a false spere in y mouth of all these y prophetes, and the LORDE hath spoken euill ouer the. Then stepte forth Sedechias the sonne of Cnaena, and smote Michas as vpon the cheeke, and sayde: What, is the spere of the LORDE departed fro me, to speake with the? Michas sayde: Beholde, thou shalt se it in y daye, whan thou shalt go fro one chamber to another to hyde the.

The kyng of Israel sayde: Take Michas, and let him remayne with Amon the ruler of the cite, and with Joas the kynges sonne, and saye: Thus sayeth the kyng: Put this man in prison, and fede him with bread and water of trouble, tyll I come agayne in peace. Michas sayde: If thou comest agayne in peace, then hath not the LORDE spoken thow me. And he sayde: herten to all ye people.

So the kyng of Israel and Josaphat y kyng of Juda wente vp vnto Ramoth in Gilead. And the kyng of Israel sayde vnto Josaphat: Chaunge thy clothes, and come in to y battayll in thine arae. The kyng of Israel chaunged his clothes also, and wete in to the battayll. But the kyng of Siria commaunded the rulers of his charettes (of whom there were two and thirtie) and saide: Ye shal fight nether agaynst small ner greater, but onely agaynst the kyng of Israel. And whan the rulers of the charettes sawe Josaphat, they thought it had bene the kyng of Israel, and fell vpon him with fightinge. But Josaphat cried. So whan the rulers of the charettes sawe that it was not y kyng of Israel, they turned back fro him. A certayne man bended his bowe harde, and shotte the kyng of Israel betwene the

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marve and y longes. And he sayde vnto his charetman: Turne thine hade, and carry me out of the hoost, for I am wounded. And y battayll was fore the same daie. And the kyng stode vpo his charet, agaynst the Syrians and dyed in the eueninge, and the bloude ranne from the wounde in to the myddes of the charet. And whan the Sonne wente downe there was a proclamation made in the hoost, and sayde: Every one gett him in to his cite, and to his countre. Thus the kyng dyed, and was broughte vnto Samaria, and they buryed him in Samaria. And whan they wasshed the charet in the pole of Samaria, y dogges licked his bloude (but the harlottes wasshed him) accordinge to the worde of y LORDE which he spake.

What more there is to saye of Achab, & all y he dyd, and of the Query house which he buylde, beholde, it is wrytten in the Cronicles of the kynges of Israel. So Achab slepte with his fathers, and his sonne Ahasia was kyng in his steade.

And Josaphat the sonne of Asa was kyng ouer Juda in the fourth yeare of Achab kyng of Israel, and was fyue and thre yeare olde whan he was made kyng, and reigned fyue and twente yeare at Ierusalem. His mothers name was Asuba y daughter of Suhi, and he walked in all the waye of his father Asa, & departed not there from. And he dyd that which was right in y sighte of the LORDE, yet put he not awaye y places, and y people offred and burnt in cise yet vpon the hye places, and he had peace with the kyng of Israel.

What more there is to saye of Josaphat and the mighte that he exercised, and how he fought, beholde, it is wrytten in the Cronicles of the kynges of Juda. He put out of the londe also the whoremongers that were leste, which remayned ouer in the tyme of his father Asa. And at that tyme there were no kynges in Edom. And Josaphat had caused to make shippes vpon the See, which shoulde go to fetch golde in Ophir, but they wente not: for they were broken at Ezion Gaber. At that tyme sayde Ahasia the sonne of Achab vnto Josaphat: Let my seruantes passe with thy seruantes in the shippes. But Josaphat wolde not. And Josaphat slepte with his fathers, and was buryed in y cite of Dauid. And Joram his sonne was kyng in his steade.

The ende of the thirde boke of the kynges.

The iij. boke of the kynges.

The fourth boke of the kynges.

What this boke conteyneth.

Chap. I. Of the reigne of Ochofias (otherwyse called Ahasia) and of Joram his brother and how the fyre consumed the two captaynes with their men.

Chap. II. Elias is taken vp in a fyrie charet. Eliseus receaueth the spere of Elias, maketh the bitter water swete, and curseth the mys-nurtured children.

Chap. III. Of Joram and Josaphat, and of their warre, & what Eliseus saide vnto them.

Chap. IIII. Eliseus helpeth the woma that was in dett, and for another woman which had no children, he optayneth one of God: which child beynge deede he rayseth vp agayne.

Chap. V. Naaman the chefe captayne of Siria is censed from his leprosy, and Gehazi Eliseus seruant is made leporous.

Chap. VI. Theyron swymmeth in the water. The kyng of Siria fighteth agaynst Israel. His seruantes which go aboure to take Eliseus, are smytten with blyndnes. A greate hunger in Samaria.

Chap. VII. Of the foure lepers which came in to the tentes of the Syrians, and how vytrayles beganne to be good chepe.

Chap. VIII. Of the seven yeare verth. Benadab is sick, and a reth cothell at Eliseus. Of Ochofias the sonne of Joram.

Chap. IX. Of Jehu, how he was anoynted kyng ouer Israel, and how he roted out the house of Achab and of Jesabel.

Chap. X. The heades of Achabs seuentie sonnes are broughte vnto Jehu. Of Ochofias beethren Jehu slayeth Baal prestes.

Chap. XI. Alalia destroyeth all the kynges sedes, save Joas which escapeth, and is made kyng by Joiada the prest.

Chap. XII. Joas rulerh well whyle Joiada is alyue, but euill after his death.

Chap. XIII. Of the kynges Joachias, Joas & Jeroboam, and how the deed that was layed in Eliseus graue, returned.

Chap. XIII. Of Joas, Amasias, Jeroboam and Ahasias.

Chap. XV. Of Ahasias the Leper, and of his sonne Jonathas Of Zacharias the kyng of Israel. Of Sellum, Manahem, Pacha, Romeia. And how Teglatphalasser coquereth the cities of Juda.

Chap. XVI. Of Ahas, Resin, and Ezechias.

Chap. XVII. Of Sennacherib, how Salmanassar came vpon him, and conquered, and caried the people awaye captyue. And how God punished those that came in their steade.

Chap. XVIII. Of the good kyng Ezechias, & how Sennacherib troubleth him.

Chap. XIX. Ezechias sendeth vnto Esay, which comforteth him. God defendeth Ezechias, & delyuereth him.

Chap. XX. Ezechias is deed sick, but Esay at the commaundement of the LORDE, promyseth him to lyue yet systene yeare.

Chap. XXI. Of the reigne of the vngodly

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kyng Manassies, how he lyued and how he dyed Of his sonne Amon.

Chap. XXII. Of the reigne of that noble & vertuous kyng Josias, and of his goodly actes.

Chap. XXIII. How Josias caused the boke of the couenaunt to be red vnto all the people, and setteth vp the true honoure of God agayne Of Joachas his sonne.

Chap. XXIIII. How Nabuchodonosor cometh vpon kyng Joachin, and carieth awaye Joachin his sonne vnto Babilon.

Chap. XXV. Nabuchodonosor layeth siege to Ierusalem, wyrmeth it, setteth fyre on it, and carryeth awaye the kyng and the people prisoners vnto Babilon.

The fyist Chapter.



Ahasia the sonne of Achab was kyng ouer Israel at Samaria in y seuententh yeare of Josaphat kige of Juda, & reigned ouer Israel two yeares, & dyd y which was euill in y sighte of the LORDE, and walked in the waye of his father and of his mother, & in the waie of Jeroboam y sonne of Nebat, which made Israel for to synne. And serued Baal, and worshipped him, and displeased the LORDE God of Israel, euill as his father dyd. The Moabites also fell awaye from Israel, whan Achab was deede.

And Ochofias fell thow y grace in his chaber at Samaria, and was deede sicke, and sent messaungers, and sayde vnto them: Go youre waye, and are counsell at Beelzebub the god of Ekron, whether I shall recouer from this sicknesse. But the angell of y LORDE sayde vnto Elias the Thesbite: Op, & go meete the messaungers of the kyng of Samaria, and saie vnto them: Is there no God in Israel, that ye go to are counsell at y god of Ekron? Therfore thus sayeth the LORDE: Thou shalt not come from the bed wheron thou lyes, but shalt dye the death.

And Elias wente his waye. And wha y messaunges came to Ochofias agayne, he sayde vnto the: Why come ye agayne? They sayde vnto him: There came vp a man in onre waye, and sayde vnto vs: Go agayne to the kyng that hath sent you, and saie vnto him: Thus saith the LORDE: Is there no God in Israel, y thou sendest to are coucel at Beelzebub y god of Ekron? Therfore shalt thou not come from y bed wheron thou lyes, but shalt dye the death. He sayde vnto them: What maner of man was it that mett you, and sayde this vnto you? They sayde vnto

The iij. boke of the kynges.

him: he had a rough heer vpon him, and a letheren gyrdell abouce his loynes. he sayde: It is Elias the Thesbite.

C And he sent vnto him a capteyne ouer fyf-tye, with the same fyf-tye. And whan he came vnto him, beholde, he sat aboue vpon the mount. he sayde vnto him: Thou mā of God, the kyng sayeth: Thou shalt come downe. Elias answered the capteyne ouer fyf-tye, and sayde vnto him: If I be a man of God, the fyre shall fall downe then from heauen, and consume the and thy fyf-tye. Then fell there fyre from heauen, and consumed him and his fyf-tye. And agayne he sent another capteyne ouer fyf-tye vnto him, with his fyf-tye, which answered, and sayde vnto him: Thou man of God, thus sayeth the kyng: Come downe in all the haist. Elias answered, and sayde: If I be a mā of God, if fyre shall fall downe from heauen, and consume the and thy fyf-tye. Then fell the fyre of God from heauen, and consumed him, and his fyf-tye. Agayne, he sent vnto him the thirde capteyne ouer fyf-tye, with his fyf-tye.

D Now whan he came to him, he knelled to Elias, and besought him, and sayde vnto him: Thou man of God, let my soule and þy soules of thy seruantes thes fyf-tye, be som what worth in thy syghte. Beholde, the fyre fell downe from heauen, and hath consumed the fyf-tye capteynes ouer fyf-tye of their fyf-tyes. But now let my soule be som what worth in thy syghte. Then said he angel of the LORDE vnto Elias: Go downe with him, and feare him not. And he gat him vp, and wente downe with him vnto þy kyng.

And he sayde vnto him: Thus saith the LORDE: Because thou hast sent forth messengers, and caused to be counsell at Beelzebub the god of Ekron, as though there were no God in Israel to be counsell at his worde, therfore shalt thou not come from the bed wheron thou hast layed the, but shalt dye þy death. So he dyed, acordyng to the worde of the LORDE which Elias sayde. And Joram (his brother) was kyng in his steade in the seconde yere of Joram the sonne of Josaphat kyng of Juda: for he had no sonne.

What more there is to saye of Ochosias, what he dyd, beholde, it is wyrtte in the Cronicles of the kynges of Israel.

The ii. Chapter.

A Whan the LORDE was mynbed to take vp Elias in the tempest, Elias and Eliseus wente from Gilgall. And Elias sayde to Eliseus: Tary thou be-

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re I praye the, for the LORDE hath sent me vnto Bethel. But Eliseus sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyll not forsake the. And whan they came downe vnto Bethel, the prophetes children that were at Bethel, were forth to Eliseus, and sayde vnto him: Knowest thou not, that the LORDE wyll take thy loude awaye from thy heade this daye? he sayde: I knowe it well, holde ye youre peace.

And Elias sayde vnto him: Eliseus, tary thou here I praye the, for the LORDE hath sent me vnto Jericho. Neuerthelesse he sayde: as truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyll not forsake the.

And whan they came vnto Jericho, the prophetes children which were at Jericho, stepte forth to Eliseus and sayde vnto him: Knowest thou not that the LORDE wyll take þy loude awaye from thy heade this daye? he sayde: I knowe it well, holde ye yo^r peace. And Elias sayde vnto him: I praye the, tary here, for þy LORDE hath sent me vnto Jordan. But he sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyll not forsake the. And they wente both together. But fyf-tye men of þy prophetes children were forth, and stode ouer agaynst the a farre of: but they both stode by Jordan. Then toke Elias his cloke, and wrappyd together, and smote the water, which dyed it selfe on both the sydes, so that they were dry shod thorow it. And whan they were come ouer, Elias sayde vnto Eliseus: What shall I do for the, afore I be taken awaye from the. Eliseus sayde: That thy spate maye be vpo me to speake twyse as much.

he sayde: Thou hast desired an þing: neuertheles yf thou shalt se me wher I am taken awaye from the, it shall be so: if no, the shall it not be. And as they were goinge together, and he talked, there came a fyrie charret with horses of fyre, and parted the both asunder. And so wente Elias vp to heauen in the stowe. But Eliseus sawe it, and cryed: My father, my father, the charretman of Israel and his horses. And he sawe him nomore.

And he toke holde of his clothes, and rent them in two peces, and toke vp Elias cloke that was fallen from him, and turned backe, and stode by the shore of Jordan, and toke the same cloke of Elias which was fallen from him, and smote it in the water, and sayde: Where is now the LORDE God of Elias? And he smote it in to the water, and it parted it asunder on both the sydes, and he

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Eliseus wente thorow.

D And whan the prophetes children which were at Jericho ouer agaynst him, sawe him, they sayde: The spere of Elias resteth vpo Eliseus, and so they were forth to mete him, and worshipped him to the grounde, and sayde vnto him: Beholde, there are fyf-tye va-leaunt me amonge thy seruantes, let them go and seke thy loude, peradventure the spere of the LORDE hath taken him, and cast him vpon some mountaine or in some valley. But he sayde: Sende them not. Neuertheles they constrained him, tyll he was ashamed, and sayde: Let them go. And they sent fyf-tye men, which sought him thre dayes: but they founde him not, and came agayne vnto him. And he abode at Jericho, and sayde vnto them: Tolve not I you, that ye shulde not go? And the men of the cite sayde vnto Eliseus: Beholde, there is good dwellyng in this cite, as my loude seyth, but the water is euill, and the loude vnfructfull.

he sayde: Bynge me hither a new vessell, and put salt in it. And they broughte it him, then were he forth vnto the well of water, and cast the salt therin, and sayde: Thus sayeth the LORDE: I haue healed this water: from hence forth shal there no deede ner vnfruct-faines come of it. So the water was healed vnto this daye, acordyng to the worde of Eliseus which he spake.

And he wente vp towarde Bethel. And as he was goyng up by the waye, there came lile boyes out of the cite, and mocked him, and sayde: Come vp here thou balde heade, come vp here thou balde heade. And he turned him aboute. And whan he sawe them, he cur sed them in the name of the LORDE. Then came there two Beeres out of the wod, and tence two and fortye of the children. From thence were he vp vnto mount Carmel, and from thence he came to Samaria.

The iii. Chapter.

Ioram the sonne of Achab was kyng ouer Israel at Samaria in þe eightieth yere of Josaphat kyng of Juda, and reigned xij. yeres, and dyd þy which was euill in þy syghte of þy LORDE, but not as his father and his mother: for he put awaye þy pilers of Baal, which his father caused to make. Neuertheles he cleued vnto þy synnes of Jeroboam þy sonne of Nebat, which made Israel for to synne, and departed not there fro.

Eliseus þy kyng of the Moabites had many shepe, and payed tribute vnto the kyng of Israel with the wolle of an hundred thousande labes, and of an hundred thousande rames.

The iij. Chap. Fo. lxxij.

D But whan Achab was deede, the kyng of Moabites fell awaye fro the kyng of Israel. At þy same tyme were kyng Joram fro Samaria, and mustered all Israel, and sent vnto Josaphat kyng of Juda, sayenge: The kyng of the Moabites is fallen awaye fro me, come thou with me to fighte agaynst þy Moabites. he sayde: I wil come vp, I am even as thou, and my people as þy people, and my horses as thy horses. And sayde morouer: Which waye wil we go vp? he sayde: by the waye in the wyldernes of Edom.

So the kyng of Israel, the kyng of Juda, and the kyng of Edom wente forth. And whan they had gone aboute seuē dayes iourney, þy hoost and the catell þy were amonge the had no water. Then sayde the kyng of Israel: Alas, the LORDE hath called thes thre kynges, to deliuer the in to the hande of the Moabites. But Josaphat sayde: Is here no prophet of þy LORDE, þy we maye are coucell at þy LORDE by him? Then answered one of þy kyng of Israels seruantes, and sayde: he re is Eliseus þy sonne of Saphat, which pou red water vpon Elias handes. Josaphat sayde: The worde of þy LORDE is with him. So the kyng of Israel and Josaphat, and þy kyng of Edom wente downe vnto him.

C But Eliseus sayde vnto the kyng of Israel: What hast thou to do with me? go to the prophetes of thy father and to þy mothers prophetes. The kyng of Israel saide vnto him: No, for þy LORDE hath called thes thre kynges, to deliuer them in to the handes of the Moabites. Eliseus sayde: As truly as the LORDE Gebaoth lyueth, before whom I stode, yf I regarded not Josaphat the kyng of Juda, I wolde not regarde the, ner see oughte by þy. So brynge me now a mynstrell. And whan the mynstrell played vpo the instrument, the hande of the LORDE came vpo him. And he sayde: Thus sayeth the LORDE: Make pottes by this broke. For thus sayeth the LORDE: Ye shal se nether wynde ner rayne, yet shal the broke be full of water, that ye and youre householdes and youre catell maie drynke. And that is but a small thinge in the syghte of the LORDE. And the Moabites shal be deliuered in to youre handes, so þy ye shal smyte all the stronge cities, and all þy chosen cities: and shal fell downe all the good trees, and stoppe all the welles of water and all the good felde shal ye make waste with stones.

On the morow, whan the meat offeringe is offered, beholde, there came water þy waye from Edom, and fylled þy loude with water.

The iiii. boke of the kyniges.

But whan the Moabites herde, & the kyn-
ges came vp to fighte agaynst the, they cal-
led all & harnessed men, & their rulers, & sto-
de on & border. And whan they rose early in
& mornynge, & the Sonne wete vp vpon &
water, the Moabites thoughte the water o-
uer agaynst the to be ened as reed as bloude, &
they sayde: It is bloude, & kyniges haue des-
troyed them selues wth the swerde, & one hath
smytten another. Now Moab get the vp to
the spoyle. But whan they came to the ten-
tes of Israel, the Israelites gat vp, & smote
the Moabites, & they fled before them.

Euertheles they came in, & smote Mo-
ab, & brake downe the cities, & every one cast
his stone vpon all the good felde, and ma-
de them full, and stopped all & welles of wa-
ter, and felled downe all the good trees, tyll
there remayned but the stones in the buick-
wall, and they compassed them aboute with
slynges, and smote them.

But whā the kynge of & Moabites sawe
& the battayll was to strōge for him, he to-
ke to him seven C. men, which dūe & swerde,
to fall vpon the kynge of Edom: neuerthe-
les they were not able. Then toke he his first
sonne, which shulde haue bene kynge in his
steade, and offred him for a burnt offrynge
vpon the wall. Then came there a greete
wraoth ouer Israel, that they departed from
him, and turned agayne into their londe.

The iii. Chapter.

And there cried a woman amōge the
wyues of the prophetes children vnto
Eliseus, and sayde: Thy seruauunt
my husbāde is deed, and thou knowest that
thy seruauunt feared the LORDE. Now com-
meth the man that he was better vnto, and
wyl take awaye both my children to be bon-
de seruantes. Eliseus sayde vnto her: What
shal I do for the? Tell me, what hast thou
in the house? She sayde: Thy handmayden
hath nothynge in the house but a picher wth
oyle. He sayde: Go & waye, borowe without
of all thy neighbours emptye vessels, & thae
not a fewe, and go in, and shut & dore behyn-
de the with thy sonnes, and poure of it in to
all & vessels: & whan thou hast fylled them,
delyuer them forth.

She wente, and shut the dore vnto her
with h^r sonnes, which broughte her the ves-
sels, and so she poured in. And whan the ves-
sels were full, she sayde vnto hir sonne: Bryn-
ge me yet one vessell. He sayde vnto her: The-
re is not one vessell more here. Then stode &
oyle styll. And she sent, and tolde the man of
God. He sayde: Go thy waye, sell the oyle, and

The iiii. Chap.

paye the creditor: but lyeue thou and & thy
nes of the residue.

And it fortunēd at & samē tyme, that El-
seus wente vnto Sunem. And there was
riche woman, which helde him to eate wth
her: & as he passed oft thorow & waye, he
te in vnto her: & ate wth her. And she sayde
to hir husbāde: Beholde, I perceaue that
this is an holy man of God, which goeth
uer thorow this waye, let vs make hi a lych
chamber of boordes, & set a bed, a table, a
le & a candellstick therin, that whan he com-
meth vnto vs, he maye resorte thither.

And it fortunēd vpon a tyme, that he ca-
me in, & layed him downe in the chamber, &
slepte therin. And he saide vnto Gehasi his
childe: Call this womā of Sunem. And whā
he had called her, she stode before him. He
sayde vnto him: Speake thou vnto her, be-
holde, thou hast mynistrēd vnto vs in all the-
se thinges, what shal I do for the? Hast thou
eny matter to be spoken for to the kynge, or
to the chiefe captayne of the hoost? She say-
de: I dwell amōge my people. He sayde:
What hast thou then to do? Gehasi sayde:
Alas, she hath no sonne, and hir husbāde is
olde. He sayde: Call her. And whā he had cal-
led her, she stode at the dore. And he sayde:
Aboute this tyme yf & frute can lyeue, thou
shalt embrace a sonne. She sayde: Alas, wth
my lord, thou man of God, lye not vnto thy
handmayden. And the woman conceaued,
and bare a sonne aboute the same tyme, whā
the frute coulde lyeue, acordynge as Eliseus
had sayde vnto her.

But whan & childe was growne, it fou-
ned, & he wente forth to his father vnto the
reapers, & sayde vnto his father: Oh my he-
de, my heade. He saide vnto his seruauunt: Dri-
ge him to his mother. And he toke him, and
broughte him to his mother: and she set him
vpon hir lappe vntyll & noone daye, & the childe
dyed. And she wente vp, and layed him vpon
the bed of the man of God, & shut the dore,
and wete forth, & called hir husbāde, & say-
de vnto him: Send me one of the seruantes,
and an Ass, I wyl go quykly vnto the man
of God, and come agayne. He sayde: Why
wilt thou go vnto him? To daye is it nether
new moone ner Sabbath. She sayde: Well.
And she sabled the ass, & sayde to the yong-
man: Driue forth, and kepe me not bak wth
rydinge, and do as I byd the.

So she wente, and came to the man of
God vnto mount Carmell. Whā the man of
God sawe her ouer agaynst him, he sayde
to his childe Gehasi: Beholde, the Sunamite.

The iiii. boke of the kyniges.

is there, runne now & mete her, and are-
her yf it go well with her, and hir husban-
der hir some. She sayde: Well. But whan
she came to the man of God vpon & mount,
he hadde him by his fete. And Gehasi slepte
to her, to put her awaye. But & man of God
sayde: Let her alone, for hir soule is in heu-
nes, and the LORDE hath hyd it fro me, and
not shewed it me. She sayde: Whan desyred
I a sonne of my lord? Sayde I not, & thou
shuldest not mocke me?

He sayde vnto Gehasi: Girde vp thy loy-
nes, and take my staffe in thy hande, and go
thy waye. & yf eny man mete the, salute him
not: and yf eny man salute the, thanke him
not, and laye thou my staffe vpon & childe's
face. But the childe's mother sayde: As truly
as the LORDE lyncheth, and as truly as &
soule lyncheth, I wyl not leaue the. Then gat
he vp, and wente a fter her. As for Gehasi, he
wente before them, and layed the staffe vpon
the childe's face, but there was nether voyce
ner felynge. And he wente agayne to mete
him, and shewed him, and sayde: The childe
is not rylen vp.

And whan Eliseus came into the house,
beholde, & childe laye deed vpon his bed. And
he wete in, & shut the dore on the both, & ma-
de his prayer vnto the LORDE, & wente vp,
& layed himselfe vpon the childe, & layed his
mouth vpon the childe's mouth, and his eyes
vpon his eyes, and his handes vpon his han-
des, & so stretched him selfe forth vpon him,
so & the childe's body was warme. And he ro-
se vp, & wente in to the house once hirther and
thither, & wente vp, & layed him selfe a longe
vpon him. Then neded the childe seven tymes,
and afterwarde the childe opened his eyes.
And he cried vpon Gehasi, and sayde: Call
the Sunamite. And whan he had called
her, she came in vnto him. He sayde: Take
thee thy sonne. Then came she, and fell at
his fete, and worshipped vnto the grounde,
and toke hir sonne, and wente forth.

But whā Eliseus came agayne vnto Gil-
gal, there was a verth in the londe, & the pro-
phetes children dwelt before him, & he sayde
vnto his seruauunt: Set on a greete pot, and
make potage for the children of the prophe-
tes. Then wente there one into the felde, to
gather herbes, and founde a Cucumbers stal-
le, & gathered wyld Cucumbers therof his
corefull. And whan he came, he chopped it
small for potage to the port, for they knewe
it not. And whā they poured it forth for the
me to eate, & they ate of & potage, they cried
and sayde: O thou man of God, death is in

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the pot: for they mighte not eate it. Euer-
theles he sayde: Brynge meel hither. And he
put it in the pot, & sayde: Poure it out for the
people, that they maye eate. And then was
it not bytter in the pot.

There came a man from Baal Salisa, &
broughte the man of God bried of the first
frutes, namely twentye barlye loaves, & new
come in his garment. But he sayde: Geue it
vnto & people, that they maye eate. His my-
nister sayde: How shall I geue an hūdrēth
men of this? He sayde: Geue it vnto the peo-
ple, that they maye eate. For thus sayeth the
LORDE: They shal eate, and there shall be
lefte ouer. And he set it before them, so that
they ate, and there lefte ouer, acordynge to &
worde of the LORDE.

The V. Chapter.

Aaman the chiefe captayne of the
kynge of Syria, was an excellēt mā
in the sighte of his lord, and mech-
set by (for thorow him the LORDE gaue
health vnto Syria) and he was a mightie
man, but a leper. And there had men of war-
re fallen out of Syria, and caried awaye a
litle damsel out of the londe of Israel: the sa-
me was in seruyce with Naaman's wife, and
sayde vnto hir mastresse: O that my master
were with the prophet at Samaria, he wol-
de heale him from his leprosy.

Then wente he in to his lord, and tolde
him, and sayde: Thus and thus hath the dam-
sel of the londe of Israel spoken. The kynge
of Syria sayde: Go thy waye then, & I wyl
wyryte a letter vnto the kynge of Israel.

And he wente, and toke with him ten hun-
dred weighte of syluer, and fyve thousande
guldens, & ten chaunge of prayment, & brough-
te the letter vnto the kynge of Israel, with
these wordes:

Whan this letter commeth vnto the, be-
holde, thou shalt vnderstonde & I haue sent
my seruauunt Naaman vnto the, that thou
mayest heale him of his leprosy.

And whan the kynge of Israel red the let-
ter, he rente his clothes, & sayde: Am I God
then, that I can kyll and quykē agayne, &
he sendeth vnto me, to heale the man fro his
leprosy? Considre and se, how he seeketh an
occasion vnto me.

Whan Eliseus the man of God herde, &
the kynge of Israel had rente his clothes, he
sent vnto him, sayenge: Why hast thou ren-
te thy clothes? Let him come to me, that he
maye knowe, & there is a prophet in Israel.

So Naaman came with horses and cha-
rettes, and helde still at the dore of Eliseus

house. Then sent Eliseus a messenger vnto him, saying: Go thy waye, and washe the seven tymes in Iordane, so shal thy flesh be restored the agayne, & be clensed. Then was Naaman wroth, & wente his waye, & sayde: I thoughte he shulde haue come forth vnto me, & to haue stode here & to haue called vpon the name of the LORDE his God, & to haue touched the place with his hande, & so to haue put awaye the leprosy. Are not y waters of Amara and Pharphar at Damascon better then all the waters in Israel, & I might washe me therin & be clensed? and he turned hym, and wente his waye in displeasure. Then his seruantes gaue hym, and sayde: Father, yf the prophet had commaunded the eny grete thinge, shuldest thou not haue done it? moche more the yf he saye vnto the: Washe the, & thou shalt be cleane. Then wente he downe, & washed himselfe in Iordane seven tymes (as the man of God sayde) & his flesh was restored him agayne, enen as the flesh of a yonge childe, and he was clensed.

Luc 4. c

p. re. ii. b
vau. d

And he turned agayne to y man of God with all his armye. And whan he came in, he stode before him, and sayde: Beholde, I knowe that in all londes there is no God, but in Israel. Take now therfore this blessinge I praye the of thy seruante. Neuertheles he sayde: As truly as the LORDE lyueth, before whom I stonde, I wil not take it. And he wolde nedes haue him to take it, but he wolde not. Then sayde Naaman: Mighte there not a burthe of this carth be geue vnto y seruant, as moch as troye Milles maye beare? For thy seruant wyll nemo re do sacrifice and offer burnt offerynges vnto other goddes, but vnto the LORDE. That the LORDE maye be gracious vnto thy seruant, yf I worshippe in the house of Rimmon, whan my lord goeth there in to y house to worshippe, & leaneth vpon my hande. He sayde vnto him: Go thy waye in peace.

And as he was gone from him a felde bledch in the londe, Gehasi the seruant of Eliseus y man of God thoughte: beholde, my lord hath spared Naaman this Syrian, so that he hath not taken from him y which he broughte: As truly as y LORDE lyueth, I wil rane after him, & take somthinge of him.

So Gehasi folowed Naaman. And whan Naaman sawe y he ranne after him, he lighted downe from the charet to mete him, & sayde: Are all thynges well? He sayde: Yee. But my lord hath sent me, & caused to saye vnto the: Beholde, there are now come to me from mount Ephraim two yonge men of the pro-

phetes childre, geue them a calere of siluer, & praye the) & two chaunge of rayment. Naaman sayde: Go to, take two caleres. And he pelled him, & banded two talentes in two bagges, and two chaunge of rayment, and departed it vnto two of his seruantes, which bare it before him. And whan he came in y darcke, he toke it from their handes, & layd it a syde in the house, & let the men go.

And whan they were gone their waye, he stode before his lord. And Eliseus sayde vnto him: Whence comest thou Gehasi? He sayde: Thy seruante wente nether hither nor thither. But he sayde vnto him: Wentest thou my hert to the, whan the man turned backe from his charet to mete the? Now thou hast take the syluer & the rayment, olyne trees, & nyardes, shepe, oxen, seruantes & maydens. But the leprosy of Naaman shal cleue vnto the & to thy seede for ever. Then went he forth from him leporous as snowe.

The VI. Chapter.

The children of y prophetes sayden to Eliseus: Beholde, the place wher we dwell before y, is to narrow for vs, let vs go vnto Iordane, & euery one fetch ymbie there, & we maye there buyde vs a place to dwell in. He sayde: Go ye waye. And one sayde: Go to then, & come w thy seruantes. He sayde: I wil go with you. And he wente with them. And whan they came to Iordane, they hewed downe ymbie. And as one was fellynge downe a tre, the yron fell in to the water, and he cried and sayde: Alas my lord, & it is burowed. But the man of God sayde: Where fell it in? And whan he shewed him the place, he cut downe a stick, and thrust it in there. Then swame the yron. And he sayde: Take it vp. So he put forth his hande, and toke it.

And the kynge of Syria warred agaynst Israel, and toke counsell at his seruantes, and sayde: There & there will we lye. But the man of God sent to y kynge of Israel, sayinge: Bewarre y thou go not vnto that place, for the Syrians rest there. So the kynge of Israel sent vnto y place & heres y man of God tolde him, & kepte it, & helde watch there, & dyd that not once or twyse endy.

Then was y kynge of Syrias herte vexed therfore, and called his seruantes, and sayde vnto them: Wyll ye not tell me, which of our men is fled vnto the kynge of Israel? Then sayde one of his seruantes: Naah my lord O kynge, but Eliseus the prophet in Israel telleth the kynge of Israel all that thou speakest in thy chamber whan

thou lyst. He sayde: Go youre waye the and lye where he is, that I maye sende, and can se him be fished. And they shewed him and sayde: Beholde, he is at Dorhan. The sent he thither houses & charretes, & a greate power. And whan they came thither by nighte, they compassed the cite aboute. And the mynister of the ma of God arose early to get him vp. And as he wente forth, beholde, there laye a host of men aboute y cite with hoises and charretes.

Then sayde his childe vnto him: Alas sy, how wyll we now do? He sayde: Feare not, for there are mo of them y are with vs, then of those that are with them. And Eliseus prayed & sayde: LORDE open his eyes, & he maye se. Then the LORDE opened y childes eyes, & he sawe, & beholde, y mount was full of fyne hoises & charretes rounde aboute Eliseus. And whan they came downe vnto him, Eliseus made his prayer, & sayde: LORDE smyte this people w byndnes. And he smote the with byndnes acordinge to the worde of Eliseus. And Eliseus sayde vnto them: This is not y waye nor the cite, folowe me, I wil brynge you to the man whom ye seek. And he broughte them vnto Samaria.

And whan they came to Samaria, Eliseus sayde: LORDE open these mens eyes, & they maye se. And the LORDE opened their eyes, & they sawe, & beholde, they were in the myddes of Samaria. And whan the kynge of Israel sawe them, he sayde vnto Eliseus: My father, shal I smyte the? He sayde: Thou shalt not smyte the: loke whom thou takest with thy swerde and bowe, smyte those. Set bad and water before them, that they maye eate and drynke, and let them departe vnto their lordes. The was there a greate dyner prepared. And whan they had eaten and drynken, he let them go to departe vnto their lordes. From that tyme forth came the men of warre of the Syrians nomore in to the londe of Israel.

After this it fortuned, that Benadab the kynge of Syria gathered all his hoost, and wente vp, & layd sege vnto Samaria: & there was a greate death at Samaria. But they layd sege to the cite so longe, tyll an Asses heade was worth foure score syluer pes, and the fourth parte of a Lab of bones donge worth fyne syluer pens. And whan the kynge of Israel wente vnto the wall, a woman cried vnto him and sayde: helpe me my lord O kynge. He sayde: Yf the LORDE helpe the not, wherwith shal I helpe the? with y barn or with the wyne presse? And the kyn

ge sayde vnto her: What ayleth y? She sayde: This woman sayde vnto me: Geue vs y some, that we maye eate him, tomorrow wyll we eate my sonne. So we sod my sonne, & haue eaten him, and I sayde vnto her on y thirde daye: Geue vs thy sonne and let vs eate him, but she hath hyd him awaye.

Whan the kynge herde the womans wordes, he rente his clothes, whyle he was goynge to the wall. The sawe all the people, that he had a sackcloth vnder vpon his body. And he sayde: God do this and that vnto me, yf the heade of Eliseus the sonne of Saphat shal this daye stonde vpon him. As for Eliseus, he sat in his house, & the Elders sat by him. And he sent a man before him, but ouer the messaunge came to him, he sayde vnto y Elders: Haue ye not sene how this childe of murthure hath sent hither, to take awaye my heade? Take hede, whan the messenger cometh, & ye holde him at the dore. Beholde, y noyse of his lordes feet foloweth him. Whyle he was thus talkynge w them, beholde, y messenger came to him, & sayde: Beholde, this euell cometh of y LORDE, and what more shal I loke for of the LORDE?

The VII. Chapter.

Eliseus sayde: Heare the worde of the LORDE. Thus sayeth the LORDE: Tomorrow aboute this tyme shal a busshel of fyne meel be solde for one Sycke, and two busshels of barley for one Sycke vnder the poire of Samaria. Then a knyghte (vpon whose hande the kynge leaned) answered the ma of God, and sayde: And though the LORDE made wyndowes in heane, how coulde soch a thinge come to passe? He sayde: Beholde, thou shalt se it with thine eyes, & shalt not eate therof.

And there were foure leporous men at y dore before the poire, and one sayde vnto another: Why tary we here whyle we dye? Though we thoughte to come in to the cite, yet is there deth in y cite, and there shulde we be sayne to dye. And yf we tary here, we must dye also. Let vs go now, and flye vnto the hoost of the Syrians. Yf they let vs lye, we shall lye: yf they slaye vs, then are we deed. And so they gat them vp early, to come vnto the hoost of the Syrians. And whan they came to the vttemost ende of y tentes, beholde, there was no body.

For the LORDE had made the Syrians to heare a noyse of hoises, charretes, and of a mightie grete hoost, so that they sayde one to another amonge the selues: Beholde, the kynge of Israel hath hyed the kynge of

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the Zethites, and the kyng of the Egipcians agaynst vs, to come vps vs. And they gat them vp, and fled early in the twylyght, and lefte their borches, and hores and asses in the tentes as they stode, & fled every man where hemighte saue his life.

C Now whan the lepers came to the place of the tentes, they wente in to the tentes, ate and dronke, and toke syluer, golde and rayment, and wente and hyde it: & came agayne & entred in to another tent, and toke therout, and wente and hyd it. But one of them saide vnto another: Let vs not do thus, this daye is a daye of good tidynge. If we kepe this secrete and hyde tyll the lighte mornynge, oure trespase wyl be founde out. Let vs go now therfore, that we maye come, & tell the kynges house.

And whan they came, they cried at the poite of the cite, and tolde them, and sayde: We came to the tentes of the Sirians, and beholde, there is no mā there, nether yet eny mans voyce, but hores and asses bounde, and the borches as they stonde. Then cried the porters and tolde it within in the kynges house. And the kyng arose in the nighte, & sayde vnto his seruantes: I will tell you how the Syrians deale with vs: they knowe that we suffer hunger, and are gone out of the cete, to hyde them selues in the felde, and thynke thus: whan they go out of the cite, we wyl take them alyue, & come in to the cite. Then answered one of his seruantes, and sayde: Let vs take the fyne hores that remayne, which yet are lefte in the cite (beholde, these are lefte therin for all the multitude in Israel, which is destroyed) let vs sende these and se. The toke they two charrettes with the hores. And the kyng sent them vnto the tentes of the Syrians, and sayde: Go youre waye and se.

D And whan they wente after the vnto Jordan, beholde, the waye laye full of garments and vessels, which the Syrians had cast from the, whyle they made haist. And whan the messaungers came agayne, and tolde the kyng, the people wente forth, and spoyled the tentes of the Syrians. And a busshel of fyne meell was solde for a Syckle, and two busshels of barley for a Syckle also, according to the worde of the LORDE. But the kyng appoynted the knyghte (vpon whose hande he leened to be at the gate, & the people trode vpon him, so that he dyed, even as the man of God sayde, whan the kyng came downe vnto him. And it came to passe even as the man of God tolde the kyng, whā

he sayde: Tomorrow aboute this tyme shal two busshels of barley be solde for one Syckle, and a busshel of fyne meel for one Syckle, vnder the gate at Samaria. And the kyng answered the man of God, and sayde: I holde, though the LORDE made wyndowes in heauen, how coulde soch a thinge come to passe? Nevertheless he sayde: Beholde, with thine eyes shalt thou se it, and shalt not be therof. And even so fortunedit vnto him, for the people trode vpon him in the gate, & he dyed.

The viij. Chapter.

Elisens spake vnto the woman, whose sonne he had restored vnto life agayne, and sayde: Get the vp, & go with thine household, and be a straunger wher thou canst: for the LORDE shall call for a verch, which shal come in to the londe seven yere lōge. The woman gat her vp, and as the man of God sayde, & wente with his household, and was a straunger in the lōke of the Philistynes seven yere. But whan the seven yeres were ended, the woman came agayne out of the Philistynes lōde, and wente forth to crye vpon the kyng for his house and lōde. The kyng spake vnto Gehazi the seruant of the man of God, & sayde: Tell me all the greates actes that Elisens hath done. And whyle he was tellinge the kyng how he had made one that was deade to lyue agayne, beholde, the woman whose sonne he had caused to reuue, came even in the meane season, and cried vnto the kyng for his house and lōde. Then sayde Gehazi: My lord the kyng, this same is the woman, and this is hir sonne, whom Elisens restored vnto life agayne. And the kyng and the woman, and she tolde him. Then the kyng deliuered her a chamberlayne, & saide: Restore her agayne all that is hers, and all the increase of the lōde, sence the tyme that she lefte the lōde vntill now.

And Elisens came to Damascon, & Benadab the kyng of Syria laye sicke. And it was tolde him, and sayde: The man of God is come hither. Then sayde the kyng vnto Hazael: Take giftes with the, & go mete the man of God, and are counsell at the LORDE by him, and saye: Maye I recover from this sicknesse? Hazael wente for to mete him, and toke rewardes with him, and of all the gowdes at Damascon, as moch as fortye Camels mighte beare. And whan he came, he stode before him, and sayde: Thy sonne Benadab the kyng of Syria hath sent me vnto the, sayenge: Maye I recover from this sicknesse?

Elisens sayde vnto him: Go thy waye and tell him: Thou shalt recover. But the LORDE hath shewed me, that he shal dye by death. And the man of God loked earnestly, & made a troublous countenance, & wepte. The kyng sayde Hazael: Wherfore wepest thou my lord? He sayde: I knowe what euill thou shalt do vnto the children of Israel. Thou shalt burne their stronge cities with fyre, and slaye their yonge men with the sword, and kyll their yonge children, and rypppe vp their women with childe.

Elisens sayde: How so, is thy seruant a dogg, that he shulde do soch a greates thyng? Elisens saide: The LORDE hath shewed me, that thou shalt be kyng of Syria. And he wote his waye from Elisens, & came to his lord, which saide vnto him: What saierth Elisens vnto the? He sayde: He tolde me, Thou shalt recover. But on the nexte daye he toke a bed couerynge, and dypte it in water, and spred it ouer him, and he dyed, & Hazael was kyng in his steade.

In the fyfth yere of Joram the sonne of Achab kyng of Israel, was Joram the sonne of Josaphat kyng of Juda. Two & thirtie yere olde was he whā he was made kyng, & reigned eighte yere at Jerusalem, & walked in the waye of the kynges of Israel, as the house of Achab dyd: for Achabs daughter was his wife, & he dyd that which was euill in the sighte of the LORDE. Nevertheless the LORDE wolde not destroye Juda for his seruant Dauids sake, as he promysed him, to geue him euer a lantern amonge his children.

At the same tyme fell the Edomites awaye from Juda, & made a kyng ouer them selues: the cause was this, Joram had gone thowt Seira, and all the charrettes with him, & had gotten him vp by nighte, and smytten the Edomites that were aboute him, and ruled ouer the charrettes, so that the people fled vnto their tentes: therfore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Libna awaye also.

What more there is to saye of Joram, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Juda. And Joram fell on slepe with his fathers, & was buried with his fathers in the cite of Dauid, & Ochozias his sonne was kyng in his steade.

In the twelveth yere of Joram the sonne of Achab kyng of Israel, was Ochozias the sonne of Joram kyng in Juda. Two and twenty yere olde was Ochozias whan he was made kyng, and reigned one yere at Jerusalem. His mothers name was Alialia

the daughter of Amri kyng of Israel, & he walked in the waye of the house of Achab, & dyd that which was euill in the sighte of the LORDE, even as dyd the house of Achab: for he was sonne in lawe in the house of Achab. And he wente with Joram the sonne of Achab in to the battayll agaynst Hazael the kyng of Syria vnto Ramoth in Gilead, but the Syrians smote Joram. Then Joram the kyng turned backe, to be healed at Jesreel of his woundes, wherewith the Syrians had wounded him at Ramoth, whā he soughte with Hazael kyng of Syria. And Ochozias the sonne of Joram the sonne of Achab at Jesreel, for he laye sicke. The ix. Chapter.

Elisens the prophet called one of the prophetes childre, & sayde vnto him: Gyrde vp thy loynes, and take this cruise of oyle with the, and go vnto Ramoth in Gilead: and whā thou comest thither, thou shalt se there one Jehu, the sonne of Josaphat the sonne of Tamsi, and go in, and byd him stonde vp amonge his brethren, and brynge him in to the ynnost chamber, & take thou a cruise of oyle, and poure it vpon his heade, & saye: Thus saith the LORDE: I haue anointed the to be kyng ouer Israel: & thou shalt open the dore, and flye, and not tary. And the prophetes yonge man, the childe wente his waye vnto Ramoth in Gilead. And whan he came in, beholde, the captaines of the hoste sat there, and he sayde: I haue som what to saye vnto the O capteyne. Jehu saide: Vnto whom amonge vs all? He sayde: Euen vnto the O capteyne.

Then stode he vp, and wente in. So he poured the oyle vpon his heade, and sayde vnto him: Thus saith the LORDE God of Israel: I haue anointed the to be kyng ouer the LORDES people of Israel, and thou shalt smyte thy lord Achabs house, that I maye auenge the bloude of my seruantes the prophetes, and the bloude of all the LORDES seruantes, from the hande of Jesabel, that all the house of Achab maye perissh. And Joram wyl rote out from Achab, even him that maketh water agaynst the wall, and the closed vp and the desolate in Israel: and the house of Achab wyl I make euen as the house of Jeroboam the sonne of Nebat, and as the house of Baesa the sonne of Ahis, and the dogges shall eate vp Jesabel vpon the felde at Jesreel, and no man shall burye her. And he opened the dore, and fled.

And whā Jehu came forth to his lordes seruantes, they saide vnto him: Are all chyn

ges well: Wherfore came this madd felowe vnto the: he saide vnto them: Ye knowe the man well, & what he hath spoken. They sayde: That is not true, but tell thou vs. He sayde: Thus and thus hath he spoken vnto me, and sayde: Thus sayeth the LORDE: I haue anoynted the to be kynge ouer Israel. Then made they haist, and euery one toke his garment and laied them vnder him in manner of a iudges seate, and blew the trompet, and sayde: Jehu is made kynge. So Jehu the sonne of Josaphat the sonne of Nimsi, made a confederacion agaynst Joram. As for Joram he laye before Ramoth in Gilead with all Israel agaynst Hasael the kynge of Syria. But Joram the kynge was turned backe, & he might be healed of the woundes wherewith the Syrians had wounded him, whā he fought with Hasael the kynge of the Syrians.

And Jehu sayde: If it be youre mynde, there shall noman escape out of the cite, to go and tell it at Iesrael. And he rode, and departed vnto Iesrael: for Joram laye there, and Ochosis the kynge of Iuda was come downe to vysee Joram. But the watchman that stode vpon the tower at Iesrael, sawe the company of Jehu commynge, and sayde: I se a company. Then sayde Joram: Take a charer, and sende to meete the, and saye: Is it peace? And the charer man rode to meete them, and sayde: Thus sayeth the kynge: Is it peace? Jehu sayde: What hast thou to do with peace? Turne the behynde me. The watchman tolde it, and sayde: The messenger is come vnto them, and cometh not agayne. Then sente he another charer man, which whan he came to them, saide: Thus sayeth the kynge: Is it peace? Jehu sayde: What hast thou to do with peace? Turne the behynde me.

And the watchman tolde it, and sayde: He is come to them: and cometh not agayne, and the goynge is as it were the goynge of Jehu the sonne of Nimsi: for he dryueth on as he were mad. Then sayde Joram: Bind the charer fast. And they bounde the charer, and so they wente forth, Joram the kynge of Israel, and Ochosis the kynge of Iuda, euery one vpon his charer, to meete Jehu. And they founde him vpon the felde of Naboth the Iesraelite. And whan Joram sawe Jehu, he sayde: Jehu, is it peace? But he sayde: What peace? The whordome and witchcraft of thy mother Iesabel is not yet come to an ende.

Then turned Joram his hande and fled,

and sayde vnto Ochosis: There is treasoun vnto thee. But Jehu toke his bowe, & shot Joram betwene the armes, that the arrow wente thorow his hert, and he fell downe in his charer. And Jehu sayde vnto Bodean the knyght: Take and cast him in the pite of londe of Naboth the Iesraelite: for I remember sence thou rodest with me in a charer after Achab his father, that the LORDE wolde laye this heuy burthen vpon him. I holde (sayde the LORDE) I wyl recompence the the blonde of Naboth and of his dyd, euen in this pece of londe. Take him now and cast him in to that pece of londe, & abyng to the worde of the LORDE.

Whan Ochosis the kynge of Iudasaw this, he fled by the waie vnto a garden house. But Jehu folowed after him, and commanded to smyte him also vpon his charer in the goynge vnto wardes Gur, which lych by Jebelaam: and he fled vnto Megiddo, and dyed there. And his seruantes caused him to be caried vnto Jerusalem, and there they buryed him in his awne graue with his fathers in the cite of David. Ochosis reigned ouer Iuda in the eleuenth yere of Joram the sonne of Achab. And whan Jehu came to Iesrael, and Iesabel herde therof, she colourd hir face, and decked hir heade, and looked out at the wyndowe. And whan Jehu came vnder the gate, she sayde: Prospered Symi well that slewe his lord?

And he lifte vp his face to the wyndow, and sayde: Who is with me? Then reformed there two of thie chamberlaynes vnto him. He sayde: Cast her downe headlinges. And they cast her downe headlynges, so that the wall and the houses were sprentled with her blonde, and she was trodded vnder fere. And whan he came in, and had eaten and drunken, he sayde: Loke vpon yonder cursed woman, & burye her, for she is a kynge's daughter. Neuertheles whan they wente in to burye her, they founde nothyng of her, but the skull and the fere, and the palmes of her handes. And they came agayne and broughte him worde. He saide: This is euen it that the LORDE spake by his seruant Elias the Thessbite, and sayde: In the felde of Iesrael shal the dogges eate Iesabels flesh. So the deed carcase of Iesabel became euen as donge in the felde of Iesrael, so that a man coulde not saye: This is Iesabel.

The X. Chapter.

Achab had thre score and ten sonnes at Samaria. And Jehu wrote a letter, and sent it to Samaria, vnto the

ulers of the cite Iesrael, euen vnto the Elders, & to Achabs tutors, sayenge these wordes: Whan this letter cometh vnto you to whom are youre lordes sonnes, charetes, horses, stronge cities, & ordynance, loke which is the best and most righteous amonge youre lordes sonnes, & set him vpon his fathers seate, and fighte for youre lordes house.

Neuertheles they were sore afraied, and sayde: Beholde, two kynges were not able to stonde before him, how wyl we then endure? And they that were ouer the house and ouer the cite, and the Elders and tutors sent vnto Jehu, sayenge: We are thy seruantes, we wyl do all that thou sayest vnto vs: We wyl make noman kynge, do thou what pleaseth the. Then wrote he the seconde letter vnto them with these wordes: If ye be myne, and herken vnto my voyce, then take the heades of the men youre lordes sonnes, and brynge me them to morow by this tyme vnto Iesrael.

The kynges sonnes were thre score men and ten, and the chesemen of the cite broughte the vp. Now whan this letter came they toke the kynges sonnes, and slewe them euen thre score men and ten, and layed their heades in baskettes, and sent them to him vnto Iesrael. And whan the messanger came, & tolde him, and sayde: They haue broughte the heades of the kynges children. he sayde: Laye them vpon two heapes at the doore of the porte tyll to morow.

And on the morow whan he wente forth, he stode, and sayde vnto all the people: Are ye righteous? Beholde, I haue made an appoyntment agaynst my lord, and slayne him, who hath slayne all these then? Vnderstande ye nowtherfore, that there is not fallen vpon the earth one worde of the LORDE, which he spake agaynst the house of Achab: and the LORDE hath done, euen as he sayde by his seruant Elias. So Jehu smote all the remnant of the house of Achab at Iesrael, all his greaue men, his kynnsfolkes, and his prestes, tyll there was not one left ouer. And he gat him vp, wente his waye, and came to Samaria.

By the waye there was a shepherdes house, where Jehu founde the brethren of Ochosis kynge of Iuda, and sayde: Whence are ye? They sayde: We are Ochosis brethren, and are goynge downe to salute the kynges children, and the quenes children. He sayde: Take them alyue. And they toke them alyue, and slewe them by the welles syde at the shepherdes house, euen two and forty men,

and let not one of them remayne.

And whan he wente from thence, he soughte Jonadab the sonne of Rechab, which met him, & saluted him. And he sayde vnto him: Is thyne hert righte, as myne hert is with thyne hert? Jonadab sayde: Yee. If it be so (sayde he) then geue me thy hande. And he gaue him his hande. And so he caused him to syt besyde him in the charer, and saide: Come with me, and se my zeale for the LORDE. And they caryed him with him vpon his charer. And whan he came to Samaria, he smote all that remayned of Achab at Samaria, tyll he had destroyed him, accordynge to the worde of the LORDE, which he spake vnto Elias.

And Jehu gathered all the people together, and saide vnto them: Achab did Baal but litle seruyce, Jehu wyl serue him better. Call vnto me nowtherfore all Baals prophetes, all his seruantes and all his prestes, that there be none wantynge, for I haue a greaue sacrifice to do vnto Baal. Who so euer is myssed, shal not lyue. But Jehu dyd it craftely, that he mighte destroye all the mynisters of Baal. And Jehu sayde: Sanctifie the feast vnto Baal, and proclame it. And Jehu sent in to all Israel, and caused all Baals ministers to come, so that there was noman left behynde, which came not. And they came in to Baals house, so that the house of Baal was full from one corner to another.

Then sayde he vnto him that had the rule of the vestrye. Brynge forth rayment for all Baals mynisters. And he broughte forth the rayment. And Jehu wente in to Baals house with Jonadab the sonne of Rechab, and sayde vnto Baals mynisters: Search and se that there be not here amonge you eny mynister of the LORDE, but onely Baals mynisters.



And whan they came in to offer sacrifices and burnt offerynges, Jehu appoynted him foure score men without, & sayde: If eny of these men escape whom I deliuer vnder

your handes, then shal the same mans soule be for his soule. Now whā he had made an ende of the burnt offeringe, Jehu sayde vnto the foremen and knyghtes: Go in, & smyte every man, let noman go forth. And they smote the with the edge of the swerde. And the fore men and knyghtes threw the awaye and were vnto the cite of Baals house, and brought forth the piler in y^e house of Baal, and brent it, and brake downe Baals pyler with the house of Baal, and made a piens house therof vnto this daie. Thus Jehu destroyed Baal out of Israel. But Jehu lefte not of from the synnes of Jeroboam the sonne of Nebat (which caused Israel to synne) namely, from the golden calves at Bethel and at Dan. And the LORDE sayde vnto Jehu: Because thou hast bene wyllinge to do that which was righte in my sighte, & hast done vnto Achabs house all that was in my hert, therefore shall thy children sye vpon y^e seate of Israel vnto the fourth generacion.

¶ Neuerthelesse Jehu was not diligent to walke in the lawe of the LORDE God of Israel with all his hert: for he lefte not of fro the synnes of Jeroboam which made Israel to synne. At the same tyme beganne the LORDE to be greued at Israel. For Hasael smote them in all the borders of Israel from Jordan Eastwarde, and all the londe Gilad of the Gaddites, Rubenites and Manassites, from Aroer that lyeth on the ryuer by Arnon, and Gilead and Basan.

What more there is to saye of Jehu, and all that he dyd, and all his power, beholde, it is wyrtē in the Cronicles of the kynges of Israel. And Jehu fell on slepe with his fathers, & they buryed him in Samaria. And Joahas his sonne was kyng in his steade. The tyme that Jehu reigned ouer Israel, is eight and twentye yeares at Samaria.

The XI. Chapter.

¶ Athalia the mother of Ochosias, whā she sawe that hir sonne was deed, gat her vp, and destroyed all the kynges seide. But Josēba kynges Joas daughter the syster of Ochosias, toke Joas the sonne of Ochosias and stole him awaye with his nurse in the chamber from amonge the kynges children which were slayne, and she hyd him from Athalia, so that he was not slayne. And he was hyd with her in the house of the LORDE sixe yeares. But Athalia was quene in the londe.

¶ Neuertheles in the seventh yeare sent Joiada, and toke the rulers ouer hūdrēds with the captaynes and fore men, and caused the

to come to him in to the house of the LORDE and made a couenaunt with them, and whā an ooch of them in the house of the LORDE, and shewed them the kynges sonne, and commaunded them, and sayde: This is it that y^e shall do: One thirde parte of you which enter on the Sabbath, shall kepe the watch in the kynges house, and one thirde parte shall be at the porte of Sur, and one thirde parte shall be at y^e porte which is behynde the fore men, and ye shall kepe the watch at the house of Massā. But two partes of you all that go of on the Sabbath, shall kepe the watch in the house of the LORDE aboute the kyng and ye shall get you rounde aboute y^e kyng and every one with his weapen in his hande: and who so ever cometh within y^e wall, let him die, so that ye be with the kyng, whā he goeth out and in.

And the rulers ouer the hūdrēds dyd all as Joiada the prest had commaunded them, and toke vnto them their men which entered vpon the Sabbath, with those that were of on the Sabbath, and came to Joiada y^e prest. And the prest gaue the captaynes speeres and shyldes which had bene kynges Daidos, and were in the house of the LORDE. And the fore men stode aboute the kyng, every one with his weapen in his hande, fro the corner on the righte syde of the house vnto the corner of the lefte syde, even vnto the altare and to the house. And he brought forth the kynges sonne, and set a crowne vpon his heade, and toke the wienes, and made him kyng, and they were glad, and clapped their handes together, and sayde: God save the kyng.

¶ And whā Athalia herde the noyse of the people that ranne rogether, she came to the people into the house of the LORDE, and looked, and beholde, the kyng stode by the piler, as the vse was, and the syngers and trompettes by the kyng: and all the people of y^e lōde were glad, and blew with trompettes. But Athalia rente hir clothes, & sayde: Vproure, vproure. Neuertheles Joiada y^e prest commaunded y^e rulers ouer hūdrēds, which were appointed ouer the hoost, and saide vnto them: Brynge her without the wall, and whosoever foloweth hir, let him dye of the swerde (for the prest had sayde, that she shal de not dye in the house of the LORDE.) And they layde handes vpon her, and she went in by the waye wher the horses go in to y^e kynges house, and there was she slayne.

Then made Joiada a couenaunt betwene the LORDE and the kyng, and the peo

ple, & they shal be the people of the LORDE. It was also betwixte the kyng and y^e people. Then wente all the people of the lōde into the house of Baal, and brake downe his altares, and destroyed his ymages right well. And Nathan the prest of Baal slewe they before the altare: And the prest appoynted the officers in the house of the LORDE, and toke the rulers ouer hūdrēds, and the captaynes, and the fore men, and all y^e people of the lōde, & broughte the kyng downe from the house of the LORDE, and came the waye from the porte of the fore men vnto the kynges house, and he sat vpon the kynges seate. And all the people of the lōde were glad, and the cite was at rest. As for Athalia, they slewe her with the swerde in y^e kynges house. And Joas was seven yeare olde, whā he was made kyng.

The XII. Chapter.

¶ In the seventh yeare of Jehu, was Joas made kyng, and reigned fortye yeare at Jerusalem. His mothers name was Zibea of Bersaba. And Joas dyd that which was righte in the sighte of the LORDE, as longe as Joiada y^e prest taughte him. But they put not downe y^e hye places: for the people offred & burnt incense yet vpon the hye places.

And Joas sayde vnto the prestes: All the money that is sanctified to be bestowed vpon y^e house of the LORDE, namely the money y^e every man geueth vnto the treasury, and y^e money that every man geueth for his soule, and all the money that every man geueth of a fre hert, to be bestowed on the house of the LORDE, let the prestes take it vnto them, every one his porcion: with that shall they repaie the decaye in the house of the LORDE, wher they fynde that there is eny decaye.

But whā y^e prestes repaied not the decaye in the house vnto the thre and twentieth yeare of kyng Joas, Joas the kyng called Joiada the prest with the other prestes, and sayde vnto them: Wherfore do ye not repaie the decaye in the house?

Therefore shall ye not take the money vnto you now every one his porcion, but shall geue it to the decaye of the house. And the prestes agreed to take no money of the people, and to repaie the decaye of the house.

Then Joiada the prest toke a chest, and bored an hole aboue therin, and set it on the righte hande besyde the altare, at the entryn gein to the house of the LORDE. And the prestes that kepte the thresholde, put all the

money therin that was broughte vnto the house of the LORDE. Whā they sawe then that there was much money in the chest, y^e kynges scribe came vp with the hye prest, and bounde the money together, and tolde it as much as was founde in the house of the LORDE. And so the ready money was geuen vnto them that wrought and were appoynted to the house of the LORDE, and they gaue it forth to the carpenters and to the that brylde and wroughte in the house of the LORDE, namely, to the dawbers and masons, and to them that boughte tymbre and fre stone, to repaie the decaye in the house of the LORDE and all that they founde to haue nede of repayinge in the house.

Howbeit there were no syluer chargers, flat peces, basens, trompettes, ner eny other vessell of golde and syluer made on the house of the LORDE, of the money that was broughte vnto the LORDES house: but it was geuen vnto the workmen to repaie the decaye in the house of the LORDE therewith. The men also that the money was deliuered vnto, for to geue the workmen, neded not to make eny accomptes, but did their busynes vpon credence. But the money of trespass offeringes and synne offeringes was not broughte vnto the house of the LORDE: for it was the prestes.

At the same tyme wente Hasael the kyng of Syria vp, and foughte agaynst Gath, and wanne it. And whā Hasael set his face to go vnto Jerusalem, kyng Joas toke all that was sanctified, which his fathers Josaphat, Joiam and Ochosias the kynges of Juda had halowed, and what he himselfe had sanctified, and all the golde that was founde in the treasures of the house of the LORDE, and in the kynges house, and sent it vnto Hasael the kyng of Syria. And so he departed from Jerusalem.

What more there is to saye of Joas, and all that he dyd, it is witten in the Cronicles of the kynges of Juda. And his seruantes made insurreccion and conspyred, and smote him in the house of Millo, at the goynge downe vnto Silo. For Josēbar the sonne of Simeath, and Josabad the sonne of Somer his seruantes smote him to death: and he was buried with his fathers in the cite of David. And Amasias his sonne was kyng in his steade.

The XIII. Chapter.

¶ In y^e XXIII. yeare of Joas the sonne of Ochosias kyng of Juda, was Joas has the sonne of Jehu kyng ouer

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Israel at Samaria, seventene yeare: & dyd þ which was euell in the sighte of the LORDE, and walked after the synnes of Jeroboam þ sonne of Nebat (which caused Israel to synne) and leste not of from them. And þ wrath of the LORDE wared whote vpon Israel, & he deliuered them ouer vnder the hande of Hasael kyng of Syria, and vnder the hande of Benadad the sonne of Hasael, as longe as they lyued.

And Joahas besoughte the face of the LORDE. And the LORDE herde him, for he considered the myserie of Israel, how the kyng of Syria oppressed them. And þ LORDE gaue Israel a sauoure, which broughte them out of the power of the Syrians, so þ the children of Israel dwelt in their tentes, like as afore tyme.

¶ Yet leste they not from the synnes of the house of Jeroboam, which caused Israel to synne, but walked in them. The groue at Samaria stode styll also. For of the people of Joahas there were no mo leste, but fyfye hoisemen, ten charrettes, and ten thousande fote men: for the kyng of Syria had destroyed them, and made them as the dust in the barne.

¶ What more there is to saye of Joahas, and all that he dyd, and his power, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And Joahas fell on slepe with his fathers, and was buried in Samaria, & Joas his sonne was kyng in his steade.

¶ In the seven and thirtieth yeare of Joas kyng of Juda, was Joas the sonne of Joahas kyng ouer Israel at Samaria sixtene yeare. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Jeroboam the sonne of Nebat, which made Israel for to synne, but walked in them. ¶ What more there is to saye of Joas, and what he dyd, & his power, how he foughte with Amasias kyng of Juda, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And Joas fell on slepe with his fathers, and Jeroboam sat vpo his seate. And Joas was buried in Samaria w the kynges of Israel.

¶ As for Elifus, he fell in to a sicknes, wher of he dyed. And Joas the kyng of Israel came downe vnto him, and wepte for him, and saide: My father, my father, the charet man of Israel, and his hoisemen. Elifus sayde vnto him: Take the bowe and the arrowes. And whan he had taken the bowe and the arrowes, he sayde vnto the kyng of Israel: Bende the bowe with thine hande. And he

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bent it with his hãde. And Elifus layd his hande vpon the kynges hande, and sayde: Open that wyndowe towarde the LORDE. And he opened it. And Elifus saide: Shout. And he shot. He sayde: one arrowe of the nation of the LORDE, one arrowe of saluacion agaynst the Syrians: and thou shalt see the Syrians at Aphet, tyll they be brought to naughte.

And he sayde: Take y arrowes. And whan he had taken them, he sayde vnto the kyng of Israel: Smyte the earth. And he smote thre tymes and stode still. Then was the voice of God wroth at him, and sayde: If thou haddest smytten syne or sixe times, thou haddest haue smytten y Syrians, tyll thou haddest vnterly brought them to naughte. Now shalt thou smyte them thre tymes.

¶ Whan Elifus was deed and buried, the men of warre of the Moabites fell in to the londe the same yeare. And it fortuneth þ they buried a certaine man. But whan they sawe the men of warre, they cast the man into Elifus grave. And whan he was therein, and touched Elifus bones, he reuiued, and stood vpon his fete.

¶ So Hasael the kyng of Syria oppressed Israel, as longe as Joahas lyued. But the LORDE was gracious vnto them, and had mercy vpon them, and turned him to them for his conuauentes sake, with Abraham, Isaac and Jacob, and wolde not destroye them: necher dyd he cast them out from his presence vnto this houre.

¶ And Hasael the kyng of Syria dyed, and Benadad his sonne was kyng in his steade. But Joas turned backe, and toke out of the hande of Benadad the sonne of Hasael the cyrcles which he had takẽ in battaill out of the hande of his father Joahas: Thre tymes dyd Joas smyte him, and broughte the cities of Israel agayne.

The XIII. Chapter.

¶ In the seconde yeare of Joas þ sonne of Joahas kyng of Israel, was Amasias the sonne of Joas kyng of Juda made kyng: syne and twenty yere olde was he, whan he was made kyng, & reigned nyne and twenty yeare at Jerusalem. His mothers name was Ioadan of Jerusalem. And he dyd that which was right in the sighte of the LORDE: yet not as his father Dauid, but enen as his father Joas did: so dyd he also: for y hye places were not put downe, but the people offred and burnt incense yet vpon the hye places. ¶ Now whan he had gotten the power of the kyngdome, he

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smote his seruantes which had smytte the kyng his father: but the children of þ deed slayers slewe he not, acordinge to þ which is wyrtte in the boke of the lawe of Moyses, where the LORDE hath comaunded & sayde: The fathers shal not dye for the children, & the children shal not dye for the fathers: but every one shal dye for his awne synne.

¶ Ten thousande of the Edomites smote he also in the Sale valley, and wanne Sela in battaill, and called it Jatheel vnto this daye. ¶ Then sent Amasias messaungers vnto Joas the sonne of Joahas the sonne of Jeho kyng of Israel, sayenge: Come hither, let vs se one another. But Joas þ kyng of Israel sent vnto Amasias the kyng of Juda, sayenge: The hawthorne that is in Libanus, sent to the Cedar tre in Libanus, sayenge: Geue thy doughter vnto my sonne to wife. But a wyld beest of the felde ranne ouer y hawthorne, and trode it downe. Thou hast smytte the Edomites, therefore is thine hert waken proude: Take the prayse, and byde at home: why stryuest thou for my fortune, þ thou mayest fall, and Juda with the? Howbeit Amasias consented not.

¶ Then wete Joas the kyng of Israel vp, and they sawe one another, he and Amasias the kyng of Juda at Beth Semes which lyeth in Juda. But Juda was smytten before Israel, so that every one fled in to his tence. And Joas the kyng of Israel toke Amasias the kyng of Juda, the sonne of Joas the sonne of Ochosis at Beth Semes, and came to Jerusalem, and brake downe þ wall of Jerusalem from þ poire of Ephraim vnto the corner poire, even foure hundred cubites lãge: and toke all the golde and syluer, and ornaments that were founde in the house of the LORDE, and in þ treasures of the kynges house, & the children also topledge, & departed agayne to Samaria.

¶ What more there is to saye of Joas, what he dyd, and of his power, & how he foughte with Amasias the kyng of Juda, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And Joas fell on slepe with his fathers, and was buried at Samaria amonge þ kynges of Israel. And Jeroboam his sonne was kyng in his steade.

¶ But Amasias the sonne of Joas kyng of Juda, lyued after the death of Joas the sonne of Joahas kyng of Israel, sixtene yeare. ¶ What more there is to saye of Amasias, it is wyrtten in the Cronicles of the kynges of Juda. And they conspyred agaynst him at Jerusalem, but he fled vnto Lachis. And

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they sent for him vnto Lachis, and slewe him there. And they broughte him vpon horses, & he was buried at Jerusalem with his fathers in þ cite of Dauid. And all the people of Juda toke Asarias in his sixteenth yeare, and made him kyng in steade of Amasias his father. He buylded a cloth, and broughte it agayne vnto Juda, after that the kyng was fallen on slepe with his fathers.

¶ In the fyfteenth yeare of Amasias the sonne of Joas kyng of Juda, was Jeroboam the sonne of Joas kyng ouer Israel at Samaria, one and forty yeare. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne.

¶ But the borders of Israel broughte he agayne from Hamath vnto þ see that lyeth in the playne felde, acordinge to the worde of the LORDE God of Israel, which he spake by his seruant Jonas þ sonne of Amithai the prophete, which was of Gath Ephraim. For the LORDE considered the myserable affliction of Israel, how that enen they which were shut vp and desolate, were awaye, and that there was no helper in Israel. And the LORDE sayde not that he wolde destroye the name of Israel from vnder heauẽ. And he helped the by Jeroboam the sonne of Joas.

¶ What more there is to saye of Jeroboam, and all that he dyd, and of his power, how he foughte, and how broughte Damascus and Hamath agayne vnto Juda in Israel, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And Jeroboam fell on slepe with his fathers, with the kynges of Israel. And Zacharias his sonne was kyng in his steade.

The XV. Chapter.

¶ In the seven & twentieth yeare of Jeroboam kyng of Israel, reigned Asarias the sonne of Amasias kyng of Juda: and was sixtene yeare olde whan he was made kyng, and reigned two and fyfye yeare at Jerusalem. His mothers name was Jechalia of Jerusalem. And he dyd right in the sighte of the LORDE, acordinge to all as dyd Amasias his father, sayenge that they put not downe the hye places. For the people dyd sacrifice and burnt incense yet vpon the hye places. Howbeit the LORDE smote the kyng, so that he was leper vnto his death, and dwelt in a frye house. But Joatham the kynges sonne ruled the house,

The iij. boke of the kynges.

and iudged the people in the londe.

What more there is to saye of Asarias, z all þ he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Iuda. And Asarias fell on slepe with his fathers, z was buried with his fathers in the cite of David, z Jotham his sonne was kyng in his steade.

B In the eight and thirtieth yere of Asarias kyng of Iuda, was Zacharias the sonne of Jeroboam kyng ouer Israel at Samaria sixe monethes. And he dyd þ which was euell in the sighte of the LORDE, even as his fathers dyd. He departed not from þ synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne. And Selum the sonne of Jabes conspyred agaynst him, and smote him in the presence of þ people, and slewe him, z was kyng in his steade. What more there is to saye of Zacharias, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And this is it, þ the LORDE sayde vnto Jehu: Thy children shall sit vpon the seate of Israel vntyll the fourth generation. And enen so came it to passe.

Re. 10. 6

C Some readers: *Vsa.

Sellum the sonne of Jabes reigned in þ nyne z thirtieth yere of Asarias kyng of Iuda, z reigned one moneth at Samaria. For Menahem the sonne of Gadi wote vp from Thirza, z came to Samaria, and smote Sellum the sonne of Jabes at Samaria, z slewe him, and was kyng in his steade.

What more there is to saye of Sellum, z of his sedicion which he stered vp, beholde, it is wyrtten in the Cronicles of the kynges of Israel. At the same tyme dyd Menahem smyte Tiphsa, z all þ were therein, z the coastes therof from Thirza, because they wolde not let him in, and smote all their women w childre, and ryped them vp.

D In the nyne z thirtieth yere of Asarias kyng of Iuda, beganne Menahem the sonne of Gad to reigne ouer Israel ten yeres at Samaria, and dyd that which was euell in the sighte of the LORDE. As longe as he lyued, departed he not from þ synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne. And Phul the kyng of Assiria came in to the lode. And Menahem gaue vnto Phul a thousande talentes of syluer to holde with him, and to cōfirme him in the kyngdome. And Menahem rayed vp a tare in Israel vpon the richest, fiftye Syckles of syluer vpon every man, to geue vnto þ kyng of Assiria. So the kyng of Assiria wote hom: agayne, and caried not in the londe.

What more there is to saye of Menahem, z all þ he dyd, beholde, it is wyrtten in

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the Cronicles of the kynges of Israel. And Menahem fell on slepe w his fathers. And Pecahia his sonne was kyng in his steade.

In the fiftieth yere of Asarias kyng of Iuda, beganne Pecahia the sonne of Manahem to reigne ouer Israel at Samaria two yeres, and dyd that which was euell in the sighte of the LORDE: for he departed not fr the synnes of Jeroboam þ sonne of Nebat, which caused Israel for to synne. And Pecah the sonne of Romelia his knyghte conspyred agaynst him, z smote him at Samaria w þ palace of the kynges house w Argob and Ariah, and fiftie men w him of þ childre of Gilead, z slewe him, z was kyng in his steade. What more there is to saye of Pecahia, z all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Israel.

In the two and fiftieth yere of Asarias kyng of Iuda, beganne Pecah the sonne of Romelia to reigne ouer Israel at Samaria, twentye yeres, z dyd that which was euell in the sighte of þ LORDE: for he departed not from the synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne.

In the tyme of Pecah the kyng of Israel, came Teglatphalasser the kyng of Assiria, z toke Lion, Abel Beth Maacha, Jannoah, Kedesh, Hazor, Gilead, Galile, and all the londe of Nephthali, z caried the away in to Assiria.

And Osea the sonne of Ela conspyred agaynst Pecah the sonne of Romelia, z slayd him, and was kyng in his steade in the twelfth yere of Jotham the sonne of Osea. What more there is to saye of Pecah, z all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Israel.

In the seconde yere of Pecah the sonne of Romelia kyng of Israel, was Jotham the sonne of Osea kyng of Iuda, z was fyne and twentye yere olde whan he was made kyng, and reigned sixtene yeres at Jerusalem. His mothers name was Jerusa the daughter of Sabot. And he dyd þ which was righte in þ sighte of the LORDE. Accordyng vnto all as dyd Osea his father: for wyng that he put not downe the hye places: for the people offred z brent incense vpon the hye places. He buylded the hye pte of the house of the LORDE. What more there is to saye of Jotham, and all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Iuda.

At þ same tyme beganne þ LORDE to sende Rezin þ kyng of Syria, z Pecah þ sonne of Romelia in to Iuda. And Jotham

The iij. boke of the kynges.

on slepe with his fathers, and was buried w his fathers in the cite of David his father. And Achas his sonne was kyng in his steade. The XVI. Chapter.

A In the seuententh yere of Pecah þ sonne of Romelia, was Achas the sonne of Jotham kyng of Iuda. Twetye yere olde was Achas whan he was made kyng, z reigned sixtene yeres at Jerusalem, z dyd not þ which was righte in the sighte of þ LORDE his God, as dyd David his father: for he walked in the waye of the kynges of Israel. He caused his sonne to go thorow the fyre, after the maner of the abhominacions of the heychen, whom the LORDE drewe awaye before the childre of Israel. And he dyd sacrifice, and brent incense vpon the hye places, z vpon all hilles, and amonge all grene trees. Then wente Rezin the kyng of Syria, and Pecah the sonne of Romelia kyng of Israel vnto Jerusalem to fighte agaynst it, and layed sege to Achas: but they coude not wyne it. At the same tyme dyd Rezin the kyng of Syria, bryng. Elath agayne vnto Syria, and thrust þ Jemes out of Elath. But the Syrians came z dwelt therin vnto this daye.

B Nevertheless Achas sent messaugers vnto Teglatphalasser þ kyng of Assiria, sayyng: I am thy seruant z thy sonne, come vp z helpe me out of þ hande of the kyng of Syria, z of the kyng of Israel, which are ryisen vp agaynst me. And Achas toke the syluer z golde þ was founde in þ house of þ LORDE, z in the treasures of þ kynges house, z sent a present to þ kyng of Assiria. And þ kyng of Assiria cōsented vnto him, z wente vp to Damascon, z wanne it, z caried them awaye vnto Cira, z slewe Rezin. And kyng Achas wote to Damascon for to mete Teglatphalasser þ kyng of Assiria. And whan he sawe an altare þ was at Damascon, kyng Achas sent a patrone z synilitude of þ same altare vnto the prest Vuas, euen as it was made. And Vuas the prest buylded an altare, and made it accordyng as kyng Achas had sent vnto him from Damascon, yll Achas þ kyng came from Damascon.

And whan þ kyng came from Damascon, and sawe the altare, he offred theron, z kyndled his burnt offerynges and meat offerynges vpon it, and poured his drynt offerynges theron, z caused the bloude of þ deed offerynges which he offred, to be sprentled vpon the altare. But the brasen altare that stode before the LORDE, put he awaye, so that it stode not betwene the altare and the

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house of the LORDE, but set it in the corner on the north syde of the altare.

And Achas the kyng cōmaunded Vuas þ prest, z sayde: Vpon the grete altare shalt thou kyndle þ burnt offeryng in the mornynge, z the meat offeryng in the euenynge, z the kynges burnt offeryng z his meat offeryng, z the burnt offeryng of all the people in the londe, w their meat offeryng z drynt offerynges. And all the bloude of the burnt offerynges, z all the bloude of the other offerynges shalt thou sprentle theron: but with the brasen altare wyll I deuys what I can. Vuas the prest dyd all a cordyng as Achas the kyng cōmaunded him.

And kyng Achas brake downe the seates, and put awaye the Ketell from aboue, and toke the lauer from the brasen bullockes that were there vnder, and set it vpon þ pavement of stone. And the pulpit for the Sabbath which they had buylded in the house, and þ entree of the kynges house turned he vnto the house of the LORDE, for the kyng of Assiria sake.

What more there is to saye of Achas, what he dyd, beholde, it is wyrtten in þ Cronicles of the kynges of Iuda. And Achas fell on slepe with his fathers, z was buried w his fathers in the cite of David. And Achas his sonne was kyng in his steade.

The XVII. Chapter.

A In the twelveth yere of Achas the kyng of Iuda, beganne Osea þ sonne of Ela to reigne ouer Israel at Samaria nyne yeres, and dyd þ which was euell in þ sighte of the LORDE, but not as þ kynges of Israel þ were before him. Agaynst him dyd Salmanasar þ kyng of Assiria come vp. And Osea was subiecte vnto him, z gaue him trybutes. But whan the kyng of Assiria perceaued þ Osea had conspyred z sent messaugers to Sna þ kyng of Egypte, z payed not trybute yearly to þ kyng of Assiria, he beseged him z put him in prison. And the kyng of Assiria wente vp in to all the londe and to Samaria, and layed sege vnto it thre yeres. And in the nyenthye yere of Osea dyd þ kyng of Assiria wyne Samaria, and caried Israel awaye in to Assiria, and set them at Halah and at Harbor by the water Cosan, and in the cities of the Medes.

For whan the childre of Israel synned agaynst þ LORDE their God, þ broughte them out of þ londe of Egypte, from the hande of Pharaos kyng of Egypte, and serued other goddes: and walkt after the customes of

the heythen, whom the LORDE had dryuen out before the children of Israel, and dyd as the kynges of Israel, and prouoked the LORDE their God, and dyd secretly the thynges that were not righte in the sighte of the LORDE their God: namely in that they buylded them hye places in all cities, both in castles and stronge cities, and set vp pilers and groves, vpon all hye hilles, and amonge all greitrees, and brent incense there in all the hye places, euen as dyd the heythen, whom the LORDE had cast out before them, and wroughte wicked thynges, wherewith they prouoked the LORDE vnto wrath, and serued the Idols, wherof the LORDE sayde vnto them: Ye shal not do soch a thyng.

And whan the LORDE testified in Israel and Iuda by all the prophetes and Seers, sayenge: Turne agayne from youre euell wayes, and kepe my commaundementes and ordynances, acordinge to all the lawe which I gaue vnto youre fathers, and that I sent vnto you by my seruantes the prophetes: they wolde not hearken, but herdened their neckes, acordinge to the hardnes of their fathers, which beleued not on the LORDE their God. Yee they despyled his ordynances and his couenaunt which he made with their fathers, and his testimonies which he witnessed amonge them, and walked in their apone vanities, and became vayne folowinge the heythen, which dwelt rounde aboute them, concernynge whom the LORDE had commaunded them, that they shulde not do as they dyd. Nevertheless they forsoke all the commaundementes of the LORDE their God, and made them two molten calves and groves, and worshipped all the host of heauen, and serued Baal, and caused their sonnes and daughters to go thoro the fyre, and medled w sorthsayers and witches, and gaue them selues ouer to do that which was euell in the sighte of the LORDE, to prouoke him vnto wrath.

Then was the LORDE very wroth at Israel, and put them awaye fro his presence, so that there remayned none but onely the trybe of Iuda. Neither dyd Iuda kepe the commaundementes of the LORDE their God, but walked after the customes of Israel, which they dyd. Therefore dyd the LORDE cast awaye all the sede of Israel, and troubled them, and deliuered them in to the handes of the spoylers, tyll he had cast them out of his presence: for Israel was denyded from the house of David. And they made the a kyng, one Jeroboam the sonne of Nebat, which turned

Israel back from the LORDE, and caused them synne so sore. Thus walked the childre of Israel in all the synnes of Jeroboam, which he had done, and departed not fro them, vntill the LORDE put Israel out of his presence, acordinge as he had spoke by all his seruantes and prophetes. So Israel was caried awaye out of their awne londe to Assyria vnto this daye.

The kyng of Assyria caused men to come fro Babilon, from Cutha, fro Aza, from Hamath and Sepharuaim, and caused them to inhabite the cities in Samaria in steade of the children of Israel. And they toke possession of Samaria, and dwelt in the same cities. But whan they begane to dwell there, they feared not the LORDE, the LORDE sent Lyons and ge the, which slewe them. And they caused to be sayde vnto the kyng of Assyria: The heythen whom thou hast broughte hither, they can not inhabite the cities of Samaria, for they knowe not the lawe of the God of the londe. Therefore hath he sent Lyons amonge them, and beholde, they slaye them, because they knowe not the ordynance of the God of the londe.

The kyng of Assyria commaunded and said: Bynge thither one of the prestes which were caried awaye fro thence, and let him go thither, and dwell there, and teach them the ordynance of the God of the londe. Then came one of the prestes which were caried awaye from Samaria, and dwelt at Bethel, and taught them how they shulde feare the LORDE. But every people made the goddes, and put them in the houses vpon the hye places, which the Samaritanes had made, every people in their cities wherin they dwelt. They of Babilon made Sochoch Benoth. They of Chur made Nergel. They of Hamath made Asima. They of Aza made Nibhas and Tharchak. They of Sepharuaim burne their sonnes vnto Adramelech and Anamelech, the goddes of the of Sepharuaim.

And whyle they feared the LORDE, they made prestes in the hye places of the lowest amonge them, and put them in the houses of the hye places: thus they feared the LORDE, and serued the goddes also, acordinge to the custome of every nacion, from hence they were broughte. And vnto this daye do they as in the olde fashon, so that they neither feare the LORDE, nor yet kepe their awne ordynances and lawes, after the lawe and commaundement that the LORDE commaunded the childre of Jacob, vnto whom he gaue the name of Israel, and made a couenaunt with them, and commaunded them, and sayde: Feare me other goddes, and worshippe them not, and serue them not, and offer not vnto them

but the LORDE which broughte you out of the lode of Egypt, with greute power and outstretched arme, in my feare, him worshippe, and vnto him do sacrifice: and the statutes, ordynances, lawe and commaundement which he hath caused to be wyrtten vnto you, those feare ye kepe, that ye allwaye do thereafter, and feare none other goddes. And forget not the couenaunt which he hath made with you, lest ye feare other goddes. But feare the LORDE your God, he shall deliuer you from all youre enemies. Nevertheless they wolde not hearken, but dyd after their olde custome.

Thus these heythen feared the LORDE, and serued their Idols also, and so dyd their children and childers childre likewise. Euen as their fathers haue done before them, so do they vnto this daye.

The XVIII. Chapter.

In the thirde yeare of Oseas the sonne of Ela kyng of Israel, reigned Ezechias the sonne of Achas kyng of Iuda. And he was fyne and twentie yeare olde whan he was made kyng, and reigned nyne and twentie yeare at Jerusalem. His mothers name was Abi the daughter of Zachary. And he dyd that which was righte in the sighte of the LORDE, acordinge vnto all as dyd David his father. He put awaye the hye places, and brake downe the pilers, and roted out the groves, and brake the brasen serpente, which Moses had made. For vnto that tyme had the childre of Israel brent incense vnto it. And it was called Nehushtan. He put his trust in the LORDE God of Israel, so that after him there was not his like amonge all the kynges of Iuda: neither had bene before him. He cleued vnto the LORDE, and departed not backe from him, and kepe his commaundementes, which the LORDE had commaunded Moses. And the LORDE was with him. And whither so euer he wote forth, he behaued him selfe wysely. He resisted the kyng of Assyria, and was not subdued vnto him. He smote the philistynes also vnto Gasa, and their borders, from the castles vnto the stronge cities.

In the fourth yeare of Ezechias kyng of Iuda, which was the seventh yeare of Oseas the sonne of Ela kyng of Israel, came Salmanasar the kyng of Assyria vpon agaynst Samaria, and layed sege vnto it, and warre it after thre yeares in the sixte yeare of Ezechias, that is in the nyenth yeare of Oseas kyng of Israel, the was Samaria wonne. And the kyng of Assyria caried Israel a-

waye vnto Assyria, and set them at Halah and Habor by the water Gusan, and in the cities of the Medes. And all because they hearkened not vnto the voyce of the LORDE their God, and had transgressed his couenaunt: And as for all that Moses the seruaunt of the LORDE had commaunded them, they had neither hearkened vnto any of those, nor done them.

In the fourtenth yeare of kyng Ezechias dyd Sennacherib the kyng of Assyria come vpon agaynst all the stronge cities of Iuda, and conquered them. Then sent Ezechias the kyng of Iuda to the kyng of Assyria vnto Lachis, sayenge: I haue offended, turne backe from me: I loke what thou layest vnto me, I wil beare it. The kyng of Assyria layed vnto Ezechias the kyng of Iuda, thre hundred talentes of syluer, and thirtie talentes of golde. So Ezechias gaue all the syluer which was founde in the house of the LORDE, and in the treasures of the kynges house. At the same tyme brake Ezechias the kyng of Iuda the doores of the temple of the LORDE, and the plates of golde which he him selfe had caused to laye ouer them, and gaue them vnto the kyng of Assyria.

And the kyng of Assyria sent Thartan, and the chiefe chamberlayne, and the chiefe butler from Lachis to kyng Ezechias with a greute power vnto Jerusalem. And they wote vp: and whan they came there, they stode styll at the conbyte by the ouer pole, which lyeth in the waye vnto the fullers londe, and called vnto the kyng. The came there forth vnto them Eliachim the sonne of Ezechias the steward, and Eobna the scribe, and Ioah the sonne of Assaph the Secretary.

And the chiefe butler sayde vnto them: Tell kyng Ezechias: Thus sayeth the greute kyng, euen the kyng of Assyria: What presumption is this that thou trustest vnto? Thinkest thou, that thou hast yet counsell and power to fight? Where vnto trustest thou then, that thou art fallen of from me? Beholde, puttest thou thy trust in this broken staffe of reede, in Egypte: which who leaneth vpon, it shall go in to his hande, and pearse it thoro. Euen so is Pharaos the kyng of Egypte vnto all them that put their trust in him. But yf ye wolde saye vnto me: We put oure trust in the LORDE our God. Is not that he, whose hye places and altars Ezechias hath take downe, and sayde vnto Iuda and Jerusalem: Before this altare which is at Jerusalem, shal ye worshippe?

Make a multitude now therefore vnto my lorde the kyng of Assyria, and I wil geue you

Par. 11. xcl. 48. 12. 10. 11.

4. Re. 11.

2. Par. 33.

D

The iiii. boke of the kynge.

two thousande horses, let se yf thou be able to man them: how wilt thou then endure before the smallest pryncce of my lordes subiectes? And trustest thou vnto Egypte because of the charrettes and horsemen? But thinkest thou that I came vp hither without y^e LORDE to destroye these cities? The LORDE hath commaunded me: Go vp into that lande and destroye it.

E Then sayde Eliachim the sonne of Helchia z Sobna and Joah vnto the chiefe butler: Speake to thy seruantes in the Syriac language, for we vnderstande it, and speake not vnto vs in the Jewes speche before the eares of the people that are vpon the wall. Nevertheless y^e chiefe butler sayde vnto the: Hach my lord then sent me vnto thy lord, or to the, to speake these wordes? Yee even vnto the men, which sate vpon the wall, that they maye eate their owne donge and drynke their owne stale wth you. So the chiefe butler stode and cried with loude voyce in the Jewes language, and spake and sayde: Heare the worde of the greates kynge the kynge of Assyria. Thus sayeth the kynge: Let not Ezechias disceane you, for he is not able to deliuer you fro my hande: z let not Ezechias make you to trust in the LORDE, sayenge: The LORDE shall deliuer vs, and this cite shal not be geuen in to the handes of y^e kynge of Assyria. Solowe not ye Ezechias, for thus sayeth the kynge of Assyria:

S Do merthis blessinge, and come forth vnto me, so shal everyman eate of his vyne and of his sygge tre, and drynke of his well, tyll I come my selfe and fetch you in to a lande, which is like youre awne lode, wherein is corne, wyne, bied, vynyardes, oyle trees, oyle and hony, so shal ye lyue, and not dye. Solowe not ye Ezechias, for he disceaueth you, when he sayeth: The LORDE shal deliuer vs. Have the goddes of the heythen deliuered every one his lande from the hande of the kynge of Assyria? Where are the goddes of Semath and Arphad? Where are the goddes of Sepharuaim Zena and Iua? Have they deliuered Samaria fro my hande? Where is there one god amonge the goddes of all landes, which hath deliuered his lande fro my hande: that the LORDE shulde deliuer Jerusalem fro my hande.

As for the people, they helde their peace, and gaue him no answer: for the kynge had commaunded and sayde: Answer him nothinge. Then came Eliachim the sonne of Helchia z steward, and Sobna the scribe, and Joah the sonne of Asaph the secreta-

The xix. Chap.

tary vnto Ezechias with rente clothes, and tolde him the wordes of the chiefe butler.

The XIX. Chapter.

Whan Ezechias z kynge herde this, he rente his clothes, z put on a sack cloth, z wente in to y^e house of the LORDE, z sent Eliachim the steward z Sobna the scribe with the eldest prestes, doctored in sack cloth, vnto the prophet Esay z sonne of Amos, z they saide vnto him: Thus sayeth Ezechias: This is a daye of trouble, z of desiaunce z blasphemy. The childen are cometo the byrth, z there is no strength to be deliuered of them. If happily the LORDE thy God wil heare all the wordes of y^e chiefe butler, whom his lord the kynge of Assyria hath sent, to blasphemie y^e lyuynge God, z to desye him with soch wordes as the LORDE thy God hath herde, therfore liste thou vp thy prayer for the remnaunt, which are yet leste behynde.

And whan Ezechias seruantes came to Esay, Esay sayde vnto them: Speake thus vnto youre lord: Thus sayeth the LORDE: Feare not thou the wordes y^e thou hast herde, wherewith the kynge of Assyrias seruantes haue blasphemed me. Beholde, I wil put him in another myrde, so y^e he shal heare tydings, z go agayne in to his awne countre, and in his awne lande wil I cause him to fall thorow the swerde.

And whan y^e chiefe butler came agayne, he founde the kynge of Assyria fightinge agaynst Libna: for he had herde that he was departed from Lachis. And he herde of Taracha the kynge of the Moians: Beholde, he is gone forth to fighte with the. Thentuned he back, z sent messaungers to Ezechias, z caused to saye vnto him: Let not thy God disceane the, on whom thou trustest z sayest: Jerusalem shal not be geue in to the hande of the kynge of Assyria. Beholde, thou hast herde what the kynges of Assyria haue done vnto all landes, z how they dāned them, z shal thou be deliuered? Have y^e goddes of y^e he then deliuered the, whom my father destroyed, as Golan, Zaran, Reseph, z the childen of Eden which were at Thalassar? What is y^e kynge of Semath, y^e kynge of Arphad, z y^e kynge of y^e cite Sepharuaim, Zena z Iua?

And whan Ezechias had receaved the letters of the messaungers and had red them, he wente vp vnto the house of the LORDE, and layed them abedde before the LORDE, made his prayer before the LORDE, and sayde: O LORDE God of Israel, thou that sytest vpo the Cherubins, thou onely art Gd

The iiii. boke of the kynge.

amonge all y^e kyngdomes of the earth, thou hast made heauen and earth. Enclyne thine eare O LORDE, and heare open thine eyes, and beholde, and heare the wordes of Sennacherib, which hath sent hither to blasphemie the lyuynge God. It is true (O LORDE) that the kynges of Assyria haue destroyed the heythen and their lande with the swerde, and haue cast their goddes in the fyre: for they were not Goddes, but y^e worke of mens handes, wodd and stone, therfore haue they destroyed them. But now O LORDE helpe thou vs out of his hande, that all the kyngdomes vpon earth maye knowe, that thou LORDE art God alone.

D Then sent Esay the sonne of Amos vnto Ezechias, sayenge: Thus sayeth the LORDE God of Israel: Where as thou hast made thy prayer vnto me concernynge Sennacherib y^e kynge of Assyria, I haue herde it. This is it that the LORDE hath spoken agaynst him: he hath despyed y^e and mocked the O virgin thou doughter Zion: he hath shakē his heade at the O doughter Jerusalem. Whom hast thou despyed z blasphemed? Over whom hast thou liste vp thy voyce? Against y^e holy one in Israel hast thou liste vp thine eyes: thou hast blasphemed y^e LORDE by thy messaungers, and sayde: Thou row the multitude of my charrettes haue I gone vp to the toppes of the mountaynes, vpon the sydes of Libanus. I haue hewen downe his hye Ceders and his chosen pynters, and am come to the vttemost habitation of the wode of Carmel that belongeth vnto it. I haue dygged and dronke vpon the strange waters, and with y^e soles of my feet haue I dryed vpon the See.

E But hast thou not herde how that I haue done this longe ago, and haue prepared it from the begynnynge? Now haue I caused it for to come, that contencious stronge cities mighte fall in to a waiste heape of stones, z they that dwell therein, shal be saynte, and fearfull and a shamed, and shal be as the grasse vpon the felde, and as y^e grene herbe and hay vpon the house toppes, that wythereth afore it be growne vp. I knowe thy habitation, thy out and ingoynge, and that thou ragest agaynst me. For so moch then as thou ragest agaynst me, and seynge thy presumption is come vp to myne eares, therfore will I put a ryng in thy nose, and a bydle bytt in thy lippes, and will brynge the agayne, even the same waye thou comest.

S And let this be a token vnto the O Eze-

The xx. Chap. Ho. lxxvi.

chias. In this yeare eate y^e which is fallen, in the seconde yeare soch as groweth of it selfe: In y^e thirde yeare some and reape, and plante vynyardes, and eate the frute thereof. And the doughter Iuda which is escaped z remayneth, shall from hence forth take roote beneth, and beare frute aboue. For the remnaunt shal go forth from Jerusalem, z they y^e are escaped, shal go out fro mount Sion. The gelousy of the LORDE Zebaoth shal brynge this to passe.

Therfore thus sayeth the LORDE concernynge y^e kynge of the Assyrians: he shal not come in to this cite, and shal shure no arrowe therein, neher shal there come eny shyld before it, neher shal he dygge eny backe aboute it, but shal go agayne the waye that he came, and shal not come in to this cite, sayeth the LORDE: and I will defende this cite, to helpe it for myne awne sake, and for my seruant Dauids sake.

And in the same nighte wente the angell of the LORDE, and smote in the hoost of the Assyrians, an hundred and fyue and foure score thousande men. And whan they gate them vp in the moynynge, beholde, all laye full of deede carcases. So Sennacherib the kynge of Assyria brake vp, and departed, and returned, and abode at Ninive. And as he worshipped in y^e house of Nisrach his god, his awne sonnes Adramalech and Sarazer smote him with the stroorde, and fled in to y^e lande of Ararat. And Asarhadon his sonne was kynge in his steade.

The XX. Chapter.

At that tyme was Ezechias deedesicke. And the prophet Esay z sonne of Amos, came to him, z sayde vnto him: Thus sayeth y^e LORDE: Set thine house in order for thou shalt dye z not lyue. And he turned, his face to the wall, and prayed vnto y^e LORDE, and sayde: Remembre (O LORDE) that I haue walked faithfully before the, z with a perfecte hert, and haue done y^e which is good in thy syghte. And Ezechias wepte sore. But whan Esay was not gone out of halfe the cite, y^e worde of y^e LORDE came to him, z sayde: Turne back, z tell Ezechias y^e pryncce of my people: Thus sayeth y^e LORDE God of thy father Dauid: I haue herde thy praier, z considered y^e teares. Beholde, I wil heale y^e: on the thirde daye shalt thou go in to y^e house of the LORDE, z fiftene yeares wil I adde vnto y^e life, z will deliuer the z this cite from the kynge of Assyria, z this cite wil I defende for myne awne sake, and for my seruant Dauids sake. And Esay sayde: But

Tobi. d

a. Par. 31. d
Esa 38. a

The iiii. boke of the kynges.

ge hicher a quantite of fygges. And whan they broughe them, they layed them vpon the soze, and it was healed.

Ezechias sayde vnto Esay: Which is þe token, that the LORDE wyll heale me, and that I shal go vp in to the house of þe LORDE on the thirde daye? Esay sayde: This to ten shalt thou haue of the LORDE, that the LORDE shal do acordynge as he hath sayde. Shall the shadowe go ten degrees forward, or shal it turne ten degrees backward? Ezechias sayde: It is an easy thinge for the shadowe to go ten degrees downward, þe is not my mynde: but that it go ten degrees backward. Then cryed the prophet Esay vnto the LORDE, and the shadowe wente backe ten degrees in Achas Wyall, which he was descended afore.

At the same tyme Merodach Baladan the sonne of Baladan kynge of Babilon, sent letters and presentes vnto Ezechias, for he had herde that Ezechias had bene sicke. And Ezechias reioysed with them, and shewed them all the house of robes, the syluer, golde, spyes, and the best oyle, and the house of ordinaunce, and all that was founde in his treasures. There was nothynge in his house and in all his domynion, but Ezechias shewed it them.

Then came Esay the prophet vnto kynge Ezechias, and sayde vnto him: What haue these men sayde? and whence came they vnto the? Ezechias sayde: They came to me out of a farre countre, even from Babilon. He sayde: What haue they sene in thyne house? Ezechias sayde: They haue sene all that is in my house, and there is nothynge in my treasoure but I haue shewed it them. Then sayde Esay vnto Ezechias: Heare the wordes of the LORDE: Beholde, the tyme cometh, that it shall all be caryed awaye vnto Babilon, and whatsoener thy fathers haue layed vp vnto this daye, and there shall nothynge be left, sayeth the LORDE. And the children which come of the, when thou shalt beget, shall be taken awaye, to be chamberlaynes in the kynge of Babilons palace. Ezechias sayde vnto Esay: It is good that the LORDE hath spoken. And he sayde moore: Let there be peace yet and faithfulness in my tyme.

What more there is to saye of Ezechias, and all his power, and what he dyd, and of the pole and water condyte, wher by he conueyed water in to the cite, beholde, it is wyrtten in the Cronicles of the kynges of Juda.

And Ezechias fell on slepe with his fa-

The xxi. Chap.

there, and Manasses his sonne was kynge in his steade.

The XXI. Chapter.

Manasses was twelue yeare olde, whan he was made kynge, and reigned syue and systye yeare at Jerusalem. His mothers name was Sephura. And he dyd that which was euell in þe sight of the LORDE (euen after the abheminacion of the heithen, whom the LORDE expelled before the children of Israel) and wared forwarde, and builded vp the hye places which his fathur Ezechias had destroyed, and set vp Baals altares, and made grones (as Achab the kynge of Israel dyd) and worshipped all the hoost of heauen, and serued them. And builded altares in the LORDES house, wherof the LORDE sayde: I wyll see my name at Jerusalem. And in both the courttes of the house of the LORDE builded he altares vnto all the hoost of heauē. And caused his sonne to go thorow the fyre, and regarded bydes cryenge and tokens, and maynteyned soothsayers, and expounders of tokens, and so moch dyd he of this which was euell in the sight of the LORDE, that he prouoked him vnto wiath.

A grone Idol also which he had made, set he in the house, wherof the LORDE sayde vnto Dauid and to Salomon his sonne: In this house, and at Jerusalem, which I haue chosen out of all the trybes of Israel, wil I see my name for ever, and wyl not cause þe foze of Israel to be remoued any more from the londe, which I gaue vnto their fathur, yee so that they obserue and do acordynge vnto all that I haue charged them, and after all the lawe that my seruauit Moyses commaunded them. Nevertheless they wolde not hearken, but Manasses disceined them, so þe they dyd worse then the heithen, whom the LORDE expelled before þe children of Israel.

Then spake the LORDE by his seruauit the prophetes, and saide: Because that Manasse the kynge of Juda hath gone these abhominacions, which are worse then all þe abhominacions that the Amorites haue done which were before them, and hath caused Iuda also to synne agaynst their God, therefore thus sayeth the LORDE God of Israel: Beholde, I wyll brynge soch a plage vpon Jerusalem and Juda, that who so euer heareth it, both his eares shal glowe, and our Jerusalem wyll I stretch forth the lyne of Samaria, and the weighte of the house of Achab, and wyll wypp out Jerusalem, euen as we wyppeth a platter, and I wyl quench them.

The iiii. boke of the kynges.

And þe remnant of myne inheritaunce wil I cast out, and scatter them abroad, and wil deliuer them in to the handes of their enemies, to be spoyled and rent of all their enemies: because they haue done þe which is euell in my sight, and haue prouoked me vnto wiath, sence the daye that I broughe their fathers out of Egypte, vnto this daye. Manasses also shed exceding much innocent bloude, so long tyll Jerusalem was full on every syde, with out the synnes wherwith he caused Iuda to synne, so þe they dyd that which was euell in the sight of the LORDE.

What more there is to saie of Manasses, and all that he dyd, and his synnes which he commytted, beholde, it is wyrtten in the Cronicles of the kynges of Juda. And Manasses fell on slepe with his fathers, and was buried in the garden besyde his house, namely, in the garden of Osa, and Amon his sonne was kynge in his steade.

Two and twenty yeare olde was Amon whan he was made kynge, and he reigned two yeare at Jerusalem. His mothers name was Mesulmeth, þe doughter of Haras of Jarchi, and he dyd euell in the sight of the LORDE, as Manasses his fathur had done, and walked in all the waye which his fathur walked, and serued the Idols which his fathur had serued, and worshipped them, and forsoke the LORDE the God of his fathur, and walked not in the waye of the LORDE.

And his seruantes conspyred agaynst Amon, and slewe the kynge in his house. But the people of the londe slewe all them þe had conspyred agaynst kynge Amon. And the people of the londe made Josias his sonne kynge in his steade. As for other thinges that Amon dyd, beholde, they are wyrtten in the Cronicles of the kynges of Juda. And he was buried in his graue in Osa's garde. And Josias his sonne was kynge in his steade.

The XXII. Chapter.

Josias was eight yeare olde whan he was made kynge, and reigned one and thirtie yeare at Jerusalem. His mothers name was Jedida the doughter of Adaia of Bascath, and he dyd that which was righte in þe sight of the LORDE, and walked in all þe waye of Dauid his fathur, and turned not asyde, neether to the righte hande nor to the left.

And in the eighteenth yeare of kynge Josias, the kynge sent Saphan þe sonne of Asaia the sonne of Mesulam the scribe, in to þe house of the LORDE, and sayde: Go vp to Helchias the hye prest, that the money that

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is brought vnto þe house of þe LORDE (which the tresholde keepers haue gathered of þe people) maye be deliuered vnto them, that they maye geue it to the workmen which are appoynted in the house of the LORDE, and to geue it vnto the labourers in the house (þe they maye repayre the decaye of the house) namely, vnto the carpenters, and buylders, and masons, and to them þe bie timber and fre stone for the repainge of the house: but so þe there be no accomptes taken of them concernynge the money, that is vnder their hande, but þe they deale withall vpon credence.

And Helchias þe prest sayde vnto Saphan the scribe: I haue founde the boke of the lawe in the house of the LORDE. And Helchias gaue the boke vnto Saphan, that he might reade it. And Saphan the scribe bare it vnto the kynge, and brought him worde agayne, and sayde: Thy seruantes haue gathered together þe money þe was founde in the house, and haue deliuered it vnto the workmen, which are appoynted in þe house of the LORDE. And Saphan the scribe tolde the kynge and sayde: Helchias the prest hath deliuered me a boke, and Saphan red it before the kynge.

But whan the kynge herde the wordes of the boke of lawe, he rent his clothes. And the kynge commaunded Helchias the prest, and Ahicam the sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, and Asaia þe kynges seruante, and sayde: Go ye waye and are counsell at the LORDE for me, for the people, and for all Juda, concernynge the wordes of this boke that is founde: for greate is the wiath of the LORDE that is kyndled ouer vs, because of fathers haue not hertened vnto the wordes of this boke, to do all that is wyrtten vnto vs therein.

Then wente Helchias the prest, and Ahicam, Achbor, Saphan and Asaia vnto Gelda the prophetisse þe wyfe of Sellu the sonne of Thecua the sonne of Harham the keeper of þe clothes, and she dwelt at Jerusalem in the seconde porte, and they spake vnto her. And she sayde vnto them: Thus sayeth þe LORDE God of Israel: Tell the man that sent you vnto me, Thus sayeth the LORDE: Beholde, I wil brynge euell vpon this place, and the inhabitants therof, euen all the wordes of þe lawe which the kynge hath caused to be red, because they haue forsaken me, and bent in-cense vnto other goddes, to prouoke me vnto wiath with all the workes of their handes. Therefore is my wiath kyndled agaynst this cite, and shall not be quenched.

D But tell this vnto the kyng of Iuda, which hath sent you to are counsell at the LORDE: Thus sayeth the LORDE God of Israel: Because thine here is not departed fro the wordes which thou hast herde, and hast humbled thyselfe before the LORDE, to heare what I haue spoken agaynst this place and the inhabitants therof (how that they shall become a very desolacion and curse) I haue herde it, sayeth the LORDE: therefore wyll I gather the vnto thy fathers, so that thou shalt be put in to thy graue in peace, and thine eyes shall not see all the euill that I wyll bringe vpon this place. And they broughte the kynges wordes agayne.

The XXIII. Chapter.



A And the kyng sent forth, and all the Elders in Iuda and Jerusalem resorted vnto him, and the kyng wente vp in to the house of the LORDE, and all the men of Iuda, and all the inhabitants of Jerusalem with him, the prestes and prophetes and all the people both small and greete, and all the wordes of the boke of the conuauent that was founde in the house of the LORDE, were red in their eares. And the kyng stode vpon a piler, and made a conuauent before the LORDE, that they shulde walke after the LORDE, and to kepe his commaundementes, witnesses, and ordinaunces with all their hert and with all their soule, that they shulde set vp the wordes of this conuauent, which are wyrtten in this boke. And all the people entred in to the conuauent.

And the kyng commaunded Helchias the hye prest, and the prestes of the secōde course, and the keepers of the thresholde, that they shulde put out of the temple all the vessels which were made for Baal, and for the grove, and for all the hoost of heauen, and he brennt them without Jerusalem in the valley of Cedron, and the dust of them was carryed vnto Bethel.

And he put downe the Remurims, whiche

the kynges of Iuda had founded, to burn incense vpon the hye places, in the cities of Iuda, and aboute Jerusalem. He put downe also them that brennt incense vnto Baal, to the Sonne, and the Mōne, and the twoluen kens, and to all that hoost of heauen. And the grove caused he to be carryed from the bank of the LORDE out of Jerusalem in to the valley of Cedron, and brennt it in the valley of Cedron, and made it to dust, and cast the dust vpon the graues of the comen people. And he brake downe the whorkepers houses which were by the house of the LORDE, wherin the women made mansions for the grove.

And he caused all the prestes for to come out of the cities of Iuda, and suspended the hye places, where the prestes brennt incense, from Geba vnto Berseba. And brake downe the hye places in the portes, that were at the dore of the gate of Josua, and shreue of the dore, at the lefte hande as one goeth to the cite porte. Yet had not the prestes of the hye places offered vpon the altare of the LORDE in Jerusalem, but ate vleuended bread among their brethren.

He suspended Tophet also in the valley of the children of Ennon, that noman shulde cause his sonne or his doughter to go there, and fyre vnto Moloch. And he put downe the hoists, which the kynges of Iuda had set vnto the Sonne, at the intringe in to the house of the LORDE, besyde the chest of Acham Melech the chamberlayne which was at Paruanim, and the charrettes of the Sonne brennt he with fyre, and the altares vpon the rose of Achabs perler, which the kynges of Iuda had made. And the altares, which Manasses had made in the two courtes of the house of the LORDE, dyd the kyng brake downe. And ramed from thence, and cast the dust of them in to the broke Cedron.

And the hye places that were before Jerusalem on the righte hande of Mount Mōn, which Salomon the kyng of Israel had buylded vnto Astaroth the abhominacion of Sidon, and to Camos the abhominacion of Moab, and to Molech the abhominacion of the children of Ammon, those dyd the kyng suspende, and brake the pilers, and rote out the groves, and fylled their places with mens bones.

And the altare at Bethel, and the hye place that Jeroboam the sonne of Nebat made, which caused Israel to synne, the sam altare brake he downe, and the hye place, and brennt the hye place, and made it to dust, and brennt vpon the grove. And Josias turned

aboute, and save the graues that were vpon the mount, and caused the bones to the set out of the graues, and brennt them vpon the altare, and suspended it, acordyng to the wordes of the LORDE, which the man of God cryed out, that tolde this before.

And he sayde: What titell is this, that I se here? And the men of the cite sayde vnto him: It is the graue of the man of God, which came from Iuda, and cried out this that thou hast done agaynst the altare of Bethel. And he sayde: Let him lye, no man touch his bones. Thus were his bones deliuered with the bones of the prophet that came from Samaria.

He put away also all the houses of the hye places in the cities of Samaria (which the kynges of Israel had made to prouoke the LORDE vnto wrath) and dyd with them acordyng to all as he had done at Bethel. And all the prestes of the hye places that were there, offered he vpon the altares, and so burnt he mens bones thereon, and came agayne to Jerusalem.

And the kyng commaunded the people, and sayde: Kepe Easter vnto the LORDE your God, as it is wyrtten in the boke of this conuauent. For there was no Easter so kept as this, sence the tyme of the Judges which iudged Israel, and in all the tymes of the kynges of Israel, and of the kynges of Iuda: but in the eighteenth yere of kyng Josias, was this Easter kept vnto the LORDE at Jerusalem.

And Josias expelled all soothsayers, expounders of tokes, ymages and Idols, and all the abhominacions which were sene in the londe of Iuda and at Jerusalem, that he mighte set vp the wordes of the lawe, which were wyrtten in the boke, that Helchias the prest foude in the house of the LORDE.

His like was no kyng before him, which so conuerted vnto the LORDE with all his hert, with all his soule, and with all his strength, acordyng to all the lawe of Moyses. And after him came there no such another. Yet turned not the LORDE from the indignacion of his greete wrath, wherewith he was displeased ouer Iuda, because of all the prouocation wherewith Manasses had prouoked him. And the LORDE sayde: I wil put Iuda out of my prefence also, even as I haue put away Israel: and this cite which I haue chosen, wyll I cast out, namely, Jerusalem, and the house wherof I sayde: My name shalbe there. What more there is to saye of Josias, and all that he dyd, beholde, it is wyrtten in

the Cronicles of the kynges of Iuda.

In his tyme were Pharaos Necho the kyng of Assyria by the water Euphrates. But kyng Josias wente agaynst him, and dyed at Megiddo, whā he had sene him. And his seruantes caried him deed fro Megiddo, and brought him to Jerusalem, and buryed him in his graue. And the people of the londe toke Josias the sonne of Josias, and anoynted him, and made him kyng in his fathers steade.

Thre and twenty yere olde was Josias whā he was made kyng, and reigned thre monethes at Jerusalem. His mothers name was Hamutal the doughter of Jeremia of Libna. And he dyd that which was euell in the sight of the LORDE, even as his fathers had done. But Pharaos Necho toke him prisoner of Rebla in the londe of Hamath, and he shulde not reigne at Jerusalem: and rayed a tax vpon the londe, an hundredth selēres of siluer, and one talente of golde. And Pharaos Necho made Eliachim the sonne of Josias kyng in his fathers Josias steade, and turned his name Joachim. But Josias toke he, and brought him in to Egypte where he dyed. And Joachim gaue the siluer and golde vnto Pharaos, yet taxed he the londe, and he mighte geue the siluer acordyng to Pharaos commaundement. Euerie one amonge the people in the londe taxed he after his abilitie in siluer and golde, to geue it vnto Pharaos. Syne and twenty yere olde was Joachim whā he was made kyng, and reigned eleven yeres at Jerusalem. His mothers name was Sebidā the doughter of Pebaia of Rama, and he dyd euell in the sight of the LORDE, even as his fathers had done.

The XXIII. Chapter.

In his tyme came vp Nabuchodonosor the kyng of Babilon, and Joachim was in subieccion vnto him iij. yere. And he turned back, and rebelled agaynst him. And the LORDE sent men of warre vpon him out of Chaldea, out of Syria, out of Moab, and fro amonge the childre of Ammon, and caused them for to come in to Iuda, to destruye it acordyng to the wordes of the LORDE, which he spake by his seruantes the prophetes. It fortuned euē so vnto Iuda, acordyng to the wordes of the LORDE, that he wolde put them away from his prefence, because of the synnes of Manasses which he dyd, and because of the innocent bloude that he shed. And he fylled Jerusalem with innocent bloude, therfore wolde not the LORDE be reconcyled.

What more there is to saye of Joachim, and all that he dyd, beholde, it is wyrtten in

The iiii. boke of the kynges.

The xxv. Chap.



the Cronicles of the kynges of Juda. And Joachim fell on slepe with his fathers. And Joachim his sonne was kyng in his steade. And the kyng of Egypte came nomore out of his londe: for the kyng of Babilon had conquered all that was the kyng of Egypte, from the ryuer of Egypte vnto the water Euphrates. Eightene yere olde was Joachim whan he was made kyng, and reigned thre monethes at Jerusalem. His mothers name was Nebustha the daughter of Elnathan of Jerusalem. And he dyd euell in the sighte of the LORDE, even as his father had done.

At the same tyme wente the seruantes of Nabuchodonosor kyng of Babilon vnto Jerusalem, and came vpon the cyte with ordinaunce of warre. And whan Nabuchodonosor and his seruantes came to the cite they layed sege vnto it. But Joachim the kyng of Juda wente forth to the kyng of Babilon with his mother, with his seruantes, with his rulers and chamberlaynes. And the kyng of Babilon receaved him in the eighte yere of his reigne.

And he toke forth fro thence all the treasure in the house of the LORDE, and in the kynges house, and brake all the golden vessel that Salomon the kyng of Israel had made in the house of the LORDE (accordynge as the LORDE had sayde) and caryed awaye all Jerusalem, all the rulers, all the mightie men, euen thousande prisoners, and all the carpenters, and all the smithes, and leste none be hynde but the poore people of the londe.

And he caryed Joachim awaye vnto Babilon, and the kynges mother, the kynges wyues, and his chamberlaynes: and the mightie men of the londe led he awaye prisoners also from Jerusalem vnto Babilon, and seven thousande of the best men, and a thousande carpenters and smithes, and all the stronge men of warre. And the kyng of Babilon made Matania his vncle kyng in his steade, and turned his name Sedechias.

One and twentye yere olde was Sedechias, whan he was made kyng, and reigned elenen yere at Jerusalem. His mothers name was Amichal the daughter of Jeremia of Libna. And he dyd euell in the sighte of the LORDE, euē as Joachim dyd: for thus fortunēd it vnto Jerusalem thow the wrath of the LORDE, tyll he had cast them out fro his presence. And Sedechias fell awaye fro the kyng of Babilon.

The XXV. Chapter.

And it fortunēd, that in the nyenth yere of his reigne, vpon the tenth day of the tenth moneth, Nabuchodonosor the kyng of Babilon came with all his power agaynst Jerusalem. And they layed sege vnto it, and buylded stronge holdes rounde aboute it. Thus was the cite besiged vnto the elcuenth yere of kyng Sedechias. But on the nyenth daye of the fourth moneth was the hunger so stronge in the cite, that the people of the londe had nothinge to eat. And the cite was broken vp, and all the men of warre fled in the night by the waye of the porte betwene the two walles, which goeth to the kynges garde. But the Caldees layed aboute the cite. And he fled by the waye to the playne felde. Neuertheles the power of the Caldees folowed after the kyng, and toke him in the plaine felde of Jericho: and all the men of warre that were with him, were scattered abode from him. And they toke the kyng, and led him vp to the kyng of Babilon vnto Reblatha. And he gaue iudgment vpon him. And they slewe Ezechias child before his eyes, and put out Sedechias eyes, and bounde him with cheynes, and caryed him vnto Babilon.

Vpon the seventh daye of the fyfth moneth, that is the nineteenth yere of Nabuchodonosor kyng of Babilon, came Nabusaradan the chiefe captayne the kyng of Babilons seruante, vnto Jerusalem, and burnt the house of the LORDE, and the kynges house, and all the houses at Jerusalem, and all the grete houses burnt he with fyre. And all the power of the Caldees which was with the chiefe captayne, brake downe the walles rounde aboute Jerusalem. As for the other people that yet were leste in the cite, and were left vnto the kyng of Babilon, and the other men people, Nabusaradan the chiefe captayne caryed them awaye. And of the poore people dyd the chiefe captayne leaue in the cite to be wyne gardeners and plowmen.

But the brasen pilers in the house of the

The iiii. boke of the kynges.

LORDE, and the seates, and the brasen laver that was in the house of the LORDE, dyd the Caldees brake downe, and caryed the metall vnto Babilon. And the pottes, shouels, fleschetes, spones, and all the brasen vessel that was occupied in the seruyce, caryed they awaye. And the chiefe captayne toke awaye the censours and basins that were of golde and syluer, two pilers, one lauer, and the seates that Salomon had made for the house of the LORDE. The metall of all these ornaments coulde not be weyed. Eightene cubytes hye was one piler, and the knoppe thereon was of brasen also, and the cubytes hye: and the rope and the pomgranates vpon the knoppe rounde aboute, were all of brasen. After the same maner was the other piler also with the rope.

And the chiefe captayne toke Seraia the priest of the first course, and the chiefe doctores, and one chamberlayne out of the cite, which was appoynted ouer the men of warre: and five men that were euer before the kyng, which were founde in the cite: and Sophar the captayne, which taught the people of the londe to fighte: and thre score men of the people of the londe, that were founde in the cite: these dyd Nabusaradan the chiefe captayne take, and broughte them to the kyng of Babilon vnto Reblatha. And the kyng of Babilon slewe them at Reblatha in the londe of hemath. Thus was Juda caryed awaye out of his awne londe. But ouer the remnant of the people in the londe of Juda, whom Nabuchodonosor the kyng of Babilon leste behynde, he set Godolias the sonne of Ahicam the sonne of Saphan. Now whan all the captaynes of the soudyers, and the men of warre, that the kyng of Babilon had made Godolias gouernoure, they came to Godolias vnto Mispa, namely, Ismael the sonne of Nathanias, and Johanna the sonne of Carea, and Seraia the sonne of Tanhome the Metrophatite, and Iesaias the sonne of Maechati with their men. And Godolias swore vnto them and to their men, and sayde vnto them: Feare not ye the officers of the Caldees, cary in the londe, and submytte youre selues vnto the kyng of Babilon, and ye shal prospere. But in the seventh moneth came Ismael the sonne of Nathanias the sonne of Elisama (of the kynges kynred) and ten men with him, and slewe Godolias, and the Jewes and Caldees that were with him at Mispa. Then all the people gat them vp, both small and grete, and the captaynes of the hoost, and came in to Egypte, for they were afraied of the Caldees.

The xxv. Chap. 35. lxxix.

Howbeit in the seven and thirtieth yere after that Joachim the kyng of Juda was caryed awaye on the seven and twenty daye of the twelveth moneth, Evilmerodach the kyng of Babilon in the first yere of his reigne, lifte vp the heade of Joachim the kyng of Juda out of prison, and spake louingly vnto him, and set his trene aboue the tynes of the kynges that were with him at Babilon, and chaunged the clothes of his captivitye. And he ate allwaye before him as long as he lyued. And he appoynted him his porcion, which was euer geue him daylie of the kyng, as long as he lyued.

The ende of the fourth boke of the kynges.

The first boke of the Cronicles, called Paralipomenon.

What this boke conteyneth.

- Chap. I. II. A rehearsynge of the generacions.
- Chap. III. Of Dauid and his sonnes.
- Chap. IIII. A register of the children of Juda.
- Chap. V. A register of the childre of Simed.
- Chap. VI. A register of the Rubenites.
- Chap. VII. A register of the children of Levi.
- Chap. VIII. Of the children of Isachar & Ben Jamin.
- Chap. IX. Of the trybe of Ben Jamin.
- Chap. X. The nombre of the Israelites, that were caryed awaye vnto Babilon.
- Chap. XI. The battayll of the philistynes agaynst Saul and his sonnes.
- Chap. XII. How Dauid was anoynted kyng, and of his kyngdome.
- Chap. XIII. Of Dauids worthy men of warre, which came vnto him out of all the trybes.
- Chap. XIII. How the other trybes were called, and how they fetched awaye the Arke.
- Chap. XV. Simeon sendeth tymbre vnto Dauid. Of Dauids wyues. He overcometh the philistynes.
- Chap. XVI. Dauid appoynteth the Levites to beare the Arke.
- Chap. XVII. The Arke is set in the Tabernacle, with sacrifice and thankesgeuyng.
- Chap. XVIII. God forbideth Dauid to buylde the temple.
- Chap. XIX. Dauid subdueth the enemies on euery syde.
- Chap. XX. Hanun the kyng of Amon dealeth shamefully with Dauid seruantes, that come to comforte him.
- Chap. XXI. Of certayne batels which Dauid winneth with worship.
- Chap. XXII. Dauid nombreth the people, and displeaseth the LORDE, which punisheth the people for his sake.
- Chap. XXIII. Dauid prepareth tymbre and stone, golde & syluer for the buyldinge of the temple.

The i. boke of the Cronicles.

The first. Chap.

Chap. XXIII. XXV. David in his age before his death, appoynteth the offices in the house of God.
Chap. XXVI. The office of the children of Asaph, Heman, and Jedithun.
Chap. XXVII. The office of the porters.
Chap. XXVIII. The office of the captaines among the rydes.
Chap. XXIX. The wordes of David to the captaines, to the people and to Salomon.
Chap. XXX. How David talketh of buyldinge the temple, and what the prynces geue ther to.

The first Chapter.

Gen. 5. a



Gen. 10. a

Adam, Seth, Enos, Renan, Mahalaleel, Jared, Henoch, Methuselah, Lamech, Noe, Sem, Ham & Japhet.

The children of Japhet are these: Gomer, Magog, Madai, Javan, Tubal, Mesech and Thiras. The children of Gomer are these: Ascanas, Riphaz Togarma. The children of Javan are these: Elisa, Tharjisa, Chitim and Dodanim.

The children of Ham are these: Chus, Misraim, Phut & Canaan. The children of Chus are these: Seba, Henila, Sabcha, Keyma & Sabchecha. The children of Keyma are these: Sheba & Dedan. Chus, begat Nimrod, & beganne to be mighty upon earth. Misraim begat Ludim, Enanim, Lehabim, Naphtuhim, Parhusim, and Caslahim: of whom came the philistynes and Caphtorims. Canaan begat Sidon his first sonne: Zeth, Jebusi, Amori, Girgisi, Heui, Arki, Siu, Aruadi, Zemari and Hemathi.

Gen. 11. b

BThe children of Sem are these: Elam, Asur, Arphachsad, Lud, Aram, Uz, Hul, Gether & Masch. Arphachsad begat Salah. Salah begat Eber. Unto Eber there were borne two sonnes: the name of the one was Peleg, because that in his tyme the worlde was decayed, and his brothers name was Jactan. And Jactan begat Almodad, Saleph, Hazarmaphet, Jarah, Hadorai, Usal, Dikela, Ebal, Abumael, Seba, Ophir, Henila and Jobab. These all are the children of Jactan.

Gen. 11. b

Gen. 23. b

Sem, Arphachsad, Salah, Eber, Peleg, Regu, Serug, Nahor, Terah, Abram, that is Abraham. The children of Abraham are these: Isaac and Ismael. This is their generation: The first sonne of Ismael: Nebaioth, Cedar, Abdeel, Mibsam, Misma, Dumma, Misasa, Hadad, Thema, Jechur, Naphtis & Kedma. These are the children of Ismael.

CThe children which Betura Abrahams

concubine bare, are these: Simram, Jetha Medan, Midian, Jeshat and Suah. The children of Jactan are these: Seba and Henila. And the children of Midian are: Ephraim, Henoch, Abida and Eldaa. All these are the children of Betura. Abraham begat Isaac. The children of Isaac are: Esau & Israel. The children of Esau are: Eliphaz, Reguel, Jenu, Jactan, Korah. The children of Eliphaz are: Theman, Omar, Zaphran, Renas, Thumna & Amalek. The children of Reguel are: Nahath, Samma and Misa.

The children of Seir are: Lotan, Sobal, Zibeon, Ana, Disan, Ezer, Disan. The children of Lotan are: Hori and Homi. And Thumna was the sister of Lotan. The children of Sobal are: Aluan, Manabab, Ebal, Sephi, Onam. The children of Zibeon are: Ana and Ana. The children of Disan are: Haman, Jethian and Charan. The children of Ezer are: Bilhan, Sevan & Zean. The children of Disan are: Uz and Aran.

These are the kynges which reigned in the lode of Edom, or ever there reigned a kyng amonge the children of Israel: But the sonne of Beor, and the name of his wyfe was Dinhaba. And when Bela dyed, Jobab the sonne of Serah of Bofra was in his steade. And when Jobab dyed, he came out of the lande of the Themanites a kyng in his steade.

When Husam dyed, Hadad the sonne of Bedad (which smote the Midianites in the felde of Moabites) was kyng in his steade, & the name of his wyfe was Aunah. When Hadad dyed, Samla of Masrek was kyng in his steade. When Samla dyed, Saul of Rehoboth by the water syde, was kyng in his steade. When Saul dyed, Baal Havan the sonne of Achbor was kyng in his steade. When Baal Havan dyed, Hadad was kyng in his steade, and the name of his wyfe was Pagi, & his wyves name was Mabetabel the daughter of Marred, & daughter of Mesahab.

But when Hadad dyed, there were prynces at Edom: prynces Thumna, prynces Ana, prynces Jetheth, prynces Abail, prynces Ela, prynces Pinon, prynces Renas, prynces Theman, prynces Mibzar, prynces Mafdiel, prynces Jram. These are the prynces of Edom.

The II. Chapter.

These are the children of Israel: Reuben, Simeon, Levi, Juda, Issachar,

The i. boke of the Cronicles.

The ii. Chap. Fo. lxxx.

Zabulon, Dan, Joseph, Be Jamin, Naphtali, Gad & Aser. The children of Juda: Er, Onan & Sela: these three were borne unto him of a daughter Sna & Cananitis. Herbeit & first sonne of Juda was wicked before & IORDE, & therefore he slewe him. But Thamar his sonnes wyfe bare him Phares & Zarah, so & all the children of Juda were syve.

The children of Phares are, Hesrom and Hamel. The children of Zarah are, Simri, Echan, Heman, Chalcol, Dara, which all are syve in nombre. The children of Charai are, Achai, which troubled Israel, wha he synned in the thinge that was damned. The children of Echan: Asaria.

The children which were borne unto Hesrom, are: Raia, Thalubai. Ram begat Aminadab. Aminadab begat Naasson the prync of the children of Juda. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Isai. Isai begat Eliab his first sonne, Abinadab the seconde, Samma the thirde, Narbanael the fourth, Raddai & fiseh, Ozem & fiste, David & vij. And their sisters were Zernia & Abigail.

The children of Zernia are these three: Abisai, Joab & Asahel. Abigail begat Amasa. The father of Amasa was Jether an Israhel. Caleb the sonne of Hesrom be- (maelice) gat Asuba & woman, & Jerigoth. And these are the same womans children: Jeter, Sobab, and Ardon. But wha Asuba dyed, Caleb toke Ephraim, which bare him Hur. Hur begat Uri. Uri begat Bezaleel.

Afterwarde laye Hesrom with a daughter of Machir the father of Gilead, & he toke her wha he was thre score yeare olde, and she bare him Segub. Segub begat Jair, which had thre & twenty cities in the lande of Gilead. And he toke out of the same Jethur and Aram the townes of Jair, and Renath with the villages therof, thre score cities. All these are the children of Machir & father of Gilead. After the death of Hesrom in Caleb Ephraim, leste Hesrom his wife in to Abia: which wife bare him Ashur & father of Thecoa.

Jerahmeel the first sonne of Hesrom had children: the first Ram, Bona, Oren and Ozem and Abia. And Jerahmeel had yet another wife, whose name was Athara, she is mother of Onam. The children of Ram the first sonne of Jerahmeel are, Maaz, Jamin and Eter.

Onam had children: Samai and Jada. The children of Samai are, Nadab & Abisur. Abisurs wife was called Abigail, which

bare him Abban and Mosib. The children of Nadab are, Seled and Appaim. And Seled dyed without children. The children of Appaim: Jesei. The children of Jesei: Sesan. The children of Sesan: Abelai. The children of Jeda & brother of Samai are, Jether & Jonathian. But Jether dyed without children. The children of Jonathian are, Peleth and Sasa: These are the children of Jerahmeel. As for Sesan, he had no sonnes, but a daughter. And Sesan had a servaunt an Egipcian, whose name was Jatha. And Sesan gave his daughter unto Jatha his servaunt to wife, which bare him Achai. Achai begat Nathan. Nathan begat Sabad. Sabad begat Ephal. Ephal begat Obed. Obed begat Jehu. Jehu begat Asaria. Asaria begat Halez. Halez begat Elleasa. Elleasa begat Sissemai. Sissemai begat Sallum. Sallum begat Jekania. Jekania begat Elisama.

The children of Caleb the brother of Jerahmeel are, Mefa his first sonne, which is the father of Siph, and of the children of Maresa the father of Hebron.

The children of Hebron are, Corah, Thapuah, Rekem, & Saina. Sama begat Raham & father of Jarkam. Rekem begat Samai. The sonne of Samai was called Maon, & Maon was father of Bethzur.

Epha Calebs concubine bare Haram, Mosa & Gases. Haram begat Gases. The children of Jahdai are, Rekem, Jotham, Gusan, Peleth, Epha and Saaph. Maacha Calebs concubine bare Seber and Thirhena. And she bare Saaph also & father of Madmanna, and Scheua the father of Machbena, and the father of Gibe. But Achsa was Calebs daughter.

These were the children of Caleb: Hur & first sonne of Ephraim, Sobal the father of Atriath Jearim, Samma & father of Bethleem, Hareph & father of Beth Sader. And Sobal the father of Atriath Jearim had sonnes, namely the halfe kyndred of Manahoth.

The kyndreds at Atriath Jearim were & Jethites, Puthites, Sumathites & Misraites. From these came forth the Zaregathites & Esbaolites. The children of Salma are Bethlam & the Metephathites the crowne of the house of Joab, and the halfe of the Manahites of the Zareite. And & kyndreds of the scribes which dwelt at Jabes, are & Thireathites, Simeathites, Sudothites, these are the Kenites, & came of Hamath the father of Beth Rechab.

The III. Chapter.

These are the childre of David, which were borne vnto him in Hebron. The first sonne, Amnon of Ahinoam the Istraclitisse: the seconde, Daniel of Abigail the Carmelitisse: the thirde, Absalom & sonne of Maacha & doughter of Thalmay kynge of Gesur: the fourth, Adonias the sonne of Hagith: the fifth, Saphathia of Abital: the sixte, Iechiam of his wife Eglia. These sixe were borne vnto him at Hebron, for he reigned there viij. yere & sixe monethes. But at Ierusalem he thre & thirtie yere.

And these were borne vnto him at Ierusalem: Simea, Sobab, Nathan, & Salomon: these foure of Bathseba & doughter of Ammiel. And Iebear, Elisama, Eliphalet, Nogga, Nepheg, Japia, Elisama, Eliada, Eliphelet, these nyne. These all are & childre of David, besyde those & were the childre of & concubynes. And Thamar was their sister.

Salomon's sonne was Roboam, whose sonne was Abia, whose sonne was Asa, whose sonne was Josaphat, whose sonne was Joram, whose sonne was Ahasia, whose sonne was Joas, whose sonne was Amasias, whose sonne was Asaria, whose sonne was Jotham, whose sonne was Achaz, whose sonne was Ezechias, whose sonne was Manasses, whose sonne was Amon, whose sonne was Josias. The sonnes of Josias were: & first, Johanna: the seconde, Joachim: the thirde, Sedechias: the fourth, Sallum. The childre of Joachim were, Jechonias, whose sonne was Sedechias.

The childre of Jechonias which were taken prisoners, were: Selachiel, Malchiram, Phadaia, Semeazar, Jekania, Hosanna, Nedabiah. The childre of Phadaia were: Zorobabel & Simei. The childre of Zorobabel were: Mesullam & Hanania, & their sister Selomich, and Hasuba, Ohel, Barachias, Hasadiah, Jusab Hasas, these fyue. The children of Hanania were: Platia & Jesaia, whose sonne was Rephaia, whose sonne was Arnan, whose sonne was Obedia, whose sonne was Sachania. The children of Sachania were: Semaia. The children of Semaia were: Hasa, Jeegeal, Bariah, Nearia, Saphat & Sesa, these sixe. The children of Nearia were: Elioenai, Ezechias & Asitah, these thre. The childre of Elioenai were: Hodaia, Eliasib, Platia, Akub, Johanna, Delaia and Anani, these seven.

The iiii. Chapter.

The children of Juda were: Phares, Heshron, Charmi, Hur & Sobal. Rehobai the sonne of Sobal begat Ja-

bath. Jahath begat Ahumai and Zabab. These are the kynreds of the Zaregathites. Elle & father of Etha, Jesreel, Jesma, Jobas and their sister was called Hazeldom: and Penuel the father of Gedor, & Esra the father of Husa. These are the children of Hur the first sonne of Ephraim & father of Bethleem.

Ashur & father of Thecoa had two wyues, Heleia & Naera: and Naera bare Ahisam, Hephher, Thenmu, & Ahastari: these are the childre of Naera. The childre of Heleia were: Zereth, Jezohar and Ethnan. Choshegat Anub and Hazobeba, and the kynred of Ahathel the sonne of Harum. Jaebes was more honorable then his brethren, and his mother called him Jaebes, for she sayde: I have borne him with trouble.

And Jaebes called vpon the God of Israel, & sayde: If thou wilt blesse me, and increase the borders of mylonde, & yf thy hand be with me, & thou deliuer me from euill, & it trouble me not. And God caused it so to come that he aied.

Chalub the brother of Snah begat Meshir: he is the father of Esthon. Esthon begat Bethiapha, Passah, and Thehuma & father of the cite of Nabas: these are the men of Recha. The children of Benas were: Aethiel and Saraia. The childre of Aethiel were, Hathath.

And Meonoethai begat Alpha. And Saraia begat Joab the father of Geharashim for they were carpenters. The childre of Salub the sonne of Jephane were: Jem, Elat Naam. The children of Ela were: Benas. The children of Jephaleel were: Siph, Siphia, Thiria, & Asaricel. The childre of Ela were: Jether, Mered, Ephraim & Jalon, & Thahar with Miriam, Samai, Jesbah the sister of Esthemoa, & his wife Jadi Ja bar Jered the father of Geder, Heber the father of Socho, Jekuthiel & father of Sanoah: these are the children of Bithia the doughter of Pharaos, which Marid toke.

The childre of the wife Hodia the sister of Naham & father of Regila, were, Hagatmu & Esthemoa the Maechathite.

The children of Simon were: Amnon, Rimna & Benhanan, Thiflon. The childre of Jesai were: Soberth, and Ben Soberth.

The childre of Sela & sonne of Juda were: Er, & father of Lecha. Lecha the father of Marefa, & the kynred of & Lynnen were in & house of Asbea: & Jokim, & the men of Cosebo, Joas & Seraph, which were bondholders in Moab, and dwelt at Laham.

Zabebatim Athitum. These were portmanteurs, and dwelt amonge plantes and hedges, besyde the kynge in his busynes, and came & dwelt there.

The V. Chapter.

The children of Simeon were Nemuel, Jamin, Jarib, Serah, Saul: whose sonne was Sallum, whose sonne was Misma. The childre of Misma were, Samuel, whose sonne was Sachur, whose sonne was Simei. Simei had sixtene sonnes and sixe doughters, and his brethren had not many childre. And all their kynred multiplied not as the children of Juda. But they dwelt at Bersheba, Molada, Hazar Sual, Bilha, Ezem, Tholad, Bethuel, Harma, Ziclag, Beth Marchaboth, Hazar Sussim, Beth Birei, and Saraim: these were their cities vntill & tyme of kynge David. And their townes, Etam, Ain, Rimmon, Tochen, Asan, these fyue cities, & all the vyllages that were aboute these cities, vntill Baal, this is their habitation and their kynred amonge them.

And Mesobab, Jamlech, Josa the sonne of Amasia, Joel, Jehu the sonne of Jeschibiah, the sonne of Seraia, the sonne of Asiel, Elioenai, Jacoba, Jesohaia, Asaia, Abiel, Ismael and Benaia. Sisa the sonne of Siphai, & sonne of Alon, the sonne of Jedaia, the sonne of Simri, the sonne of Semaia. These were famous prynces in their kynreds of the house of their fathers, and multiplied in nombre.

And they wente forth, that they might come vnto Gedor to the east syde of the valley, to seke pasture for their shepe. And founde fat and good pasture, and a londe large on both the sydes, quyet and riche: for they of Ham dwelt there afore tyme.

And these that are now describied by name, came in the tyme of Ezechias the kynge of Juda, and smote the tentes and dwellinges of those that were founde there, and damned them vnto this daye, and dwelt in their steade, for there had they pasture for their shepe.

There wente of them also (of the children of Simeon) fyue hundred men vnto mount Seir, with their rulers: Platia, Nearia, Rephaia and Osiel, the children of Jesai, and knote the remnant of the Amalechites (which were escaped) and dwelt there vnto this daye.

The VI. Chapter.

The children of Ruben the first sonne of Israel: for he was the first sonne,

but because he defyled his fathers bed, therfore was his first byrthrighte geuen vnto the children of Joseph the sonne of Israel, & he was not rekened to & first byrthrighte: for vnto Juda which was mightie amonge his brethren, was geuen the principallite before him, and the first byrthrighte vnto Joseph. The children now of Ruben the first sonne of Israel are these: Hanoch, Pallu, Hesren and Charmi.

The childre of Jobel were, Semaia, whose sonne was Bog, whose sonne was Semei, whose sonne was Micha, whose sonne was Reaia, whose sonne was Baal, whose sonne was Beera, & whom Teglatphalasser the kynge of Assiria caried awaye prisoner. He was a pryncce amonge the Rubenites. But his brethren amonge his kynreds (wha they were rekened amonge their generacion) had Jeiel and Sacharia to their heades.

And Bela the sonne of Asan the sonne of Sema, the sonne of Joel, & dwelt at Aroer, and vntill Nebo & Baal Meon. And dwelt towarde & East, as one cometh to the wyldernes by & water Euphrates: for their cattle were many in the londe of Gilead.

And in & tyme of Saul they foughte agaynst & Agarites, which sell thorow their hande, and they dwelt in their tentes toward all the East parte of Gilead.

But the children of Gad dwelt ouer agaynst them in & countree of Basan, vntill Salcha. Joel the chiefe, and Sapham the secorde, Jaenai and Saphat at Basan. And their brethren of the house of their fathers were, Michael, Mesullam, Seba, Jorai, Jaecan, Sia and Iber, these seven.

These are the children of Abihail the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesai, & sonne of Jahdo, the sonne of Bas. Abi the sonne of Abdiel, the sonne of Gami was a ruler in & house of their fathers, and they dwelt at Gilead in Basan, and in & vyllages therof, and in all the suburbs of Saron, vnto the vtemost partes therof. All these were rekened in the tyme of Jotham the kynge of Juda, and of Jeroboam the kynge of Israel.

The children of Ruben, the Gaddites & the halfe trybe of Manasses (of such as were fightinge men, which waye shylde & swerde, and coulde lende the bowe, and were men of armes) were foure and fortye thousande and seven hundred and thre score, that wente forth to & warre. And whan they foughte agaynst & Agarites, Jetur, Naphe and

Gen. 49. Exo. 5. b Nu. 26. a

4. Re. 15

Iosu. 15. c

Nu. 31. a

B

C

E

Nadab helped them, and deliuered 3 Agatrites in to their handes, and all that was wth them: for they cried vnto God in 3 battayll. And he herde them, because they put their trust in him. And they caried awaye their cattell, fyue thousande Camels, two hundred 2 fyfye thousande shepe, two thousande Asses, and an hundred thousande soules of men. For there were many wounded, for why: the battayll was of God. And they dwelt in their steade, vntyll the tyme that they were caried awaye prisoners.

D The childre of the halfe trybe of Manasse dwelt in 3 londe: from Basan south vntyll Baal Hermon 2 Seuir, and mount Hermon: for they were many. And these were 3 heades of the house of their fathers, Ephraim, Jessei, Eliel, Asriel, Jeremia, Hodaneia, Jahdiel, mightie valeaunt men, 2 awncient heades in the house of their fathers.

Re. 13. d And whā they synned agaynst 3 God of their fathers, and wente amhozyng after the goddes of the people of the londe, (whom God had destroyed before them) the God of Israel stered vp the spiete of Phul the kynge of Assiria, and the spiete of Teglatphalassar the kynge of Assiria, and led awaye the Rubenites, Gadites, and 3 halfe trybe of Manasse, and broughte the vnto Halah, and Habor, and Hara, and to the water of Golan vnto this daye.

The vii. Chapter.

A The children of Leui were, Gerson, Rahath and Merari. The childre of Rahath were, Amram, Jezeher, Hebion and Vsiel. The children of Amram were, Aaron, Moses and Miriam. The children of Aars were, Nadab, Abihu, Eleasar and Jethamar. Eleasar begat Phineas. Phineas begat Abisua. Abisua begat Buti. Buti begat Vsi. Vsi begat Serahia. Serahia begat Meraioth. Meraioth begat Amaria. Amaria begat Achitob. Achitob begat Sadoc. Sadoc begat Ahimaas. Ahimaas begat Asaria. Asaria begat Johanan. Johanan begat Asaria: for he was prest in the house 3 Salomon buylded at Jerusalem. Asaria begat Amaria. Amaria begat Achitob. Achitob begat Zadock. Zadock begat Sallum. Sallum begat Helchias. Helchias begat Asaria. Asaria begat Seraia. Seraia begat Josedece. But Josedece was caried awaye whā the LORDE caused Juda 2 Jerusalem to be led awaye captyue by Nabuchodonosor.

The children of Leui are these: Gerson, Rahath and Merari. These are the names of the children of Gerson: Libni and Simeci.

The names of the childre of Rahath are these: Amram, Jezeher, Hebion and Vsiel. The names of the children of Merari are: Maheli and Musi. These are the kynreds of the Leuites amonge their householdes.

Gersons sonne was Libni, whose sonne was Jahath, whose sonne was Simeci, whose sonne was Joah, whose sonne was Jode, whose sonne was Serah, whose sonne was Jeathrai. Rahaths sonne was Aminadab, whose sonne was Corah, whose sonne was Assir, whose sonne was Elcana, whose sonne was Abiasaph, whose sonne was Assir, whose sonne was Thahath, whose sonne was Vriel, whose sonne was Vsiel, whose sonne was

The childre of Elcana were, Ama (Saul) 2 Ahimoth, whose sonne was Elcana, whose sonne was Elcana of Zaph, whose sonne was Mahath, whose sonne was Eliab, whose sonne was Jeroham, whose sonne was Elcana, whose sonne was Samuel. Whose first borne sonnes were Seni and Abia.

Meraris sonne was Maheli, whose sonne was Libni, whose sonne was Simeci, whose sonne was Vsa, whose sonne was Simeci, whose sonne was Haggi, whose sonne was Asia.

These are they whom Dauid appoynted to synge in the house of the LORDE, when the Ark rested, 2 they mynistred before the habitation of the Tabernacle of witness 2 synge, vntyll Salomon had buylded the house of the LORDE at Jerusalem, and they stode after their maner in their office. And these are they 3 stode 2 their children. Of 3 children of Rahath was Herman 3 synge, the sonne of Joel, the sonne of Samuel, the sonne of Elcana, the sonne of Jeroham, 3 sonne of Eliel, the sonne of Thohah, the sonne of Zaph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai, the sonne of Elcana, the sonne of Johel, the sonne of Asaria, the sonne of Sophonias, the sonne of Thahath, the sonne of Assir, the sonne of Abiasaph, the sonne of Corah, the sonne of Jezeher, the sonne of Rahath, the sonne of Leui, the sonne of Israel.

And his brother Assaph stode at his right hande, and Assaph was the sonne of Beraia, the sonne of Simeci, the sonne of Michael, 3 sonne of Maaseia, the sonne of Michael, 3 sonne of Achin, 3 sonne of Sach, the sonne of Adia, the sonne of Ethan, the sonne of Simeci, the sonne of Simeci, the sonne of Jahath, the sonne of Gerson, the sonne of Leui.

Their brethren the childre of Merari, so be on the lefte hande, namely, Elhan 3

sonne of Rusi, the sonne of Abdi, the sonne of Maluch, the sonne of Hasabia, the sonne of Amasia, the sonne of Helchia, 3 sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Maheli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

As for their brethren the Leuites, they were regeu to all the offices in the habitation of the house of the LORDE: but the office of Aaron and his sonnes was to kyndle the fyre vpon the altare of burnt offerynges, and vpon the altare of incense, and to all the busynes in the most holy, and to make attonement for the people, accordinge as Moses 3 seruant of God commaunded.

These are the children of Aaron: Eleasar his sonne, whose sonne was Phineas, whose sonne was Abisua, whose sonne was Buti, whose sonne was Vsi, whose sonne was Serahia, whose sonne was Meraioth, whose sonne was Amaria, whose sonne was Achitob, whose sonne was Sadoc, whose sonne was Ahimaas.

D And this is their habitation and roome in their borders, namely of Aarons children of the kynred of 3 Rahathites: for this lot fell vnto them. And they gaue the Hebion in the londe of Juda, 2 the suburbs of the same rounde aboute. But the felde of 3 cite 2 the villages therof, gaue they vnto Caleb the sonne of Jephune. Thus gaue they vnto the children of Aaron these fyre cities, Hebion 2 Libna with their suburbs, Jacher, 2 Esthemoa, Zilen, Debir, Asan and Berseme, with their suburbs. And out of the trybe of Ben Jamin, Geba, Alemeth and Anathot with their suburbs, so 3 all the cities in their kyndred were thirtene. The other childre of Rahath of their kynred, had out of 3 halfe trybe of Manasse, ten cities by lot. The children of Gerson of their kynred, had out of 3 trybe of Isachar, 2 out of the trybe of Asser, 2 out of the trybe of Naphtali, 2 out of the trybe of Manasse in Basan, thirtene cities. The childre of Merari of their kynred, had by lot out of the trybe of Ruben, 2 out of the trybe of Gad, and out of the trybe of Zabulon, twolue cities.

And vnto 3 Leuites gaue the childre of Israel cities with their suburbs, namely by lot, out of the trybe of the children of Juda, 2 out of the trybe of the childre of Simeon, 2 out of the trybe of the children of Ben Jamin, vnto those cities, which they appoynted by name. But the kynreds of the children of Rahath had the cities of their borders out of the trybe of Ephraim.

So gaue they now vnto the (namely vnto the kynred of the children of Rahath) 3 fyre cities, Sichem vpon mount Ephraim, Geser, Jatmeam, Berthoron, Aialon, and Gath Rimon with their suburbs. And out of 3 halfe trybe of Manasse, Aner and Belem with their suburbs. But vnto the children of Gerson they gaue out of the kynred of the halfe trybe of Manasse, Gola in Basan and Astharoth with their suburbs. Out of the trybe of Isachar, Kedesh, Dabirath Ramoth, and Anem with their suburbs. Out of the trybe of Asser, Masal, Abdō, Hu Koh and Sebhob, with their suburbs. Out of the trybe of Naphtali, Kedesh in Galile, Hamon and Kiriat Haim with their suburbs. Vnto the other children of Merari gaue they out of the trybe of Zabulon, Rimmon and Thabor with their suburbs. And beyde Jordan ouer agaynst Jericho eastwardes beyde Jordan out of the trybe of Ruben, Bezer in the wilderness, Jahza, Kedemoth and Mepaath with their suburbs. Out of the trybe of Gad, Ramoth in Gilead, Mahanaim, Hesbon and Jaaser with their suburbs.

The viii. Chapter.

A The children of Isachar were, Thola, Pua, Jasub and Simrom, these fyre. The children of Thola were, Vsi, Rephaia, Jeriel, Jahemai and Jesham and Samuel, heades in the house of their fathers of Thola, 2 mightie men in their kynred, in nombre in the tyme of Dauid, two and twenty thousande and sixe hundred. The children of Vsi were, Jesabiah. The children of Jesabiah were, Michael, and Obedia, Joel and Jesia: all these fyre were heades. And with them amonge their kynred in the house of their fathers there were ready harnessed men of warre to the battayll, sixe and thirtie thousande: for they had many wyues and children. And the mightie men of their brethren in all the kynreds of Isachar, were sent and foure score thousande, and were all nombred.

The children of Ben Jamin, were, Bela, Becher, and Jediel, these thre. The children of Bela were, Elbon, Vsi, Vsiel, Jeremoth 2 Iri, these fyre, heades in 3 house of their fathers, mightie men: and were nombred two 2 twenty thousande and foure and thytie.

The childre of Becher were, Semira, Joas, Eliezer, Eliezer, Amri, Jeremoth, Abia, Anathot 2 Alameh, all these were the children of Becher, and were rekened in their kyndred after the heades in the house of their fa-

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there, valeaunt men, twentie thousande, and two hundred. The children of Jediel were Bilhan. The childre of Bilhan were, Juss, Ben Jamin, Ehad, Enaena, Sethan, Tharhis and Abisabar, all these were the children of Jediel, heades of the fathers, valeaunt men, even secenten thousande, which wente forth to the warre for to fighte. And Supim and Zupim were the childre of Ir. But Husim were the children of Aher.

Gen. 10. b The children of Nephtali were: Jahziel, Guni, Jezer and Sallum, the children of Bilha.

Isa. 17. a The children of Manasses are these: Esriel, whom his concubine Aramiel dyd beare. But (first) begat he Machir the father of Gilead. And Machir gaue wyues vnto Zupim & Supim, & their sisters name was Maacha. His secōde sonnes name was Zelaphehad. And Zelaphehad had daughters.

Num. 26 d 17. a. 33. a And Maacha & wife of Machir bare a sonne whose name was Phares, & his brothers name was Sares, and his sonnes were Olam and Rakem. Olam's sonne was Bedam. These are the children of Gilead & sonne of Machir the sonne of Manasses. And his sister Molechech bare Jshud, Abieser and Mahela. And Semida had these children: Ahean, Sichein, Lithi and Amam.

The children of Ephraim were these: Sathelah, whose sonne was Bered, whose sonne was Thabath, whose sonne was Eleada, whose sonne was Thabath, whose sonne was Sabad, whose sonne was Sathelah, whose sonne was Esar and Elead. And the men of Gath, that dwelt in the londe, slew them, because they were gone downe to take their catell. And their father Ephraim mourned for them a longe season, and his brethren came to comforte him.

And he wente in to his wife, which conceived, and bare a sonne, whom he called Bua, because of the aduersite that was in his house. His daughter was Seera, which builded the lower and vpper Bethoron, & Vsen Seera. Whose sonne was Rephad & Reseph, whose sonne was Thelah, whose sonne was Thahan, whose sonne was Ladan, whose sonne was Ammihud, whose sonne was Elisama, whose sonne was Nun, whose sonne was Josia.

And their substance & dwellinge was, Bethel and the villages therof, and toward the East syde of Naeran, and toward the west parte of Geser and y villages therof. Sechem and hir villages vnto Aia and hir villages. And by the children of Manas-

The ix. Chap.

ses, Bethsean and y villages therof. Thirnach and the villages therof. Doi and the villages therof. In these dwelt the children of Joseph the sonne of Israel.

The children of Asser were these: Jemua, Jesua, Jesui, Bua and Serah their sister. The children of Bua were, Heber and Melchiel, this is y father of Birsamuth. Heber begat Japhet, Somor, Zethan, and Saa their sister. The childre of Japhlet were, Passah, Bimehal and Asuath, these were the childre of Japhlet. The childre of Somer were, Abi, Rahag, Jehuba, and Aram. And the children of his brother Hele were, Zophah, Jemua, Seles and Amal. The children of Zophah were, Suah, Zarnepher, Sual, Beri, Jemua, Bezer, Hod, Sama, Silsa, Jethran and Bera. The children of Jether were, Jephun, Phispa and Ara. The children of Ulla were Arad, Zaniel and Kizia.

All these were the children of Asser, heades in the house of their fathers, chosen out, valeaunt men, and heades amonge the princes, and were mustered to the warre for to fighte, in their nombre, sixe and twentye thousande men.

The IX. Chapter.

Ben Jamin begat Bela his first sonne, Asbal the secōde, Ahiah y thirde, Noah the fourth, Rapha the fyfth. And Bela had children: Gera, Abihud, Abisua, Neman, Ahoah, Gera, Sphuphan and Huram.

These are Ephraim's children, which were heades of the fathers amonge the cities at Gaba, and were awaye vnto Manahash, namely Naeman, Abia and Gera, the same carryed them awaye, and begat Vsa and Abihud. And Scharaim (whan he had sent them awaye) begat children in the londe of Moab of Husim and Bacra his wyues. And of these his wyfe begat he Jobab, Zibea, Miska, Malcham, Juss, Sachia, and Mirma, these are his children, heades of the fathers.

Of Husim begat he Abitob and Elpaal. The childre of Elpaal were: Eber, Misam and Samed. The same buylded Ono & Lod and the villages therof. And Bua and Sima were heades of the fathers amonge the cities at Aialon. These chased awaye the Gath. His brethren Sasat, Jeremoth, Sebada, Arad, Aber, Michael, Jespa and Jeha, these are the children of Bua. Sebadi Mesullam, Ezechi, Heber, Jesmerai, Jesia, Joab, these are y childre of Elpaal. Jatin, Sichei, Sabdi, Elocnai, Zulehai, Eliel, Adia, Buaia and Simrach, these are the children

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of Sema. Jespan, Eber, Eliel, Abdon, Sichi, Hanan, Hanania, Elan, Enthorhia, Jephdaia and Penuel, these are the children of Sasat. Samserai, Secharia, Achalia, Jaseria, Elia and Sichi, these are the children of Jeroham. These are the heades of the fathers of their kynreds, which dwelt at Jerusalem.

But at Gibeon dwelt, the father of Gibeon, & his wyues name was Maacha, and his first sonne was Abdon, Zur, Cis, Baal, Nadab, Gedoi, Abio and Secher. Melchior begat Simea. And they dwelt over agaynst their brethren at Jerusalem with theirs. Mer begat Cis. Cis begat Saul. Saul begat Jonathas, Melchisua, Abmadab and Esbaal. The sonne of Jonathas was Meribaal. Meribaal begat Michah. The children of Michah were: Pichon, Melech, Thaerea and Abas. Abas begat Joabba. Joabba begat Alemeth, Asmaueth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Rapha, whose sonne was Eleas, whose sonne was Azel. Azel had sixe sonnes, whose names were: Esricam, Bochui, Jesmael, Searia, Abadia, Hanan, all these were the sonnes of Azel.

The children of Esai his brother were: Olam his first sonne, Juss the secōde, Eliphe the thirde. The children of Olam were valeaunt men, and coulde handell bowes, and had many sonnes, and sonnes sonnes an hundred and fyfye. All these are of the children of Ben Jamin.

The X. Chapter.

And all Israel were nombred: and beholde, they are wyrtten in the boke of the kynges of Israel and Juda, and now are they carryed awaye vnto Babilon for their synne, even they y afore dwelt in their possessions and cities, namely Israel, y prestes, Levites and Rechimim. But at Jerusalem dwelt certayne of the children of Juda, some of the children of Ben Jamin, some of the children of Ephraim and of Manasses. Namely of the children of Phares the sonne of Juda, was Vchai the sonne of Ammi, the sonne of Amri, the sonne of Imri, the sonne of Bani. Of Soloni, Asaia y first sonne, and his other sonnes. Of the children of Serah, Jeguel and his brethren, sixe hundred, foure score and ten.

Of the children of Ben Jamin, Sallu y sonne of Mesullam, the sonne of Hodania, y sonne of Asinua. And Jebneia the sonne of Jeroham. And Ela the sonne of Vsi the son-

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ne of Michah. And Mesullam the sonne of Sephatia the sonne of Reguel the sonne of Jebneia. And their brethren in their kynreds nyne hundred and fyve and fyfye. All these were heades of the fathers in the house of their fathers.

Of the prestes: Jedaia, Joiarib, Jachim, And Asaria the sonne of Helchia, the sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, pryncce in the house of God. And Adia the sonne of Jeroham, the sonne of Paschur, the sonne of Malchia. And Maesai the sonne of Abiel the sonne of Jachera, the sonne of Mesullam, the sonne of Mesylmeth, the sonne of Immer. And their brethren heades in the house of their fathers a thousande, seven hundred and thre score valeaunt men in executynge the offyce in the house of God.

Of the Levites of the children of Merari, Semaia the sonne of Hasub, the sonne of Asitani, the sonne of Hasabia. And Batbakar the carpenter and Galal. And Marhamia y sonne of Michah y sonne of Sichi, the sonne of Assaph. And Obadia the sonne of Semaia, the sonne of Galal, y sonne of Elkana, which dwelt in the villages of the Teropharites.

The porters were: Sallum, Acub, Talmon, Ahiman, with their brethren, and Sallum the chiefe: for hitherto had the children of Levi kepte the watch at the east syde of the kynges gate by armies. And Sallum the sonne of Core, the sonne of Abiasaph, the sonne of Corah, and his brethren of his fathers house.

The Corahytes were in the worke of the seruyce, to kepe the thresholds of the Tabernacle: and their fathers in the hoost of the LORDE, to kepe the intrance. Phineas the sonne of Eleasar was the pryncce over them, because the LORDE had bene with him before. Sacharia the sonne of Meselania was keeper at the dore of the Tabernacle of witnesse.

All these were chosen out to be keepers of the thresholds even two hundred and twolve. These were nombred in their villages. And David and Samuel the Seer forsook them thorow their faith, that they and their children shulde kepe the house of the LORDE, namely to kepe the watch of y house of the Tabernacle.

These dorekeepers were appointed toward the foure wyntes, toward the East, toward the West, toward the North, toward

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be 3 South. But their brethren were in their villages, that they might come all waye on the seventh daye to be with them: for vnto these foure maner of these doctepers were the Levites committed. And they had the oversight of the chestes and treasures in 3 house of God.

In the night season also remayned they aboute the house of God: for their deweye was to geue attendaunce to open every morninge. And some of them had the euerfighe of the mynistrynge vessell: for they bare the vessell out and in. And some of the were appointed over the vessell, and ouer all the holy vessell, ouer the fine wheate floure, ouer 3 wyne, ouer the oile, ouer the frankencense, ouer the sweete odoures: but some of 3 prestes children made the incense.

Ex. 10, d Vnto Mathias one of the Levites the first sonne of Salum the Corabite, were 3 paniers comyted. And certayne of the Rahabites their brethren were appointed ouer the shewbied, to prepare it every Sabbath daye.

These are the heades of the singers amonge the fathers of the Levites chosen out ouer the chestes: for daye and night were they in worke withall. These are the heades of 3 fathers amonge 3 Levites in their kindreds. These dwelt at Jerusalem.

1 Par. 9, d At Gibeon dwelt Jeiel the father of Gibeon, his wiues name was Maecha, and his first sonne Abdon, Sur, Cis, Baal, Ner, Nadab, Gedor, Ahai, Sacharia, Mikloth. Mikloth begat Simeam. And they dwelt also aboute their brethren at Jerusalem amonge theirs. Ner begat Cis, Cis begat Saul, Saul begat Jonathas, Malchisa, Abinadab, Elbaal. The sonne of Jonathas was Meribaal. Meribaal begat Micha. The children of Micha were, Pithon, Melech and Thaherca. Ahas begat Jaera, Jaera begat Alemeth, Asmauth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Raphaia, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Asrikam, Bochim, Jesmael, Searia, Obadia, Zanan. These are the children of Azel.

The XI. Chapter.

1 Re. 11, 2 The Philistynes foughte agaynst Israel. And they of Israel fled before the Philistynes, and 3 wounded fell vpon mount Gilboa. And the Philistynes followed vpon Saul and his sonnes, and smote Jonathas, Abinadab and Malchisa 3 sonnes of Saul. And the battayll was sore a-

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gaynst Saul. And the archers came vpon him, so that he was wounded of the arches. Then sayde Saul vnto his weapenbearer. Drawe out thy swerde, and thrust it thorow me, that these vncircumcised come not, and deale shamefully with me. Nevertheless his weapenbearer wolde not, for he was sore frayed. Then toke Saul his swerde, and fell therein. When his weapenbearer sawe that Saul was deed, he fell vpon his swerde also, and dyed.

Thus dyed Saul and his thre sonnes, and all his housholde together. And when the men of Israel which were in 3 valley, sawe that Saul and his sonnes were deed, they left their cities and fled: and the Philistynes came and dwelt therein.

On the morowe came the Philistynes to spoyle the slayne, and founde Saul, and his sonnes lyenge vpon mount Gelboa, and they cut off his heade, and his helme, and sent it aboute in to 3 lande of the Philistynes, and caused it to be shewed betwix their Idoles and the people. And his weapen layed they in the house of their god, and stucke vpon his heade vpon the house of Dagon.

But when all they of Jabes in Gilead herde of every thinge, that the Philistynes had done vnto Saul, they gat them vp (as many as were men of armes) and toke the body of Saul and of his sonnes, and broughte them vnto Jabes, and buryed their bones vnder the Oke at Jabes, and fasted seven dayes.

Thus dyed Saul in his trespass which he comyted agaynst the LORDE, because he kepte not the worde of the LORDE: and axed counsell at the soothsayers, and axed not at the LORDE, therefore sent he him, and turned the kyngdome vnto David.

The XII. Chapter.

And all Israel rejoiced to David vnto Hebron, and sayde: Beholde, we are 3 bone and thy flesh. And a fourtye whan Saul reigned, then leddest Israel out and in. So the LORDE thy God hath ioyed vnto the: Thou shalt kepe my people of Israel, and thou shalt be the pryncer of my people of Israel. And all the Elders of Israel came to the kyng vnto Hebron. And David made a ceuenant with them at Hebron before the LORDE. And they anoynted David to be kyng ouer Israel: according to the worde of the LORDE by Samuel.

And David and all Israel were vnto Jerusalem, that is Iubus: for the Jebusites

The i. boke of the Cronicles.

dwelt in the lode. And the citiesyns of Ierusaleme said vnto David: Thou shalt not come in hither. Howbeit David wane 3 castell of Sion, which is 3 cite of David. And David sayde: whoso euer smytheth 3 Jebusites first, shall be a pryncer & capteyne. The Joab 3 sonne of Zeruia clymmed vp first, and was made capteyne. So David dwelt in 3 castell, therefore was it called 3 cite of David. And he buylded 3 cite rounde aboute, fro Millo forth on every syde. As for 3 remnant of 3 cite, Joab buylded it, and repayed it. And David wrote forth 3 grewe, and the LORDE Zebaoth was with him.

These are 3 chese amonge 3 mightie men of David, which dealt valeantly with him in his kyngdome thall Israel, to make him kyng, accordinge to the worde of 3 LORDE ouer Israel. And this is 3 nombre of Davids mightie men: Jesabram the sonne of Achmoni the chesest amonge thirtie. He lifted vp his speare, and smote thre Canaanites. After him was Eleasar the sonne of Dothai the Ahehite, and he was amonge the thre mightie. This man was with David whan they blasphemed, and the Philistynes gathered the filth thence to 3 battayll. And euer there was there a pece of lande full of barly, and the people fled before the Philistynes. And they stoode in the myddes of the lande, and rescued it, and smote the Philistynes. And the LORDE gaue a greate health.

And thre of the chesest thirtie were downe to the rocke vnto David in to the caue of Adullam. But the Philistynes hoost laye in the valley of Rephaim. As for David, he was in the castell. And the Philistynes people were then at Bethleem. And David was desirous, and sayde: What some wolde geue me to drynke of the water out of the well at Bethleem vnder the gate. The thre brakers he sent in to the Philistynes hoost, and drue of the water out of the well at Bethleem vnder the gate, and caried it, and broughte it vnto David. Nevertheless he wolde not drynke it, but poured it vnto the LORDE, and sayde: God let this be farre fro me, 3 I shal not do it, and drynke the bloude of these men in 3 parell of their life: for with the parell of their life haue they broughte it: therefore wolde he not drynke it. This dyd the thre Worthies.

Abisai the brother of Joab, he was the chesest amonge thre. And he lifted vp his speare, and smote thre hundred. And he was famous amonge thre, and before the thirde, more honorable then the two, yet came he not vnto the thre.

The xij. Chap. Fo. lxxxij.

Benai the sonne of Joiada the sonne of Dathail of Cabzeel, was a man of greate actes. He smote two Lyons of the Moabites. And he wente downe, and smote a Lyon in the myddes of a well in the tyme of snowe. He smote a man of Egypte also, which was fyue cubites greate of stature, and had in his hande a speare like a wevers lome. Yet wente he downe to him with a staffe, and rote the speare out of his hande, and slew him with his awne speare. This dyd Benai the sonne of Joiada, and was a famous man amonge thre Worthies, and most auncient amonge thirtie. But vnto the thre came he not. Howbeit David made him of his secretes counsell.

The valeaunt Worthies are these: Asahel the brother of Joab, Elhanan his Vncles sonne of Bethlehem, Samoth the Hazordite, Helez the Pelonite, Ira the sonne of Etes the Thecoite, Abisai the Anathothite, Sibechai the Husathite, Jai the Ahehite, Matherai the Netophathite, Heled 3 sonne of Baena 3 Netophathite, Jehai 3 sonne of Ribai of Gibeath of the childre of Ben Jaanim, Benai the Pirgathemite, Hura of the brooke of Gaas. Abiel the Arbathite, Asinath the Bahemite, Eliahba the Saalbomite. The children of Basem 3 Gisonite, Jonathas the sonne of Sago the Hararite, Ahiam the sonne of Sachar the Hararite, Eliphal the sonne of Ur, Shephar the Macherathite, Abia the Pelonite, Hezo of Carmel, Maerai the sonne of Asbai, Joel the brother of Nathan, Mibhar the sonne of Hagri, Zeleg the Animonite, Matherai the Berothite the weapenbearer of Joab the sonne of Zeruia, Ira the Jethrite, Gareb the Jethrite, Urias the Hethite, Sabad the sonne of Abalai, Adina the sonne of Sisa the Rubenite, a capteyne of the Rubenites, and there were thirtie vnder him: Hanan 3 sonne of Maecha, Josaphat the Mathonite, Osa 3 Ashtarathite, Sama and Jaiel, the sonnes of Horham the Aroerite, Jediael the sonne of Simri, Joha his brother the Thirsizite, Eliel the Mahenite, Jeribai and Josia the sonnes of Eliaaz, Jerhama the Moabite, Eliel, Obed, Jaesiel of Mizobaia.

The XIII. Chapter.

These also came to David vnto Siceleg whan he was yet kepte a syde because of Saul the sonne of Cis: And they were like wyse amonge the worthies 3 helped in the battayll, and coude handle bowes with both their handes, and coude cast

stones, and shote arrows with the bowe.

Of Sauls brethren which were of Ben Jamin: The chiefeſt Abieser and Joas y chil drien of Samaa the Gibeathite. Jesiel and Peletche children of Asmaneth. Baracha ⁊ and Jehu the Anthothite. Jesinaia the Gi beonite, valeaunt amonge thirtie and over thirtie. Jeremia, Jahasiel, Johanan, Josa bad the Gederathite. Eleusai, Jerimoth, Bealia, Samaria, Saphatia the Harophi te, Elkana, Jesia, Asarel, Jasabeam ⁊ Ro rahye, Joela and Sabadia the children of Jeroham of Gedor.

Of the Gaddites resorted there vnto Da uid to the castell in the wyldernesſe, mightie Worthies and men of armes, which hadled speares and swerdes, and had faces like lions, ⁊ were as swifte as the Roes vpon ⁊ moun taines. The fyist Eſer, the seconde Obadia, the thyrde Eliab, the fourth Masmana, ⁊ fyfth Jeremia, the sixte Abhai, the seuenth Eliel, the eight Johanna, the nyeneth Elſabad the tenth Jeremia, ⁊ eleuenth Machbanai. These were of the children of Gad; heades in the hoost, the leest ouer an hundred; and ⁊ greatest ouer a thousande. These are they which in the fyist moneth wente ouer Jor dane, whan it was full on both the shores, so that all the valleys were eauen both towar de the East and towarde the West.

There came of the children of Ben Jamin also and of Juda vnto the castell of David, But David wente forth vnto them, and an swered and sayde vnto them: If ye come to me in peace, and to helpe me, my hert shal be with you. But yf ye come vpo disceate, and to be mine aduersaries (where as there is yet no vnrighthe in me) the God of oure fathers loke vpon it, and rebuke it. Neuertheles the sperte endued Amasai the captaigne amon ge thirtie, and he sayde: We are thine O Da uid, and holde with the thousonne of Isai. Peace, peace be with the, peace be with thy helpers, for thy God helpeth the. Then Da uid receaued them, and made them capta ynes ouer the men of warre.

And of Manasses there fell certaine vnto David, whan he came to the battayll with the philistynes agaynst Saul, and helped them not, for the prynces of ⁊ philistynes counceled to let him go from them, and say de: If he fell vnto his lorde Saul, it mighte cost vs oure neckes. Now whan he departed vnto Siclag, there fell vnto him of Manas ses, Adna, Josabad, Jediael, Michael, Josa bad, Elihu, Silthai, heades ouer thousandes in Manasses. And they helped David a-

gainst the men of warre: for they were all valiaunt Worthies, and were captaignes ouer the hoost. And every daye came there some to David, to helpe him, till there was a grea te hoost as an hoost of God.

And this is the nombre of the heades harnessed vnto the warre, which came to Da uid vnto Hebron, for to turne the kyngdome of Saul vnto him, accordyng to the worde of the LORDE.

The childre of Juda, which handled spea res and swerdes, were sixe thousande, ⁊ eight hundred ready harnessed vnto ⁊ warre. Of the children of Simeon noble men of armes for the battayll, seven thousande and an ha dieth. Of the children of Levi four thousande and sixe hundred. And Joiada the pry ce amonge them of Aaron with the thou sande and seven hundred. Sadoc the yonge valeaunt man of armes with his sathas house, two and twentye rulers. Of the chil drien of Ben Jamin Sauls brother, thurten sande: for vnto that tyme helde many of the yet with the house of Saul.

Of ⁊ children of Ephraim, twentye thou sande and eight hundred valeaunt men of armes, and famous in the house of their fa thers. Of the halfe trybe of Manasses, egh ten thousande, named by name, to come and make David kyng. Of the children of Ja char (which were men of vnderstandyng, whan nede requyred to knowe what Iſrael shulde do) two hundred captaignes, and all their brethren folowed their worde. Of Sa bulon, such as wente forth in the hoost to ⁊ warre, ready with all maner of weapons for the battayll, fyfye thousande, beyng of o ne mynde to kepe them selues in orde.

Of Naphtali, a thousande captaignes, with them such as handled shyld and spea re, seven and thyrty thousande. Of Dan, ready harnessed to the battayll, eight and twen ty thousande, and sixe hundred. Of Aſſer, such as wente forth in y hoost, ready harni sed to the battayll, fortye thousande. From beyonde Jordane, of the Rubenites, Gadites and the halfe trybe of Manasses, with all maner of weapons to the battayll, an ha dieth and twentye thousande.

All these men of warre, ready harnessed to the battayll, came with a whole hert vnto Hebron, to make David kyng ouer all Is rael. And all Israel besyde were of one mynde that David shulde be made kyng. And the re were they with David thre dayes, earpe ge and drynkyng: for their brethren had prepared for them. And sech neighbours

were aboute them vntyll Isachar, Zabulon and Naphtali, broughte bried vpon Asses, Ca mels, Mules and oxen to eate: meel, fyges, ra sins, wyne, oyle, oxen, shepe, very many: for there was ioye in Israel.

The XIII. Chapter.

David helde a counsell with the captaignes ouer thousandes and ouer hundredes, and with all the prynces, and sayde vnto all the congregacion of Is rael: If it lyke you, and yf it be of the LOR DE oure God, let vs sende forth on euery sy deto oure other brethren in all the countrees of Israel, and to the prestes and Levites in the cities where they haue suburbs, ⁊ they maye be gathered together vnto vs, and let vs fetch the Arke of oure God agayne vnto vs: for by Sauls tyme we ayled aſter it. The sayde the whole cōgregacion, that the same shulde be done, for it pleased all the people well.

So David gathered all Israel together from Sihor of Egipte, tyll a man come vnto Hamath, to fetch the Arke of God from Kiriath Jearim. And David wente vp to all Israel to Kiriath Jearim, which lieth in Juda, to bryng from thence the Arke of God the LORDE, that sitteth vpo the Cherubins, where the name is named: and they caused the Arke of God to be caried vpo a new cart from the house of Abinadab.

Uſa and his brethren drewe the cart. As for David and all Israel, they played with all their strength before God, with songes, with harpes, with psalteries, with tabrettes, with Cymbales and trompes.

But whan they came to the barne floore of Chidon, Uſa stretched out his hande to holde the Arke: for the oxen wente out aſyde. Then waped the wiath of the LORDE ferece ouer Uſa, ⁊ smote him, because he stretched out his hande to the Arke, so ⁊ he dyed there before God. The was David fery, because ⁊ LORDE had made such a rente vpo Uſa, and called the place Perez Uſa, vnto this daye. And David stode in feare of God the same daye, ⁊ sayde: How shal I bryng ⁊ Arke of God vnto me? Therfore wolde he not let ⁊ Arke of God be broughte vnto him in to ⁊ cite of David, but caried it in to ⁊ house of Obed Edom the Gathite. So the Arke of God abode with Obed Edom in his house thre monethes. And ⁊ LORDE blessed Obed Edoms house and all that he had.

The XV. Chapter.

Uſa Hiram y kyng of Tyre sent mes ſangers vnto David and Cedre tym

ber, and masons and carpenters, to buylde him an house. And David perceaued, that the LORDE had confirmed him kyng ouer Israel: for his kyngdome increased for his people of Israels sake. And David toke yet mo wyues at Jerusalem, ⁊ begat yet mo son nes ⁊ doughters. And the names of them ⁊ were borne vnto him at Jerusalem, are the se: Samma, Sobab, Nathan, Salomon, Jebhar, Elifua, Elipaler, Uſoga, Nepheg, Japhia, Elifanuma, Baal Jada, Elipaler.

And whan the philistynes herde that David was anoynted kyng ouer all Israel, they wente vp all to ſeke David. Whan Da uid herde that, he wente forth agaynst them. And the philistynes came, and scattered the selues beneth in ⁊ valley of Rephaim. And David ayled counsell at God, ⁊ sayde: Shal I go vp agaynst the philistynes? and wilc thou deliuer them in to my hande? The LOR DE sayde vnto him: Go vp, and I wil deli uer them in to thy hande. And whan they were gone vp to Baal Prasiim, David smote them there. And David sayde: God hath denyed myne enemies thorow my hande, even as the water parteth aſunder: therfore called they the place Baal Prasiim. And the re leste they their goddes. Then ⁊ comman ded David to burne them with fyre.

But the philistynes gat them thither a gayne, and scattered them selues beneth in ⁊ valley. And David ayled counsell at God agayne. And God sayde vnto him: Thou shalt not go vp behynde them, but turne the from them, that thou mayest come vpon the ouer agaynst the peertrees. So whan thou hearest about vpon the peertrees the noyse of the goyng, go thou forth then to the ba tayll: for God is gone forth then before the to smyte the hoest of the philistynes. And David dyd as God commanded him. And they smote the hoost of the philistynes from Gibeon forth vnto Gaser. And Davids na me was noysed out in all londes. And the LORDE caused ⁊ feare of him to come vpo all the heythen.

The XVI. Chapter.

Uſa he buylde him houses in the cite of David, ⁊ made ready a place for ⁊ Arke of God, ⁊ pitched a Tabernacle for it. At that tyme sayde David: The Ar ke of God is not to be borne, but onely of ⁊ Levites: for them hath the LORDE cho ſento beare the Arke of the LORDE, and to mynister vnto him for ever. Therfore gathe red David all Israel together vnto Jerusa lem, to bryng up the Arke of the LORDE

unto the place which he had prepared for it.

And David broughte the children of Aaron & the Levites together. Of the children of Abiathar: Oziel the chiefe wth his brethren, an C. and twentye. Of the children of Merari: Asaia the chiefe wth his brethren, two C. and twentye. Of the childre of Gerson: Joel the chiefe wth his brethren, an C. and thirte. Of y^e childre of Elizaphan: Semaia the chiefe wth his brethren, two hundred. Of the childre of Hebron: Eliel the chiefe, with his brethren, foure score. Of the children of Usiel: Amminadab the chiefe, with his brethren, an hundred and twelue.

And David called Sadoc and Abiathar the prestes, and the Levites, namely Oziel, Asaia, Joel, Semaia, Eliel, Amminadab, and sayde vnto them: Ye are the heades of y^e fathers amonge the Levites: sanctifie y^e selves therfore & youre brethren, & ye maye brynge vp the Arke of the LORDE God of Israel, to the place y^e I haue prepared for it.

For afore whan ye were not there, the LORDE oure God made a rent amonge vs, because we soughte him not, as we shulde haue done. So y^e prestes & the Levites halowed the felues, & they mighte brynge vp the Arke of the LORDE God of Israel. And the children of Levi bare the Arke of God the LORDE vpon their shuldres with the staves theron, as Moses commaunded accordinge to y^e worde of the LORDE.

And David spake vnto y^e rulers of y^e Levites, that they shulde ordeyne some of their brethren to be syngers with psalteries, harpes and loude instrumentes, and Cymbales, to synge loude with ioye.

Then the Levites appoynted Heman y^e sonne of Joel: and of his brethren Assaph the sonne of Barachias: and of the children of Merari their brethren, Ethan the sonne of Cusai: and with them their brethren of the seconde course, namely Zacharias, Jaesiel, Semiramoth, Jehiel, Unni, Eliab, Benaia, Maaseia, Machibia, Eliphecia, Mikneia, Obed EDOM, Jeiel, the doore keepers. For Heman, Assaph and Ethan were syngers, with brasen belles makinge a loude noyse: but Zacharias, Jaesiel, Semiramoth, Jehiel, Unni, Eliab, Maaseia & Benaia with psalteries to Alamoth: Machibia, Eliphecia, Mikneia, Obed EDOM, Jeiel & Asaia with harpes to synge aboue them on hye. Channania the ruler of the Levites was the master of Musick to teach them for to synge, for he was a man of vnderstandinge.

And Barachias and Eleasa were the do

rekeepers of the Arke. But Sachania, Josphar, Nathaneel, Amasai, Zacharias, Benaia, Eliezer the prestes, blew the trompettes before y^e Arke of God. And Obed EDOM and Jehia were doorekeepers of the Arke.

So David and the Elders of Israel, and the captaynes ouer thousandes wente vnto fetch the Arke of the couenaunt of the LORDE out of the house of Obed EDOM wth ioye. And whan God had helped the Levites y^e bare the Arke of the LORDES couenaunt, there were offred seven bullockes & seven rames, And David had a lynnē garment vpon him, and so had all the Levites y^e bare the Arke, and y^e syngers, and Channania the master of Musick wth the syngers. David had an ouerboddy care of linnen vpon him also.

Thus all Israel brought vp the Arke of the couenaunt of the LORDE with mysh, with trompettes, tabrettes, & loude Cymbales, with psalteries and harpes. Now whan the Arke of the couenaunt of the LORDE came in to the cite of David, Michol y^e daughter of Saul looked out at a wyndowe: & whan she sawe kynge David dauncyng & playyng, she despyed him in hir hert.

The XVII. Chapter.

And whan they brought in the Arke of God, they set it in y^e Tabernacle, that David had pitched for it, and offered burnt offerynges & thank offerynges before God. And whan David had ended the burnt offerynges and thank offerynges, he blessed the people in the name of the LORDE, & distributed vnto every man in Israel (both to man and woman) a cake of bred, and a peece of flesh and a meesse of potage.

And he appoynted before the Arke of y^e LORDE certayne Levites to mynister, that they shulde geue prayse, thankes and laudes vnto the LORDE God of Israel: namely Assaph the first, Zacharias the seconde, Jeiel, Semiramoth, Jehiel, Machibia, Eliab, Benaia, Obed EDOM and Jehiel, with psalteries and harpes. But Assaph with loude Cymbales. Benaia and Jehasiel the prestes with tabrettes, allwaye before the Arke of y^e couenaunt of God.

At the same tyme ordeyned David first of all to geue thankes vnto the LORDE by Assaph and his brethren.

O geue thankes vnto the LORDE, vpon his name, tell the people what thynges he hath done.

O let youre songes be of him: prayse him, and let youre talkyng be of all his wonderful workes.

Geue his holy name a good reporte: let y^e hart of them reioyce, that seke the LORDE.

O seke the LORDE and his strength, seke his face evermore.

Remember his marvelous workes that he hath done, his wonders, and the iudgements of his mouth.

Re sede of Israel his seruauit, ye children of Jacob his chosen.

He is the LORDE oure God, his iudgements are in all londes.

Remember full euer of his couenaunt what he hath commaunded in to a thousande generations.

Which he made with Abraham, & his oath vnto Isaac.

And he confirmed the same vnto Jacob for a perpetuall lawe, and to Israel for an everlastinge couenaunt.

And sayde: Vnto the wyl I geue y^e londe of Canaan, y^e meteyne of y^e inheritance.

Whan they were yet but small & fewe in n^obre, and straungers in the same londe.

And they wente from one nation to another, & from one realme to another people.

He suffered no man to hurte them, and reproved euen kynge for their sakes.

Touch not myne anoynted, & do my prophetes no harme.

O synge vnto y^e LORDE, let all y^e earth be tellinge of his saluacion from daye to daye.

Declare his holynes amonge the heathen, & his wonderous workes amonge y^e people.

For the LORDE is greate, and can not worthely be prayseed, and more so he had in awethen all goddes.

As for all the goddes of the heathen, they are but Idols: but it is the LORDE that made the heauens.

Thankesgeyng and worshippe are before him, strength and ioye is in his place.

Ascribe vnto the LORDE ye kynreds of nations: ascribe vnto the LORDE worshippe and strength.

Ascribe vnto the LORDE the honoure of his name: brynge presentes, and come before him, and worshippe y^e LORDE in y^e bewtye of holynes.

Let the whole earth stande in awe of him: he hath made the compasse of the worlde so fast, that it can not be moued.

Let the heauens reioyse, and let the earth be glad: and let it be tolde amonge the heathen, that the LORDE reigneth.

Let the See make a noyse, and the fulness thereof: let the selde be ioyfull, and all that therein is.

Let all the trees in the wod leape for ioye before the LORDE, for he commaundeth to iudge the earth.

O geue thankes vnto the LORDE, for he is gracious: and his mercy endureth for euer.

And saye: Helpe vs O God oure Saviour, and gather vs together, and deliuer vs from the heathen, that we maye geue thankes vnto y^e holy name, and synge prayses vnto the in thy psalmes.

Praysed be the LORDE God of Israel from everlastinge to everlastinge: and let all people saye, Amen, And: prayse be vnto the LORDE.

So he lefte Assaph and his brethren there before the Arke of the couenaunt of the LORDE, to mynister allwaye before the Arke, eury daye his daye worke. But Obed EDOM and their brethren, eight and threescore, and Obed EDOM the sonne of Jedithun, and Hosai, to be doorekeepers. And Sadoc y^e prest, & his brethren the prestes, leste he before the habitacon of the LORDE vpon the hye place at Gibeon, to offre burnt sacrifices daylie vnto the LORDE vpon the altare of burnt offerynges in the moynynge & in the euenynge, as it is wyrtten in the lawe of the LORDE, which he commaunded vnto Israel. And with them Heman & Jedithun, and y^e other chosen, which were named by name to geue thankes vnto the LORDE, because his mercy endureth for euer. And with them Heman & Jedithun to stryke vpon the tabrettes and Cymbales, and the musickall instrumentes of God. As for the childre of Jedithun, he made them doorekeepers. So all the people departed, every one to his house: and David returned also to blesse his house.

The XVIII. Chapter.

It fortuneth whan David dwelt in his house, he sayde vnto y^e prophet Nathan: Beholde, I dwell in a house of Cedar, and the Arke of the couenaunt of the LORDE is amonge the curtaynes.

Nathan saide vnto David: What so euer is in thine hert, that do: for God is with y^e. But the same nyght came y^e worde of God vnto Nathan, and sayde: Go and speake to David my seruauit: Thus sayeth the LORDE: Thou shalt not buylde me an house to be an habitacon: for I haue dwelt in no house sence the daye that I broughte forth the children of Israel, vnto this daye: But where the Tabernacle and habitacon hath bene, there haue I bene where so euer I haue walked in all Israel. Spake Jener to eny of

the Judges in Israel (whom I commanded to keep my people) and sayde: Wherefore do ye not buyde me an house of Cedar timber?

B So shalt thou speake now vnto my seruauit David: Thus sayeth the LORD Ezebiaoth: I toke thee from the pasture behynde the shepe, that thou shuldest be the pryncer ouer my people, and haue bene with the whither so euer thou wertest, and haue rooted out all thine enemies before thee, and haue made thee a name, accordinge to the name of the greates men that are vpon earth. And for my people of Israel, I will appoynte them a place, and will plante them, that they maye dwell there, and nomore to be removed. And the childre of wickednes shall oppresse them nomore, like as afore tyme, when I commaunded the Judges ouer my people of Israel. And I will subdue all thine enemies, and do declare vnto thee, that the LORD will buyde thee an house.

B But when thy dayes are fulfilled, that thou departest hence with thy fathers, I will after the rayse vp thy seede, which shall be eue one of thy sonnes: his kyngdome will I stablish, he shall buyde me an house, and I will make his seate sure for ever. I will be his father, and he shall be my sonne. And I will not withdrawe my mercy from him, as I haue withdrawen it fro him that was before thee: But I will see him in my house and in my kyngdome for ever, so that his seate shall be sure for euermore.

C And when Nathan had spoken vnto David accordinge to all these wordes, and all this vision, kyng David came and sat him downe before the LORD, and sayde: O LORD God, who am I? and what is my house, that thou hast brought me thus farre? And this (O God, hast thou thoughte yet to litle, but hast spoken of thy seruantes house yet longe for to come. And thou LORD God hast looked downe vpon me from above, even as one man looketh vpon another. What more shall David saye vnto thee, that thou bringest thy seruante to such honour? Thou knowest thy seruante O LORD, for thy seruantes sake and accordinge to thy heart hast thou done all these greates things, that thou mightest shewe all greates things vnto thy seruante. LORD, there is none lyke thee, and there is no God but thou, of whom we haue herde with oure eares. And where is there a people vpon earth as thy people of Israel, where God wente to deliuer him a people, and to make him selfe a name thorow greates

terrible thinges, to cast out the heychen before thy people, whom thou hast deliuered out of Egypt: and thy people of Israel that thou made thy people for ever, and thou LORD art become their God.

Now LORD, let the worde be verified for ever, that thou hast spoken ouer thy seruante and ouer his house, and do as thou hast spoken: and let thy name endure and be magnified for ever, that it maye sayde: The LORD Ezebiaoth, the God of Israel is the God in Israel, and that the house of thy seruante David maye be stablyshed before thee: for thou LORD hast opened the eare of thy seruante, that thou wilt buyde him an house. Therefore hath thy seruante founde confidence to make his prayer before thee. Now LORD, thou art God, and hast promysed such good vnto thy seruante. Begynne now to blesse the house of thy seruante, that it maye be euermore before thee: for loke when thou blessest (O LORD) the same is blessed for ever.

The XX. Chapter.

After this smote David the Philistines, and subdued them, and toke Gath, and the villages therof out of the hande of the Philistines. He smote the Moabites likewise, so that the Moabites were subdued vnto David, and gaue him tribute. He smote Hadad Eser also, a kyng of Zobah, when he wente to set vpon his power by the water Euphrates.

And David toke from him a thousand charrettes, seven thousande horsemen, and an eye thousande foremen. And David lamed all the charrettes, and kepte an hundred charrettes over. And the Syrians came from Damascus, to helpe Hadad Eser the kyng of Zobah. Howbeit David smote two and twenty thousande of the same Syrians, and layd men of warre at Damascus in Syria, so that the Syrians were subdued vnto David, and broughte him tribute. For the LORD helped David, whither so euer he wente.

And David toke the sheldes of golde, that Hadad Eser his seruantes had, and broughte them to Jerusalem. And out of Tibeath, and Chush the cities of Hadad Eser, toke David very much brasse, wherof Salomon made the brasen lauer, and pilers, and brasen vessels.

And when Thogu the kyng of Hamath herde, that David had smytten all the power of Hadad Eser, he sent his sonne Hadoram to kyng David, to salute him, and to blesse him, because he had foughte with Hadad Eser, and smitten him: for Thogu had warre with Hadad Eser.

and all the same vessels of golde, syluer, and of brasse, dyd kyng David consecrate vnto the LORD, with the syluer and golde that he had taken from the heychen, namely, from the Edomites, Moabites, Ammonites, Philistines, and Amalechites.

C And Abisai the sonne of Neru Ja smote eighteen thousande of the Edomites in the Salt valley, and layd me of warre in Edom, so that all the Edomites were subdued vnto David: for the LORD helped David, whither so euer he wente.

Thus David reigned ouer all Israel, and executed iudgment and righteousnes vnto all the people. Joab the sonne of Neru Ja was capteyne ouer the hoost. Josaphat the sonne of Achitob, and Ahimelech, the sonne of Abiathar, were prestes. Sausa was scribe. Benaia the sonne of Joiada was ouer the Chetians and Pethians. And Davids sonnes were chiefe at the kynges hande.

The XX. Chapter.

After this dyed Nabal, a kyng of the childre of Ammon, and his sonne was kyng in his steade. Then sayde David: I will do mercy vpon Hanun the sonne of Nabal, for his father dyd mercy vpon me: and so he sent messengers to comforte him ouer his father. And when Davids seruantes came in to the lande of the childre of Ammon vnto Hanun to comforte him, the prynces of the childre of Ammon sayde vnto Hanun: Thinkest thou that David honoureth thy father in thy sight, that he hath sent comforters vnto thee? For his seruantes are come vnto thee, to search and to overthrowe, and to spye out the lande. Then toke Hanun the seruantes of David, and shone them, and cut the halfe of their garments of, euery by the loynes, and so let them go. And they wente their waye, and sent men to tell David. Nevertheless he sent to mete them (for the men were put to greateshame) and the kyng sayde: Abide at Jericho, tyll youre beards be growne, and then come agayne.

When the childre of Ammon sawe, that they stynted in the sight of David, both Hanun and the childre of Ammon sent a thousande talentes of syluer, to hyre charrettes and horsemen out of Mesopotamia, out of Maachah, and out of Zobah: and hyrd two and thirtie thousande charrettes, and a kyng of Maachah with his people, which came and pitched their tentes before Medba. And the childre of Ammon gathered them selues together out of their cities, and came to the battayll.

When David herde that, he sent Joab thither with all the hoost of the men of armes. And the childre of Ammon were gone forth, and prepared them selues to the battayll before the gate of the cite. But the kynges were come, kepte them asyde in the felde.

C Now when Joab sawe that the battayll was agaynst him both before and behynde, he chose of all the best yonge men in Israel, and prepared him selfe agaynst the Syrians. As for the residue of the people, he put them vnder the hande of Abisai his brother, that they shulde prepare them selues agaynst the childre of Ammon, and he sayde: If the Syrians be to mighty for me, helpe thou me: but if the childre of Ammon be to ströge for thee, I shall helpe thee: take a good courage vnto thee, and let vs quyte oure selues manly for oure people and for the cities of oure God: neuertheles the LORD do what pleaseth him. And Joab made him forth with the people that was with him, to fighte agaynst the Syrians: and they fled before him. And when the childre of Ammon sawe that the Syrians fled, they fled also before Abisai his brother, and wente in to the cite. And Joab came to Jerusalem.

D But when the Syrians sawe that they were smytten before Israel, they sent messengers, and broughte forth the Syrians which were beyonde the water. And Sophach the chiefe capteyne of Hadad Eser wente before them. When this was tolde David, he gathered all Israel together, and wente ouer Jordan. And when he came at them, he set the battayll in aray agaynst them. And David prepared him selfe to the battayll agaynst the Syrians, and they foughte with him: but the Syrians fled before Israel. And David slewe of the Syrians seven thousande charrettes, and forty thousande foremen. And Sophach the chiefe capteyne slewe he also. And when Hadad Eser his seruantes sawe that they were smytten before Israel, they made peace with David and his seruantes. And the Syrians wolde helpe the childre of Ammon nomore.

The XXI. Chapter.

After this came Nabab, a kyng of Tyne, as the kynges use to go forth, Joab broughte the power of the hoost, and destroyed the lande of the childre of Ammon, and came and layd sege vnto Rabba. But David abode at Jerusalem. And Joab smote Rabba, and brake it downe. And David toke their kynges crowne from his heade, and founde the weighte of a talent of golde theron, and precious stones. And it was

set vpo Davids heade. And very moch spoyl he caried he out of the cite. As for the people that were therin, he broughte the forth, & parted them in sunder wth sawes, & hokes & betels of yron. Thus dyd David vnto all y^e cities of the childre of Ammon. And David departed againe, with the people vnto Jerusalem.

B Afterwarde arose there warre at Gath with the Philistynes. Then Sibechai y^e hu-
sathire smote Sibai, which was one of the childien of Achish, and he subdued him. And there arose warre agayne wth the Philistynes. The Elhamah y^e sonne of Jair smote Lahemi y^e brother of Goliath y^e Gathite, whose speares staff was like a reuerens leme. Afterwarde was there a battayll at Gath, where there was a man of a greete stature, y^e had sixe fyngers and sixe toes, which made foure and twentye. And he was borne also of Rapha, and spake despytefully vnto Israel. But Jonathas the sonne of Simea Davids brother smote him. These were the childre of Rapha at Gath, & fell thorow y^e hande of David, and of his seruantes.

The XXII. Chapter.

A Nd Sathan stode agaynst Israel, & entysed David to nombre Israel. And David sayde vnto Joab & to y^e rulers of the people: Go ye waye, nombre Israel from Bersaba vnto Dan, and brynge me the nombre of the, that I maye knowe it. Joab sayde: The LORDE make his people an hundred tymes mo then they are now. But my lord & kynge, are they not all my lordes & seruantes? Why doth my lord then axe ther-
after? Wherfore shal there a trespase come vpon Israel?

Nevertheless the kynges worde prevailed agaynst Joab. And Joab wente forth, and walked thorow all Israel, and came to Jerusalem, and deliuered vnto David y^e nombre of the people that was tolde. And of all Israel there were a thousande tymes a thousande, and an hundred thousande men, that bare out the swerde: and of Juda foure hundred thousande and seutye thousande men, which dme out the swerde. As for Levi and Ben Jamin, he nombred them not amonge the: for the kynges worde was at hominable vnto Joab.

B But this displeased God righte sore: for he smote Israel. And David sayde vnto God: I have synned greuously, that I have done this. But now take awaye the trespase of thy seruant: for I have done very un-
wysely. And the LORDE spake vnto Gad

Davids Seer, & sayde: So speake to David, & saye: Thus saith the LORDE: The thynges I have layd before the, chose y^e one of them, I maye do it vnto the. And whā Gad came to David, he spake vnto him: Thus sayeth the LORDE: Chose y^e ether thie yeare dath, thie monethes to flye before thine aduersaries, & beset the swerde of thine enemies, & it maye overtake the: or thie dayes y^e sowne of the LORDE, & pestilence in the londe, & the angell of the LORDE maye destroye in all y^e coastes of Israel. Loke now what answer I shal geue vnto him y^e sent me. David sayde vnto Gad: I am in greete trouble: wyl I rather fall in to y^e hande of the LORDE, for his mercy is exceedynge great, & I wil not fall in to the handes of men.

Then dyd the LORDE cause pestilence to come into Israel, so that there fell of Israel thie score & ten thousande me. And God sent the angell to Jerusalem for to destroye it. And even in the destruccion the LORDE considered, and he repeted of the euell, and sayde to the angell y^e destroyer: It is ynough, he be now thy hande.

The angell of the LORDE stode besyde y^e barne of Arnan y^e Jebusite. And David lifted vp his eyes, and sawe the angell of y^e LORDE stondinge betwene heauē and earth, and a naked swerde in his hande stretched ouer Jerusalem. Then David and y^e Elders beyng clothed with sack cloth, fell vpon the faces. And David sayde vnto God: Am not I he that caused the people to be nombred? I am he that hath synned and done euill: as for these shepe, what haue they done? LORDE my God, let thine hande be agaynst me, and agaynst my fathers house, and not agaynst thy people to plague them.

And the angell sayde vnto Gad, that he shulde speake vnto David, that David shulde go vp, & set vp an altare in the barne of Arnan the Jebusite. So David went vp accordinge to y^e reorde of Gad, which he spake in the name of the LORDE. But whā Arnan turned him, and sawe the angell, and his foure sonnes with him, they hyd the sheues: for Arnan throsshed wheate.

Now whan David came to Arnan, Arnan loked, and was aware of David, and wote forth out of the barne, and worshipped David with his face to the grounde. And David sayde vnto Arnan: Geue me rowme in the barne, to buylde an altare vnto the LORDE therin: for y^e full money shal I geue it me, that the plague maye cease from the people.

But Arnan sayde vnto David: Take it vnto the, and let my lord be the kynge do as pleaseth him. Beholde, that ore geue I for a burnt offeringe, and those vessels to the ore, and wheate for the meate offeringe, I geue it all. Nevertheless the kynge sayde vnto Arnan: Not so, but for y^e full money wyl I bye it: for that which is thine wyl not I take for the LORDE, and offre a burnt offeringe for naughte.

E So David gaue Arnan for y^e rowme, sixe hundred. Syckles of golde in weight. And there buylde David an altare vnto y^e LORDE, & offered burnt offerings & slayn offerings. And whan he called vpo the LORDE, he herde him thorow the fyre from heauē vpon y^e altare of the burnt offeringe. And y^e LORDE sayde vnto the angell, that he shulde put his swerde in to his sheeth.

At the sametyme whā David sawe, that the LORDE had herde him vpon the come floore of Arnan y^e Jebusite, he dyd sacrifice there. For y^e habitacion of y^e LORDE which Moses had made in the wyldernes, and the altare of burnt offerings, was at that tyme in the hye place at Gibeon. But David coude not go thitherto seke God before it, for he feared the swerde of the LORDES angell. And David sayde: Here shal be y^e house of God y^e LORDE, and this the altare of burnt offerings for Israel.

The XXIII. Chapter.

A Nd David commaunded to gather together the strangers that were in y^e londe of Israel, and appoynted masons to hewe stone for the buyldinge of the house of God. And David prepared moch yron for nales in the doores of the portes, and for such thinges as were to be naled together, and so moch brasie, that is was not to be weyed: and Cedre trees innumerable: for they of Sidon & Tyre brought David moch Cedre tymber: for David thoughte, Salomō my sonne is but a childe and tender: But the house that shal be buylde vnto the LORDE, shal be greete, that his name & prayse maye be exalted in all londes, therfore wyl I prouyde for him. So David made greete prouy-
sion before his deathe.

B And he called Salomon his sonne, & commaunded him to buylde the house of LORDE God of Israel, and sayde vnto him: My sonne, I was minded to buylde an house vnto the name of the LORDE my God, but the worde of y^e LORDE came vnto me, and sayde: Thou hast shed moch bloude, and strycken many battayls, therfore shalt thou not

buylde an house vnto my name, for as moch as thou hast shed so moch bloude vpon the earth before me. Beholde, the sonne which shal be borne vnto the, shal be a quyet man: and I wyl cause him to be in rest from al his enemies on every syde, for his name shal be Salomon: for I wyl geue peace and rest vpon Israel as longe as he lyueth. He shal buylde an house vnto my name. He shal be my sonne, and I wyl be his father. And I wyl stablyshe y^e state of his kyngdome vpo Israel for euer.

Now my sonne, the LORDE shal be with the, and thou shalt prospere, that thou mayest buylde an house vnto the LORDE thy God, accordinge as he hath spoken of the. The LORDE also shal geue the wysdome & vnderstondynge, and shal commytte Israel vnto the, that thou mayest kepe the lawe of the LORDE thy God. But then shal thou prospere, yf thou take heede to do after the ordynaunces and lawes which the LORDE commaunded Moses vnto Israel. Be strait-
ge, and take a good corage vnto the, feare not, and be not faynt harted. Beholde, I haue in my pouvera prouyded for the house of the LORDE, an hundred thousande talentes of golde, and a thousande tymes a thousande talentes of syluer, and brasie and yron without nombre: for there is so moch of it.

And tymber and stone haue I prepared, thou mayest get more therof. Thou hast many workmen also, masons and carpenters in stone and tymber, and all maner of men that haue vnderstondinge in all worke off golde, syluer, brasie, and yron without nombre. Rec get the vp, and be doynge, and the LORDE shal be with the.

And David commaunded all the rulers of Israel, to helpe Salomon his sonne, and sayde: Is not the LORDE youre God with you, and hath geuen you rest on every syde? for he hath deliuered the inhabitants of the londe in to youre handes, and the londe is subdued before the LORDE and before his people. Geue ouer youre hert now therfore and youre soule, to seke the LORDE youre God, and get you vp, and buylde a Sanctuary vnto the LORDE God, that the Arke of the couenant of the LORDE and the holy vessels of God, maye be brought in to the house, which shal be buylde vnto the name of the LORDE. So David made Salomon his sonne kynge ouer Israel, whan he himselfe was olde, and had lynyed ynough.

The XXIII. Chapter.

And David gathered all the rulers in Israel together, and the prestes & Levites, to nombre & Levites from thirtie yeare olde & above. And & nombre of the (which were strong men) first heade to heade, was eight and thirtie thousande: of whom there were foure & twentie thousande, which dyd their diligence in the worke ouer & house of the LORDE, and sixe thousande officers and Judges, and foure thousande porters, & foure thousande that songe prayes vnto & LORDE with instrumentes, which he had made to synge prayse with all.

And David made the ordinaunce amonge the children of Levi, namely amonge Gerson, Zabath & Merari. The Gersonites were: Laedan and Simeï. The children of Laedan: the first, Jehiel, Sethan, and Joel, the thirde.

The children of Simeï were: Salomith, Zafiel and Zaran, these thre. These were the chiefe amonge the fathers of Laedan. These also were the children of Simeï: Jahath, Sina, Jeus and Bua, these foure were Simeï's children also. Jahath was the first, Sina the seconde. As for Jeus and Bua, they had not many childre, therfore werethey counted but for one fathers house.

B * The childre of Zabath were: Amram, Zechar, Zebion and Vsiel, these foure. The childre of Amram were: Aaron and Moses.

xod. 6. c.
Par. 7. 8
xo. 25. 8
* As for Aaron, he was separated, to be sanctified for the Most holy, he & his sonnes for euer, to burne incense before the LORDE, & to mystifier and blisse in & name of the LORDE for euermore. And the children of Moses the man of God were named amonge & try be of the Levites. * The childre of Moses were Gerson and Elieser.

xod. 2. d
The children of Gerson, the first was Se buel. The children of Elieser, the first was Rehabia & Elieser had none other childre. But & childre of Rehabia were many ther ouer. The children of Zechar were: Salomith the first. The children of Zebion were: Jeria the first, Amaria the seconde, Jahasiel the thirde and Jakmeam & fourth. The children of Vsiel were: Micha the first and Jesia the seconde.

C The children of Merari were: Maheli & Musi. The children of Maheli were: Eleasar and Cis. And Eleasar dyed, and had no sonnes but daughters. And the children of Cis their brethien toke them. The children of Musi were: Maheli, Eder and Jeremoth, these thre. These are the children of Levi amonge their fathers houses, and the chiefe

of the fathers, which were counted after the nombre of & names heade by heade: which executed the worke of the offices in the house of the LORDE: from thirtie yeare olde & above. For David sayde: The LORDE God of Israel hath geuen his people rest, & shall dwell at Jerusalem for euer.

Amonge & Levites also were the childre of Levi nombred from thirtie yeare olde & above, & that they neded not to beare & habitation with all the vessels of their office, but accordinge to & last wordes of David, & they shulde stonde vnder the hande of the children of Aaron, to mystifier in the house of the LORDE in the courte, and to the chafes, and for purifyenge, and to all maner of sanctifyenge, and to every worke of the office in the house of God. And for & shewbread, for the synce floure, for the meatofferynge, for the unleuened wasers, for the pannes, for & fryenge, and for all maner of weight and measure. And in the morninge to stonde for to gent thankes and to prayse the LORDE, and in the eveninge likewise. And vpon all Sabbathes, Newmones and feastes to offer all the burnt offerynges vnto the LORDE, accordinge to the nombre and ordie, allway before the LORDE: to wayte vpon the Tabernacle of witnessse and of the Sanctuary, and vpon their brethien the children of Aaron, to mystifier in the house of the LORDE.

The XXV. Chapter.

Lhis was & ordinaunce of the childre of Aaron. * The children of Aaron were, Nadab, Abihu, Eleasar and Jehamar. But Nadab and Abihu dyed before their fathers, and had no childre. And Eleasar and Jehamar were prestes. And David ordied them after his maner: Sadoc out of the children of Eleasar, and Ahimelech out of the children of Jehamar, accordinge to their nombre and office. And there were mo chiefe strongemen founde amonge the children of Eleasar, then the childre of Jehamar. And he ordeyned them after this maner: namely, sixtene out of & childre of Eleasar to be rulers thorow out their fathers house: & eight of the children of Jehamar thorow out their fathers house. Nevertheless he ordeyned them by lot, because that both the principall of the children of Eleasar and of Jehamar were in & Sanctuary and chiefe before God. And the Scribe Simeia the sonne of Netheaneel one of the Levites, wrote them vp before & kynge and before the rulers, and before Sadoc the prest, & before Ahimelech the sonne of Abiathar, &

before the chiefe of the fathers amonge the prestes & Levites: namely one fathers house for Eleasar, and the other for Jehamar.

And the first lot fell vpon Joiarib, the seconde vpon Jedana, the thirde vpon Harim, the fourth vpon Seoum, the fifth vpon Malchia, the sixte vpon Meiamin, the seventh vpon Hatoz, the eight vpon Abia, the nyenth vpon Jesna, the tenth vpon Sedania, the eleventh vpon Eliasib, the twolue vpon Jakim, the thirtenth vpon Supa, the fourtenth vpon Jesbeab, the fiftenth vpon Bilga, the sixtenth vpon Immer, the sevententh vpon Hesir, the eightenth vpon Hapi-zer, the nyententh vpon Perhabia, the twentieth vpon Jehesikel, the one and twentieth vpon Jachin, the two & twentieth vpon Samul, the thre & twentieth vpon Dalai, & foure and twentieth vpon Maasia. This is their course after their office, to go in to the house of the LORDE, accordinge to their maner vnder their father Aaron, as the LORDE God of Israel commaunded him.

Of the children of Levi amonge the childre of Amram, was Subael. Amonge the childre of Subael, was Jehdea. Amonge the childre of Rehobia, was & first Jesia. Amonge the Jezecharites was Selomoth. Amonge the children of Selomoth was Jahath. The children of Zebion were: Jeria & first, Amaria the seconde, Jehasiel the thirde, Jakneam the fourth.

The children of Vsiel were: Micha. Amonge the children of Micha was Samir. The brother of Micha was Jesia. Amonge the children of Jesia was Zacharias. The children of Merari were: Maheli & Musi, whose sonne was Jaesia. The childre of Merari of his sonne Jaesia were: Seham, Sacur & Jbi. Maheli had Eleasar: for he had no sonnes. Of Cis, the children of Cis were: Jerahmeel and Musi. The children of Musi were, Maheli, Eder and Jeremoth. These are the childre of & Levites thorow out & house of their fathers. And the lot was cast for them also besyde their brethien the children of Aaron, in the presence of kynge David and Sadoc and Ahimelech, and before the chiefe fathers amonge the prestes & Levites, as well for the lest brother as for the chiefe amonge the fathers.

The XXVI. Chapter.

And David with the chiefe captaignes sundered to the offices amonge & childre of Assaph, Zeman & Jedithun & prophetes with harpes, psalteries & Cymbales, and they were nombred vnto the worke

accordinge to their effyce. Amonge the childre of Assaph was Sacur, Joseph, Netheania, Asarela, childre of Assaph vnder Assaph which prophced besyde & kynge. Of Jedithun: The children of Jedithun were, Gedalia, Zoni, Jesaia, Zafabia, Nathiebia (Simeï) these sixe vnder their father Jedithun with harpes, whose prophcieng was to geue thankes and to praise the LORDE. Of Zeman: The children of Zeman were Butia, Nathania, Vsiel, Sebul, Jerimoth, Zananias, Zananias, Eliatha, Gilthi, Xamathieser, Jabbatza, Mallothi, Zothur and Mehesior. All these were the children of Zeman the kynge's Seer in the wordes of God to lyfte vp the homer for God gave Zeman fourtene sonnes & thre daughters.

All these were vnder their fathers Assaph Jedithun and Zeman, to synge in the house of the LORDE with Cymbales, psalteries & harpes, accordinge to the office in the house of God besyde the kynge. And their nombre with their brethien, which were taughte in the songe of the LORDE (every one hauynge vnderstandynge) was two hundred & eight and foure score. And they cast the lottes ouer their offyce, for the lest as for the greatest, for the master as for the scolar.

And the first lot fell vpon Joseph which was of Assaph: the seconde vpon Gedalia to his brethien and sonnes, of whom there were twolue. The thirde vpon Sacur with his sonnes & brethien, of whom there were twolue. The fourth vpon Jari with his sonnes and brethien, of whom there were twolue. The fift vpon Netheania with his sonnes and brethien, of whom there were twolue. The sixte vpon Butia with his sonnes and brethien, of whom there were twolue. The seventh vpon Jestreel with his sonnes and brethien, of whom there were twolue. The eight vpon Jesaia with his sonnes and brethien, of whom there were twolue. The nyenth vpon Nathania with his sonnes and brethien, of whom there were twolue. The tenth vpon Simeï with his sonnes and brethien, of whom there were twolue. The eleventh vpon Asrael with his sonnes and brethien, of whom there were twolue. The twolue vpon Zafabia with his sonnes and brethien, of whom there were twolue. The thirtenth vpon Subad with his sonnes and brethien, of whom there were twolue. The fourtenth vpon Nathiebia with his sonnes & brethien, of whom there were twolue. The fiftenth vpon Jeremoth with his sonnes and brethien, of whom there were twolue. The sixtenth

upon Anania with his sonnes and brethren of whom there were twolue. The seventeth upon Jassbetasa with his sonnes 2 brethren of whom there were twolue. The eightenth upon Hanani with his sonnes and brethren, of whom there were twolue. The nyententh upon Mallochi with his sonnes 2 brethren, of whom there were twolue. The twentieth upon Eliatha with his sonnes and brethren, of whom there were twolue. The one 2 twentieth upon Hozhir with his sonnes 2 brethren of whom there were twolue. The two and twentieth upon Sidalchi with his sonnes 2 brethren, of whom there were twolue. The thie and twentieth upon Mehesioth with his sonnes and brethren of whom there were twolue. The foure and twentieth upon Romamthieser with his sonnes and brethren, of whom there were twolue.

The XXVII. Chapter.

Amonge the ordinaunces of the dorekeepers Amonge the Korahytes was Meselomia of the children of Assaph. The children of Meselomia were these: the firstborne Zacharias, the seconde Jediael, 3 thirde Sebadia, the fourth Jathniel, 5 fifth Elam, the sixte Johanan, the seventh Elioenai. The children of Obededom were these: the firstborne Semaia, the seconde Josabad the thirde Joab, the fourth Sachur, 5 fifth Nerhaneel, the sixte Ammiel, the seventh Isachar, the eight Pegulchai: for God had blessed him. And vnto Semaia his sonne there were sonnes borne also, which bare rule in the house of their fathers: for they were mightie valeaunt men. The children of Semaia were, Arhni, Rephael, Obed and Elisabad, whose brethren were valeaunt men, Elihu and Semachia: all these were of the children of Obededom Meselomia had children and brethren which were stronge men, euen eightene.

Bhosia of the children of Merari had children, Simri the chieft: for 5 firstborne was not there, therfore dyd his father appoynte him to be chieft, the secōde helchias, 5 thirde Tebalia, 5 fourth Zacharias. All the children and brethren of Hosia were thirtene.

This is the ordinaunce of the dorekeepers amonge the heades of the valeaunt men in the offyce besyde their brethren, to mynister in the house of the LORDE. And the lot was cast for the small as for 3 greate thorow out the house of their fathers at every doie. The lot towarde the East fell vpon Meselomia. And the lot was cast for Zacharias his sonne, which was a man of prudent counsell, 2

vnto him it fell towarde the North: And vnto Obededom towarde the South, and vnto his sonnes besyde the house of Esupim. And vnto Supim and Hosia towarde the West by the gate of Salechet in the strete of the burnt offerings, where the tabernacles stood together.

Towarde the East were there sixte of the Leuites. Towarde the north foure on 5 tyme. Towarde the south foure on the day season likewise. Besyde Esupim two 2 tyme. By Parbar westwarde were there foure in the strete, and two besyde Parbar. These are the ordinaunces of the dorekeepers amonge the children of the Korahytes, and the children of Merari. Of the Leuites, was Abia ouer the treasures of the house of God, and ouer the treasures that were sanctified.

Of the children of Laedan, the child of the Gersonites. Of Laedan were these the heades of the fathers, namely 3 Jehielim. The children of the Jehielites were, Sethi and his brother Joel ouer the treasures of the house of the LORDE. Amonge the Ammites, Jezecharites, Hebronites and Vithites, was Sebul the sonne of Gerson the sonne of Moses, pryncce ouer the treasures. His brother Elieser had a sonne Rehobia, whose sonne was Jesaia, whose sonne was Joia, whose sonne was Sichri, whose sonne was Selomith: the same Selomith and his brethren were ouer all the treasures of the things that were halowed, which Kinge David halowed, and the pryncipall of the fathers amonge the rulers ouer thousandes 2 was hundreds, and rulers in the host (of warre) and spoiles had they halowed it, to repay the house of the LORDE and ouer all 3 Samuel the Seer, and Saul the sonne of Elia, Abner the sonne of Ner, and Joab the sonne of Zeruija had halowed: what soeuer was sanctified, it was vnder the hande of Selomith and his brethren. Amonge the Jezecharites was Chenania with his sonnes for the worke without ouer Israel, offycers 2 Judges. Amonge the Hebronites was Hasabia 2 his brethren, valeaunt men, a thousande and seven hundred, ouer the effyces of Israel on this syde Jordane westwarde for all maner worke of the LORDE, and to serue the Kinge.

But amonge the Hebronites was Joia the chieft amonge the Hebronites of hundred amonge the fathers. And search was made amonge them, and in the fortieth year of Kinge David there were founde valeaunt men at Jafer in Gilead, and their brethren mightie men, two thousande and seven hundred.

with pryncipall fathers, and David set the ouer the Rubenites, Gadites, and ouer the halfe trybe of Manasses, for all such busynesse as belonged vnto God and the Kinge.

The XXVIII. Chapter.

The children of Israel accordinge to their nombre, were heades of the fathers, and ouer thousandes and ouer hundredes, 2 officers waytinge vpon the Kinge, to go of 2 on after their course euery moneth one, in all 3 monethes of 3 years. Euery course had foure 2 twentye thousande.

Ouer the first course of the first moneth, was Jasebeam 3 sonne of Sabdiel, and vnder his course were foure and twentye thousande. Of the children of Phares was the pryncipall amonge all the chiefe captaynes in the first moneth.

Ouer the course of the seconde moneth was Dodai the Ahobite, and Mikloth was the pryncce ouer his course. And vnder his course were foure and twentye thousande.

The thirde pryncipall capteyne of the thirde moneth, was Benaia the sonne of Joia 3 priest, and vnder his course were foure and twentye thousande. This is 3 Benaia the Worthie amonge thirtie and aboue thirtie. And his course was vnder his sonne Ammi Sabad.

The fourth in 3 fourth moneth was Asahel the brother of Joab, and Sabadiah his sonne after him, and vnder his course were foure and twentye thousande.

The fifth in the fifth moneth was Samehu the Jethahite, and vnder his course were foure and twentye thousande.

The sixte in the sixte moneth, was Ira 3 sonne of Jades the Thecoite, and vnder his course were foure and twentye thousande.

The seventh in the seventh moneth, was Helez the pelomite of the children of Ephraim, and vnder his course were foure and twentye thousande.

The eight in the eighth moneth, was Sibechai the Gushathite of 3 Sarchites, and vnder his course were foure and twentye thousande.

The nyenth in the nyenth moneth, was Abieser the Anthothite of the childre of Jeimini, 2 vnder his course were foure and twentye thousande.

The tenth in the tenth moneth, was Maheai the Metopharite of the Serahites, and vnder his course were foure and twentye thousande.

The eleuenth in the eleuenth moneth, was Benaia the Pirgathomite of the children of

Ephraim, and vnder his course were foure and twentye thousande.

The twoluenth in the twoluenth moneth was Heldai 3 Metopharite of Arhniel, and vnder his course were foure and twentye thousande.

Ouer the trybes of Israel were these: Amonge the Rubenites was Prynce Elieser the sonne of Sichri. Amonge the Simeonites was Sephatia the sonne of Maecha. Amonge the Leuites was Hasabia the sonne of Amuel. Amonge the Aaronites was Sadoc. Amonge Juda was Elihu one of Davids brethren. Amonge Isachar was Amri the sonne of Michael. Amonge Zabulō was Jesmaia the sonne of Obadia. Amonge Nephtali was Jeremoth the sonne of Asriel. Amonge the children of Ephraim was Hosea the sonne of Asisla. Amonge the halfe trybe of Manasses was Joel the sonne of Pedai. Amonge the halfe trybe of Manasses in Gilead was Jetbo the sonne of Zacharias. Amonge Ben Jamin was Jaefiel the sonne of Abner. Amonge Dan was Asarel the sonne of Jeroham. These are the princes of the trybes of Israel.

But David toke not the nombre of them that were twentye years olde and there vnder: for the LORDE had promysed to multiplye Israel as the starres of the skie. Howbeit Joab the sonne of Zeruija had begonne to nombre them, and perfourmed it not: for there came wrath vpon Israel for the same cause, therfore came not the nombre in to 3 Cronicles of Kinge David.

Ouer the Kinges treasures was Asma 3 with the sonne of Adiel. And ouer the treasures in the lode, in the cities, villages and castels was Jonathan the sonne of Osa. Ouer the husbandmen to till the londe was Esri the sonne of Chelub. Ouer the vynyardes was Simei the Ramathite. Ouer the wyne Cellers and treasures of wyne was Sabdi the Siphumite. Ouer the oyle gardens and Molbery trees in the lowe felde, was Baal Hanan the Gaderite. Ouer the treasure of the oyle was Joas. Ouer 5 open of the pasture at Saron was Sitari the Saronite. Ouer the open in the valleys was Saphath the sonne of Adlai.

Ouer the Camels was Obil the Ismaelite. Ouer the asses was Jehethia the Meronothite. Ouer the shepe was Jasis the Hagarite. All these were rulers ouer Kinge Davids goodes. Jonathan Davids vncle was of the counsell a wyse man and a scribe. And Jehiel the sonne of Zachmon

^{1. Re. 4. d} was with the kynges children. Achitophel also was of the kynges counsell. Hui the Arachite was the kynges frende. After Achitophel was Jorada & sonne of Benaiia and Abiathar. As for Joab, he was the kynges chiefe captayne of warre.

The XXIX. Chapter.

^{1. Re. 7. a} ^{1. Par. 23. b} **A**nd David gathered vnto Jerusalem all the rulers of Israel, namely & prynces of the trybes, the rulers ouer the courses, which wayted vpon the kyng, the captaynes ouer thousandes and ouer hundredes, the rulers ouer the goodes and catell of the kyng and of his sonnes, with the chāberlaines, warryers and valeaunt men. And David the kyng stode vp vpon his feet, and saide: Heare me my brethien and my people: I was mynded to buylde an house, where the Arke of the conuauant of the LORDE shulde rest, and a fore stole for the feet of oure God, and prepared my selfe for to buylde. But God sayde vnto me: Thou shalt not buylde an house vnto my name, for thou art a man of warre, and hast shed bloude.

^{1. Re. 16. a} ^{1. Ge. 49. b} ^{1. Par. 5. a} **N**ow hath the LORDE God of Israel chosen me out of all my fathers house, & I shulde be kyng ouer Israel: for Iuda hath he chosen to be the prynce, and in the house of Iuda amonge my fathers children hath he had pleasure vnto me, to make me kyng ouer all Israel: and amonge all my sonnes (for the LORDE hath geuen me many sonnes) he hath chosen Salomon my sonne, to sit vpon the seate of the kyngdome of the LORDE ouer Israel, and hath sayde vnto me: Salomon thy sonne shall buylde me an house and my courtes: for I haue chosen him to be my sonne, & I wil be his father, & wyll stablishe his kyngdome for euer, yf he be constant to do after my commaundementes and lawes, as it is this daye. Now in the sight of all Israel the congregacion of the LORDE, and in the eares of oure God, se that ye obserue and seke all the commaundementes of the LORDE yd God, that ye maye possesse this good londe and that ye and youre children maie haue & inheritaunce therof for euer.

^{1. Par. 19. b} ^{1. Par. 6. b} **A**nd thou my sonne Salomon, knowe thou the God of thy father, and serue him with all thy hert, and with the desyre of thy soule: for the LORDE searchech all hertes, and vnderstondech all thoughtes & ymaginacions. If thou seke him, thou shalt fynde him: but yf thou forsake him, he shall refuse the for euer. Take heede now, for the LORDE hath chosen the, to buylde an house to be the Sanctuary: be stronge, and make it.

And David gaue Salomon his sonne patrone of the porche, and of his house, of the celles and perlers and ynnermembers, and of the house of the Mercys: of all that he had in his mynde, namely the courtes of the LORDES house, and of the oratories rounde aboute the treasures of house of God, and of the treasures of things as were halowed, of the ordinaunces of the prestes, and Levites, and of all busynesse of the offyces in the house of the LORDE.

Golde (gaue he him) after & golde weyght for all maner of vessels of euery offyce, and all siluer ornaments after the weyght of all maner of vessell of euery offyce: and weyght for the golden candilsticks and golden lampes, for euery candilstick and his lampes his weyght: likewise for the siluer candilsticks gaue he the weight to the candilsticks his lampes, accordyng as was requyred for euery candilstick. He gaue golde also for tables of the shewbred, for euery table his weight: and siluer lyke wise for the siluer tables. And pure golde for the flesholders, besens and censors: and for the golden cuppes vnto euery cuppe his weight: and for the silver cuppes, vnto euery cuppe his weight: and for the alcaire of incense his weight, of the most pure golde.

And a patrone of the charatt of the golden Cherubins, that they mighte spredde them selues, and couer the Arke of the conuauant of the LORDE. All this is geuen in wytyng of the hande of the LORDE, to make me vnderstonde all the workes of the patrone.

And David sayde vnto Salomon his sonne: Be thou manly and stronge, and make, feare not, and be not faynt hearted, the LORDE God my God shal be with the, and shal nos with drawe his hande, ner sayle the: thou haue fynished euery worke for the seate in the house of the LORDE. Beholde, the courses of the prestes and Levites to all the offyces in the house of God are with the: euery worke, and are willinge, and haue done to all the offyces: and so haue the prestes and all the people for euery thinge that thou hast to do.

The XXX. Chapter.

^{1. Re. 16. a} ^{1. Ge. 49. b} ^{1. Par. 5. a} **A**nd kyng David sayde vnto all the congregacion: God hath chosen Salomon one of my sonnes, which yet is yonge and tender. But the worke is great: for it is not a mans palace, but the LORDE Gods. Yet haue I after all my abilitie pre-

red vnto the house of God, golde for the vessels of golde, siluer for them of siluer, brasse for them of brasse, yron for the of yron, wood for them of wood, Onix stones, set Rubies, & stones of dyuerse coloures, & all precious stones, & Marble stones in multitude. Besydes this, for the good wyl & I haue to the house of God, I haue of myne awne proper good the M. talentes of golde of Ophir, & seven M. talentes of pure siluer, which I geue vnto the holy house of God, besyde all & I haue prepared, to overlaye & walles of the house, & the same which ought to be of golde, maye be of golde: & that it which ought to be of siluer, maye be of siluer: and for all maner of worke by the hande of the craftesmen. And who is now fre wyllinge, to fyll his hande this daye vnto the LORDE?

^{1. Re. 16. a} ^{1. Ge. 49. b} ^{1. Par. 5. a} **T**hen were the prynces of the fathers, & prynces of the trybes of Israel, the captaynes ouer thousandes & ouer hundredes, the rulers ouer the kynges busynesse, fre wyllinge, & gaue to & mynistracion in the house of God fyne M. talentes of golde, and ten M. gulden, and ten M. talentes of siluer, eightene M. talentes of brasse, and an hundred M. talentes of yron. And by whom so euer were founde stones, they gaue them to the treasure of the house of the LORDE, vnder the hāde of Jehiel the Gersonite.

And & people were glad that they were fre wyllinge: for they gaue it w a good wyl (euen with all their hert) vnto the LORDE. And David also & kyng reioysed greatly, and praysed God, and sayde before the whole congregacion: praysed be thou O LORDE God of Israel oure father, vnto the belongeth worshippe and power, glory, victory & thanks: for all that is in heauen and earth, is thine: thine is & kyngdome, and thou art exalted aboue all prynces. Thine are riches and honoure before & thou reignest ouer all, in thy hande consisteth power and might, in thy hāde is it to make euery man greate and stronge.

^{1. Re. 16. a} ^{1. Ge. 49. b} ^{1. Par. 5. a} **N**ow take we the oure God, and prayse & name of thy glory: for who am I? What is my people? that we shulde be able with a fre wyl to offre, as this is done? For of the cometh all, and of thy hande haue we geuen it the: for we are but pilgrims & straungers before the, as were all oure fathers. On telye vpon earth is as a shadowe, and here is no abydinge. O LORDE oure God, all this abundance that we haue prepared to buylde the an house vnto thy name, came of thy hande, and is thine all together. I knowe my

God, that thou tryest the hert, and that vnsaynednes is acceptable vnto the: therefore haue I geue all this with an vnsayned hert, eue with a good wyl, and now haue I had ioye to se thy people (which here are present) offre with a fre wyl vnto the. O LORDE God of oure fathers Abraham, Isaac, & Israel, kepethen euermore such purposes and thoughtes in & hertes of thy people, & prepare thou their hertes vnto the. And graunte my sonne Salomon a perfecte hert, that he maye kepe thy commaundementes, thy testimonies, & thy statutes, that he maye do all, & buylde this palace, which I haue prepared.

And David sayde vnto the whole congregacion: O prayse the LORDE yd God. And all the congregacion praysed & LORDE God of their fathers, & bowed them selues, & we shipped the LORDE & then the kyng, and offred sacrifices vnto the LORDE. And on y nexte morow offred they burnt offrynges, a M. bullockes, a M. rāmes, a M. lābes to their drynt offrynges, & plenteously offred they amonge all Israel. And they ate and drank the same daie before the LORDE with greate ioye, and made Salomon the sonne of David kyng & seconde tyme, and anoynted him to be & prynce for the LORDE, & Sadocto be the prest.

Thus sat Salomon vpon the seate of & LORDE, kyng in his fathers steade, & prospered. And all Israel obeyed him, & all & rulers & mightie men, & all kyng Davids children submytted than selues vnto kyng Salomon. And & LORDE made Salomon excellent & greate in & sight of all Israel, & and gaue him such a glorious kyngdome, as none had before him ouer Israel.

So had David now bene kyng ouer all Israel. And & tyme that he was kyng ouer Israel, is fortye yeares: At Hebron reigned he seven yeares, and at Jerusalem thie & thirtie yeares, & dyed in a good age, full of dayes, riches and honoure. And Salomon his sonne was kyng in his steade.

These actes of kyng David (both & first and last) beholde, they are wyrtten amonge the actes of Samuel the Seer, and amonge the actes of the prephet Nathan, and amonge the actes of Gad the Seer, with all his kyngdome, power and tymes which passed vnder him, both vpon Israel & vpon all the kyngdomes of the earth.

The seconde bo- ke of the Cronicles,

called Paralipomenon.

What this boke conteyneth.

- Chap. I. Of the kyngdome of Salomon, to whom the LORD appeared, and Salomon maketh his prayer vnto him.
- Chap. II. How Salomon deuyseth to buyde the temple of the LORD.
- Chap. III. How he begynneth to buyde, and after what fashion.
- Chap. IIII. Of the ornamentes of the temple.
- Chap. V. The Arke is brought in to the temple.
- Chap. VI. Salomon speaketh vnto the people prayeth God, and beseketh him to heare such as make their prayer in the temple.
- Chap. VII. The fyre cometh from heauen, & consumeth the sacrifice. The kyng & the people offre. The LORD appeareth vnto Salomon, and promyseth to heare him.
- Chap. VIII. Salomon buydeth cities, and subdueth the Geythen. Of his captaines and of his wife.
- Chap. IX. The Quene of Saba bringeth presentes vnto Salomon, & receaueth giftes of him. Salomon dyeth.
- Chap. X. Roboam oppressynge the people, maketh them to fall awaye from him.
- Chap. XI. The LORD wil not suffre Roboam kyng of Iuda & Be Jamin to fighte agaynst Israel. He buydeth cities.
- Chap. XII. Roboam forsaketh the lawe of the LORD. The kyng of Egypt cometh vpon him. The LORD deliuereth him.
- Chap. XIII. Of Abia & Jeroboam & their war.
- Chap. XIII. XV. Of kyng Aisa. (res.)
- Chap. XVI. Baesa cometh vp agaynst Aisa, which agreeth with him, therfore he is rebuffed.
- Chap. XVII. Of the reigne of Josaphat.
- Chap. XVIII. Josaphat maketh frendshipp with Achab, and helpeth him to fight.
- Chap. XIX. Jehu rebuffeth Josaphat for helpynge the vngodly. Josaphat amendeth, and lyueth well.
- Chap. XX. The Moabites & Ammonites with the Syrians and Edomites go forth agaynst Josaphat, which prayeth vnto God, and he helpeth him.
- Chap. XXI. Josaphat dyeth. Joram his sonne is made kyng, slayeth his brethren, and forsaketh the LORD. Edom falleth awaye from Iuda. God punisheth Joram.
- Chap. XXII. Ochozias is made kyng, and taketh part with Achabs sonne.
- Chap. XXIII. Joiada maketh Joas kyng, & commaundeth to slay Athalia.
- Chap. XXIII. Whyte Joiada lyueth, kyng Joas both well, but after his death he forsaketh the LORD. And because Zacharias reproveth him, he commaundeth to stone him to death. His awneseruauntes kyll him vpon his bed.
- Chap. XXV. Of kyng Amasias, which smyteth the Edomites. He worshippeth their Idols, therfore the prophet reproveth him. He wyll nedes fight with the kyng of Israel, which overcometh him and taketh him.
- Chap. XXVI. Of kyng Oas other wyse called

- Uria or Azarias: of his buydinges, & how he became leper for his presumption.
- Chap. XXVII. Of Jothams reigne, of his buydinges, and of his warres.
- Chap. XXVIII. Of the wicked kyng Achas.
- Chap. XXIX. XXX. Of the vertuous kyng Ezechias, and of his noble actes.
- Chap. XXXI. Sennacherib layeth siege to Jerusalem, Ezechias comforteth the people. Sennacherib threateneth, but the LORD deliuereth Iuda. Ezechias is sicke and recovereth.
- Chap. XXXII. Of the reigne of Manasses, and of his amendement from his wickednes. Of Manasses his sonne.
- Chap. XXXIII. XXXV. Of the reigne and vertuous actes of kyng Josias, and of his death.
- Chap. XXXVI. Thre monethes reigneth Joahas, after whom reigneth Eliachim other wyse called Joachim, whom Nabuchodonosor carrieth vnto Babilon, and in his steade reigneth Joachims sonne, which also is led awaye captiue vnto Babilon. Sedechias is made kyng, and at the last caried awaye prisoner with all the people, and Jerusalem destroyed.

The first Chapter.



And Salomon the sonne of David was established in his kyngdome, and the LORD his God was with him, & made him exceeding greate. And Salomon spake vnto all Israel, to the captaines ouer thousandes and ouer hundredes, to the Judges, and to all the princes in Israel, and to the chiefe fathers, that they wente (Salomon and the whole congregacion with him) vnto the hye place which was at Gibeon: for there was the Tabernacle of witnessse of God, which Moses the seruaunt of the LORD had made in the wyldernes. For David had brought vnto the Arke of God from Kirjath Jearim, when he had prepared for it: for he had pitched a tent for it at Jerusalem. As for the brasen altare which Bezaleel the sonne of Dauid the sonne of Hur had made, it was there before the habitation of the LORD: and Salomon and the congregacion soughte God. And Salomon offered a thousande burnt offerynges vnto the brasen altare that stood before the Tabernacle of witnessse.

In the same night appeared God vnto Salomon, and sayde vnto him: Aie, what shal I geue thee? And Salomon sayde vnto God: Thou hast done greate mercy vnto my father David, and hast made me kyng in his steade. Now, O LORD God, let me not be that thou hast promised vnto my father

David, be verified, for thou hast made me kyng over a people, which is as many in number as the dust vpon the earth. Graunte me wysdome therfore and knowlege, & I maye go out and in before this people: for who is able to iudge this greate people of thine?

Then sayde God vnto Salomon: For so much as thou art so mynded, and hast not desired riches, ner good, ner honoure, ner the foules of thine enemies, ner longe life, but hast required wysdome and knowlege, to iudge my people, over whom I haue made the kyng, wysdome therfore and knowlege be geunte thee. Moreover, riches & good and honoure wyll I geue thee, so that such one as thou hath not bene before the amogge the kynges, ner shall be after thee.

So came Salomon from the hye place (which was at Gibeon) vnto Jerusalem from the Tabernacle of witnessse, and reigned ouer Israel. And Salomon gathered him charrettes and hoysmen, so that he had a thousande and foure hundred charrettes, & twolue thousande hoysmen: and those appoynted he to be in the charret cities, and with the kyng at Jerusalem. And the kyng broughte it so to passe, that there was as much syluer & golde at Jerusalem as stones: and as many Ceders, as the Molberyes trees, that are in the valleys. And there were hoyses broughte vnto Salomon out of Egypt, & the kynges marchauntes fetcheth them from Aena for monye. And they came vp, and broughte out of Egypt a charret for sixe hundred syluer pces, and an horse for an hundred and fiftye. Thus broughte they also vnto all the kynges of the Hethites, and to the kynges of the Syrians.

The II. Chapter.

And Salomon thoughte to buyde an house vnto the name of the LORD, & an house for his kyngdome: and tolde out the score and ten thousande men to beare burthens, and foure score thousande that hewed tymber vnto the mount, and thre thousande and sixe hundred officers ouer them. And Salomon sent vnto Hiram the kyng of Tyre, sayenge: As thou dydest with my father, & senddest him Cedar trees, to builde an house for to dwell in (euen so do thou send me also). Beholde, I wyll buyde an house vnto the name of the LORD my God, to sanctifie it, for to burne good incense before him, and allwaye to prepare shewbread, and burnt offerynges in the mornynge and in the euenynge, on the Sabbathes & New moones, and solempne feastes of the LORD.

oure God enernoure for Israel.

And the house that I wyll buyde, shal be greate: for our God is greater then all goddes. But who is able to buyde him an house? For heauen & the heauens of all heauens maye not cōprehende him. Who am I then, that I shulde buyde him an house? But onely for this intent to burne incense before him.

Seke me now therfore a wyse mā to worke with golde, syluer, brasse, yron, scarlet, purple, yallow sylke, and such one as can graue carued worke with the wyse men that are with me in Iavry and Jerusalem, whom my father David ordeyned. And sende me tymber of Cedar, pyne tre and costely wodde from Libanus: for I knowe that thy seruantes can hewe tymber vpon Libanus. And beholde, my seruantes shalbe with thy seruantes, to prepare memoch tymber: for the house that I wyll buyde, shalbe greate & marvellous goodly.

And beholde, I wyll geue vnto the carpenters thy seruantes which hewe the tymber, twetye thousande quarters, of beaten wheate, and twentye thousande quarters of barley, and twentye thousande Batthes of wyne, and twentye thousande Batthes of oyle.

Then sayde Hiram the kyng of Tyre by wytyng, and sent it vnto Salomon: Because the LORD loneth his people, therfore hath he made the to be kyng ouer them. And Hiram sayde moreover: Praises be to the LORD God of Israel, which made heauen earth, that he hath geue kyng David a wyse and prudent sonne, and such one as hath vnderstandynge to buyde an house vnto the LORD, & an house for his realme. Therfore sende I now a wyse man that hath vnderstandynge, euen Hiram Abi (which is the sonne of a woman of the daughters of Dan, and his father was of Tyre) which can worke in golde, syluer, brasse, yron, stone, tymber, scarlet, yallowe sylke, linnen, purple and to carue all maner of thinges, and to make what cōnyng thinge so ever is geuen him, with thy wyse men, and with the wyse men of my lord kyng David thy father. And now let my lord sende the wheate, barley, oyle and wyne vnto his seruantes, acordynge as he hath sayde, and so wyll we hewe thy tymber vpon Libanus, as much as thou nedest, and wyll brynge it by fletes in the Sea vnto Japho, from whence thou mayest brynge it vp to Jerusalem.

And Salomon nombred all the strangers in the londe of Israel, acordynge to the

nombre whan David his father nombred them: and there were founde an hundred and fiftie thousande, thre thousande and sixe hundred. And of the same he made thre score and tenthousande beares of burthens, and foure score thousande hewers vpon mount, and thre thousande and sixe hundred over-seers, which helde þ people at their worke.

The III. Chapter.

AND Salomon beganne to buylde the house of the LORDE at Jerusalem vpon the mount Moria, that was shewed vnto David his father, which David had prepared for the rowme, vpon the corne floore of Arnan the Jebusite. In the seconde daye of the seconde moneth in the fourth yere of his reigne began he to buylde. And so layed Salomon the foundation to buylde the house of God: first the length thre score cubytes, the bredth twentye cubytes: and the porche before the wydenes of the house, was twentye cubytes longe, but the heighe was an hundred and twentye, and he overlaid it on the ynsyde with pure golde.

But the greates house fylde he with py-netre, and overlaid it with the best golde, and made palme trees and thronne worke thereon, and overlaid the house with precious stones to beautifye it. As for the golde, it was golde of Paruaim. And the baltes and postes aboue, and the walles, and the dores of it overlaid he with golde, and caused Cherubins to be carued on the walles.

He made also the house of the Most holy, whose length was twentye cubytes accordinge to the wydenesse of the house: and the bredth of it was twentye cubytes likewise, and he overlaid it with the best golde by sixe hundred talentes. And for males he gaue fiftie Sicles of golde in weighe, and overlaid the chambers with golde. He made also in the house of the most holy, two Cherubins of carued worke, and overlaid them with golde: and the length on the wynges of the Cherubins, so that one wyng had fyue cubytes, and touched the wall of the house: and the other wyng had fyue cubytes also, and touched the wynges of the other Cherub.

¶ Euen so had one wyng of the other Cherub fyue cubytes likewise, and touched the wall of the house: and his other wyng had fyue cubytes also, and touched the wynges of the other Cherub: so that these wynges of the Cherubins were spred out twentye cubi-

tes wyde. And they stode vpon their feet, and their face was turned to the house worke. He made a vayne also of yalow fyke, scilicet, purple and lynwoike, and made Cherubins thereon. And before the house he made two pilers fyue and thirtie cubites longe, and the knoppes aboue thereon, fyue cubytes. And he made thronne worke for the quere, and put it aboue vpon the pilers: and made an hundred pomgranates, and put them on the wythien worke. And he set vpon the pilers before the temple, the one on the righte honde, and the other on the lefte: and that on the righte honde called he Jachin, and that on the lefte honde called he Boos.

The III. Chapter.

HE made a brasen altare also, twentye cubytes longe, and twentye cubytes brode, and ten cubytes hye. And he made a molten lauer ten cubites wyde, the one syde to the other rounde aboue, and fyue cubytes hye. And a metelyne of thirtie cubites mighte comprehend it aboue. And ymages of Bullockes were vnder it. And aboue the lauer (which was ten cubites wyde) there were two rowes of knoppes, þ were molten withall.

It stode so vpon the bullockes, that they were turned toward the north, the corner toward the west, thre toward the south, and thre toward the east, and the lauer aboue vpon them, and all their hynder partes were on the ynsyde. The thiknesse of it was an hand bredth, and the edge of it was like the edge of a cuppe, and as a floured rose. And it cōteyned thre thousande Bathes.

And he made ten ketels, wherof he sette one on the righte hande and fyue on the lefte, to washe in them such thinges as belonged to the burnt offeringe, that they mighte chynse them therein: but þ lauer (made he) for the prestes to wash in.

Ten golden candelstickes made he also as they ought to be, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made ten tables, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made an hundred basens of golde. He made a court likewise for the prestes, and a greates court, and dores in the court, and overlaid þ dores with basse. And the lauer set he on the righte syde toward the south east. And Hiram made canidous, shouels and basens.

So Hiram fynished the worke which he made for kynge Salomon in the house of

God: namely the two pilers with the roundels and knoppes aboue vpon both the pilers, and both the wythien ropes to couer both the roundels of þ knoppes aboue vpon the pilers, and the foure hundred pomgranates on both the wythien ropes, two rowes of pomgranates on every rope, to couer the roundels of the knoppes that were aboue vpon the pilers.

¶ He made the stoles also and þ ketels vpon the stoles, and a lauer, and twelue bullockes there vnder. And pottes, shouels, fleshoties, and all their vessels made Hiram Abif of pure metall for kynge Salomon vnto the house of the LORDE. In the coaste of Jordan dyde the kynge cause them to be molten in thicke earth betwene Suchoth and Zaredatha.

And Salomon made all these vessels which were so many, that the weight of þ metall was not to be sought out. And Salomon made all the ornaments for the house of God: namely, the golden altare, the tables and the shewbrides thereon, the candelstickes with their lampes of pure golde, to burne before the Quere accordinge to the maner: and the floures and the lampes and the snuffers were of golde, all these were of pure golde.

And the knyres, basens, spones and pottes, were of pure golde. And the intrance and his dores within vnto the Most holy, and the dores of the house of the temple were of golde. Thus was all þ worke fynished, which Salomon made in the house of the LORDE.

The V. Chapter.

AND Salomon broughte in all þ his father David had sanctified, namely, syluer and golde, and all maner of ornaments, and layed them in the treasures of the house of God. The gathered Salomon all the Elders in Israel together, all þ heades of the trybes, prynces of the fathers amonge the childre of Israel vnto Jerusalem, to bringe vpon the Arke of the couenaunt of the LORDE out of the cite of David, that is Sion. And there resorted vnto the kynge all the men in Israel at the feast, that is in the fourth moneth, and all þ Elders in Israel came.

And þ Levites toke the Arke, and brought it vpon the Tabernacle of witnesse, and all the holy vessels that were in the Tabernacle: and þ prestes and Levites brought them vpon. As for kynge Salomon and all the congregacion of Israel that was gather-

ed vnto him before the Arke, they offered shepe and oxen, so many, that no man coulde nombre ner reken them.

Thus the prestes broughte the Arke of þ couenaunt of the LORDE vnto hir place in to the quere of the house, euen in to þ Most holy vnder the wynges of the Cherubins, so that the Cherubins spied out their wynges ouer the place of the Arke: and the Cherubins covered the Arke and the staves thereof from aboue. And the staves were so longe, þ the knoppes of them were sene from the Arke before the quere, but on the outside were they not sene. And it was there vnto this daye. And there was no thinge in the Arke, save the two tables, which Moses put ther in at Horeb, whan the LORDE made a couenaunt with the childre of Israel, what tyme as they were departed out of Egipte.

And whan the prestes wente out of the Sanctuary (for all þ prestes that were founde, sanctified them selues, because the courses were not kepte) the Levites with all those that were vnder Asaph, Heman, Jedithun and their children and brethren, beyng clothed in lynnen, songe with Cymbales, psalteries and harpes, and stode toward the east parte of the altare, and an hundred and twentye prestes with them, which blew þ trompettes. And it was, as yf one dyd trompet and synge, as though a voyce had bene herde of praylinge and genynge thankes vnto the LORDE.

And whan the voyce arose from þ trompettes, cymbales and other instrumentes of musick, and from praylinge the LORDE (because he is gracious, and because his mercy endureth for ever) the house of the LORDE was fylled on the ynsyde with a cloude, so þ the prestes coulde not stonde to mynister for the cloude: for the glory of the LORDE fylled the house of God.

The VI. Chapter.

Then sayde Salomon: The LORDE shall sayde, that he wolde dwell in a darke cloude: I haue buylde an house to be an habitacion vnto thee: a seate, þ thou mayest dwell there for ever. And the kynge turned his face, and blessed all the congregacion of Israel: for the whole congregacion of Israel stode, and he sayde: Praise be the LORDE God of Israel, which promysed by his mouth vnto my father David, and with his hande hath fulfilled it, whan he sayde: See the tyme that I broughte my people out of the lande of Egipte, I haue chosen no cite in all þ trybes of Israel, to buylde an hon-

Par. 7. c. se for my name to be there, neither have I chosen any man to be prince over my people of Israel. But Jerusalem have I chosen, for my name to be there: David have I elected, to be prince over my people of Israel.

B And when my father David was minded to buyde an house unto the name of the LORDE God of Israel, the LORDE sayde unto David my father: Where as thou wast minded to buyde an house unto my name, thou hast done well: howbeit thou shalt not buyde the house, but thy sonne which shall come out of thy loynes, shall buyde the house unto my name.

Thus hath the LORDE now performed his worde, that he spake: for I am come up in my father Davids steade, and sit upon the seate of Israel, even as the LORDE sayde, and have buyded an house unto the name of the LORDE God of Israel, and in it have I put the Ark, wherein is the covenant of the LORDE, which he made with the childre of Israel.

C And he stode before the altare of the LORDE in the presence of the whole congregacion of Israel, and spred out his handes: for Salomon had made a brasen pulpit, and set it in the myddes of the courte, fyve cubites longe, and fyve cubites brode, and thre cubites hye: upon the same stode he, and fell down upon his knees in the presence of the whole congregacion of Israel, and helde out his handes toward heave and sayde: O LORDE God of Israel, there is no god like the, neither in heauen ner upon earth, thou hast kept covenant and mercy for thy seruantes, that walke before the with all their hert. Thou hast kept promises to my father David thy seruante: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now LORDE God of Israel, make good unto my father David thy seruante, that which thou hast promysed him, and sayde: Thou shalt not want a man before me, to sit upon the seate of Israel: yf thy children kepe their waye, so that they walke in my lawe, like as thou hast walked before me: Now LORDE God of Israel, let thy worde be verified, which thou hast promysed unto David thy seruante.

D For thinkest thou that God in very dede dwelleth amonge men upon earth? Behold holde, the heauen and the heavens of all heavens maye not conteyne the: how shulde then this house do it, which I have buyded? But turne the unto the prayer of thy seruante, and to his supplicacion (O LORDE my God) that thou mayest heare the thankesgivinge

and prayer, which thy seruante maketh before the, so that thine eyes be open over the house daye and night, even over this place (wherein thou saydest thou wouldest sit) that thou mayest heare the prayer which thy seruante shall make in this place: heare now therfore the intercession of thy seruante and of thy people of Israel, who so ever they shall besyre in this place: heare thou it from the place of thy habitation from heauen: and when thou hearest, be mercifull.

When any man synneth agaynst his neighbour, and an oath be put upon him which he ought to sweare, and the oath cometh before thine altare in this house, then heare thou from heauen, and send thy seruante to be righte, so that thou reward the vngodly, and recompence him his waye upon his own heade, and to iustifye the righteous, and geue him accordinge to his righteousness.

When thy people of Israel is synfull for their enemies (while they have synned agaynst the) and yf they turne unto the, and knowlege thy name, and make their prayer and intercession before the in this house, then heare thou them from heauen, and be mercifull unto the synne of thy people of Israel: bringe them agayne into the lande, which thou hast geuen them and their fathers.

When the heauen is shut up, so that rayne not (for so much as they have synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and come from their synnes (when thou hast brought them lowe) heare thou them then in heauen, and be mercifull unto the synne of thy seruantes, and of thy people of Israel: that thou mayest teach them the good way wherein they shulde walke, and let us ray upon thy lande which thou hast geuen thy people to possesse.

When a dearth, or pestilence, or drought, or blastinge, or greshopper, or caterpillar, or the like: or when their enemye layeth siege to their portes in the lande, or when any plague or disease happeneth, or when any man maketh his prayer or petition amonge any manner of men, or amonge all thy people of Israel, yf any man fele his plague and distress, and spredeth out his handes unto the, then heare thou them from heauen, even from the seate of thy habitation, and be mercifull: and geue every man accordinge to all his wayes, in so much as thou knowest his heart (for thou onely knowest the hert of the children of men) that they maye feare the, and

waye walke in thy wayes, as long as they live in the lande, which thou hast geuen unto our fathers.

And when any straunger which is not of thy people of Israel, cometh out of a farre countre because of thy greates name, and mightie hande, and out stretched arme, and cometh to make his prayer in this house, heare thou him then from heave, even from the seate of thy habitation: and do all for which that straunger calleth vpon the, that all the nacions vpon earth maye knowe thy name, and feare the, as thy people of Israel do: and that they maye knowe, how this house which I have buyded, is named after thy name.

When thy people go forth to battayll agaynst their enemies, the waye that thou shalt sende them, and shall praye unto the toward the waye of this cite which thou hast chosen, and toward the house that I have buyded unto thy name, heare thou their prayer and petition from heauen, and helpe them to their righte.

When they synne agaynst the (for there is no man that synneth not) and thou be wroth at them, and geue them over before their enemyes, so that they cary them awaye captiue into a countre farre offe, and yf they turne within their herres in the lande where they are prisoners, and so conuerte, and make their intercession unto the in the lande of their captiuite, and saye: We have synned, and done amysse, and have bene vngodly: and so turne themselves unto the with all their hert and with all their soule in the lande of their captiuite, wherein they are prisoners: and make their prayer toward the waye of their owne lande, which thou gauest unto their fathers, and toward the cite which thou hast chosen, and toward the house that I have buyded unto thy name: then heare thou their prayer and supplication from heauen, even from the seate of thy dwellinge, and helpe them to their righte, and be mercifull unto thy people that have synned agaynst the. My God, let thine eyes now be open, and let thine eares geue heede unto prayer in this place. Arise now O LORDE God unto thy restinge place, thou and the Ark of thy strength. Let thy prestes O LORDE God be clothed with health, and let thy sayentes reioyse over this good. LORDE God, turne not awaye the face of thine anointed: thinke vpon the mercies of thy seruante David.

The VII. Chapter.

Unto which Salomō had ended his prayer, there fell a fyre from heauen, and consumed the burnt offeringe and the other offeringes. And the glory of the LORDE filled the house, so that the prestes coulde not go in to the house of the LORDE, while the glory of the LORDE filled the LORDES house. And all the children of Israel sawe the fyre fall downe, and the glory of the LORDE over the house: and they fell on their knees with their faces to the ground upon the pavement, and worshipped, and gaue thanks unto the LORDE, because he is gracious, and because his mercy endureth for ever. As for the kinge and all the people, they offered before the LORDE.

For kinge Salomon offered two and twentie thousand bullockes, and an hundred thousand and twentie thousand shepe, and so both the kinge and all the people dedicated the house of God.

But the prestes stode in their watches, and the Levites with the musically instrumentes of the LORDE, which kinge David had caused to make for to geue thanks unto the LORDE, (because his mercy endureth for ever) the psalmes of David chorow their hant. And the prestes blew trumpettes over agaynst them, and all Israel stode.

And Salomon halowed the myddelmōst courte, which was before the house of the LORDE, for there prepared he the burnt offerings and the fat of the slayne offeringes: for the brasen altare that Salomon made, might not conteyne all the burnt offerings, meat offerings, and the fat.

And at the same tyme helde Salomon a feast seven daies longe, and all Israel with him a very greates congregacion, from Hamath unto the ryuer of Egypte, and on the eight daye helde he a conuocation. For the dedicacion of the altare helde they seven daies, and the feast seven dayes also.

But on the thre and twentyeth daye of the seventh month he let the people go unto their tentes ioyfull and with merry herres because of all the good, that the LORDE had done unto David, unto Salomō, and to his people of Israel.

Thus synished Salomō the house of the LORDE, and the kinges house, and all that came in his hert to make in the house of the LORDE, and in his owne house, prosperously. And the LORDE appeared unto Salomon in the night season, and sayde unto him: I have herde thy prayer, and chosen this place unto my selfe for an house of sacrifice.

Beholde, when I shut the heauē so & it raine not, or commaunde the gresshopper to consume the londe, or cause a pestilence to come amonge my people, to humble my people, which is named after my name: and yf they praye, and seke my face, and turne from their euell wayes, the wyl I heare them from heauen, and wyl forgive their sinne, and heale their londe. So shal myne eyes now be open, and myne eares shal be attente vnto prayer in this place. Thus haue I now chosen this house, and sanctified it, that my name maye be there for ever: and myne eyes and my hert shal allwaye be there.

D And yf thou walke before me, as thy father David walked, so that thou do all that I commaunde the, and kepe myne ordinances and lawes, then wyl I stablishe the seate of thy kyngdome, acordynge as I promysed thy father David, and sayde: Thou shalt not wante a man to be lorde ouer Israel. But yf ye turne backe, and forsake myne ordynances and commaundementes which I haue layed before you, and so go youre waye, and serue other goddes, and worshippe them, the wyl I rote you out of my londe that I haue geuen you: and this house which I haue sanctified vnto my name, wyl I cast awaye out of my presence, and geue it ouer to be a byworde and fabel amōge all nations. And every one that goeth by, shall be astonnyed at this hye house, and shall hyffe at it, and saye: Wherefore hath the LORDE dealt thus with this londe and with this house? Then shall it be sayde: Euen because they haue forsaken the LORDE God of their fathers (which brought them out of the londe of Egypte) & haue cleued vnto other goddes, & worshipped them, and serued the: therefore hath he brought all this euell vpon the.

The viii. Chapter.

After twentye yeares (wherin Salomon buylded the house of the LORDE and his awne house) he buylded the cyties also which Hiram gaue vnto Salomon, and caused the children of Israel to dwell therein. And Salomon wente vnto Zemarath Zoba, and made it stronge, and buylded Thadmor in the wyldernes, and all the cornecities which he buylded in Zemarath. He buylded the upper and lower Bethoron likewise, so that they were stronge cities w walles, portes and barres. And Baelath, and all the cornecities which Salomon had, and all the cities of the charettes and of the horse men, and all that Salomon had lust to buylde, both at Jerusalem and vpon Li-

bannus, and in all the londe of his domion.

All the remnant of the people of the chities, Amouites, pheresites, Henites, Jebusites, which were not of the children of Israel, and their children which they had lefte behynde them in the londe, (whom the children of Israel had not utterly destroyed) those dyd Salomon make trybutaries vnto this daye. As for the children of Israel, Salomon made no bondmen of them vnto worke, but they were men of warre, and of capraynes, and ouer his charettes & horse men. And the chiefe of kyng Salomons officers were two hundred and fyftee, which ruled the people.

And Salomon caused Pharaos daughter to be fetchd vp out of the cite of Damasco into the house that he had buylded for her: for he sayde: My wyfe shall not dwell in the house of David the kyng of Israel, for it is sanctified, in as much as yf Aste of the LORDE is come into it.

Then offered Salomon burnt offerings vnto the LORDE vpon the LORDES altare, which he had buylded before the porte, every one vpon his daye to offre after the commaundement of Moses, on the Sabbathes, Newmones & at the appoynted seasons of the yere, euenthyetymes, namely in yf fast of vntended bled, in the feast of weter, & in the feast of Tabernacles.

And he set the prestes in ordre to their ministracion: acordynge as David his father had appoynted, and the Leuites in their offces, to geue thanks and to minister in the presence of the prestes, every one vpon his daye. And the doctepers in their courses, every one at his dore, for so had David the m of God commaunded.

And they departed not from the kyngs commaundement ouer the prestes and Leuites in euery matter and in the treasures. Thus was all Salomons busynesse made ready, from the daye that the foundation of the LORDES house was layed, tyll it was finished, so that the house of the LORDE was all prepared.

Then wente Salomon vnto Ezeon Geber, and vnto Elath by the See syde in the londe of Edomea. And Hiram sent him shippes by his seruantes which had knowledge of the See, and they wente with Salomons seruantes vnto Ophir, and fetchd from thence foure hundred and fyftee talentes of golde, and broughte it vnto kyng Salomon.

The ix. Chapter.

After the queene of rich Arabia herbe the same of Salomon, she came with a very greate tryne to Jerusalem (with Camels that bare spyces and golde, and pacious stones) to proue Salomon with darke sentences. And when she came vnto Salomon, she spake vnto him all that she had denykd in hir mynde. And the kyng tolde her all hir matters, & Salomon had nothinge in secrete, but he tolde it her.

And when the Queene of riche Arabia sawe the wysdome of Salomon, and yf howe that he had buylded, the meates of his table, the dwellinges of his seruantes, yf offices of his mynisters and their garmentes, & his butlers and their apparell, and his parlar where he wente vp in to the house of the LORDE, she coude no longer refrayne. And she sayde vnto the kyng: It is true that I haue herbe in my londe of thy behaueoure and of thy wysdome: howbeit I wolde not beleue their wordes, tyll I came my selfe, & sawe it with myne eyes: and beholde, the halfe of thy greate wysdome hath not bene tolde me: there is more in yf then the same that I haue herde. Happye are thy men, and happye are these thy seruantes, yf allwaye stonde before the, and heare thy wysdome. Prayed be the LORDE thy God, which had soch pleasure vnto the, that he hath set the vpon his seate to be kyng vnto the LORDE thy God. Because thy God loneth Israel, to set thou vp for ever, therfore hath he ordeyned yf to be kyng ouer them, that thou shuldest mayntayne iustice and equitye.

And she gaue yf kyng an hundred and twentye talentes of golde, & very much spyce & pacious stones. There were no mo soch spyces as these that the Queene of riche Arabia gaue vnto kyng Salomon. And Hiram's seruantes and the seruantes of Salomon, which broughte golde from Ophir, broughte costly tymbre also & pacious stones.

And of the same costly tymbre dyd Salomon cause to make staires in the house of the LORDE, and the kynges house, and harpes and psalteries for the Musicians. There was no soch tymbre sene before in the londe of Iuda. But kyng Salomon gaue the Queene of riche Arabia all that she desired and axed, & much more then she had broughte vnto the kyng. And she returned, and departed in to hir londe with hir seruantes.

The golde that was broughte vnto Salomon in one yere, was fyre hundred and fyre and thre score talentes, besydes that yf chap

men and marchantes broughte. And all the kynges of the Arabians, and the lordes in yf londe broughte golde and syluer vnto Salomon. Of the which kyng Salomon made two hundred speares of beaten golde, & yf fyre hundred peces of beaten golde came vpon one speare: & thre hundred shildes of beaten golde, so that thre hundred peces of beaten golde came to one shylde: and the kyng put the in the house of the wod of Libanus.

And the kyng made a greate seate of Query, and overlaid it with pure golde: and the seate had fyre steppes, and a forestole of golde festened vnto the seate, and it had two leanyng postes vpon both the sydes of the seate, and two lyons stode beside the leanyng postes, and there stode twolue Lions vpon the fyre steppes on both the sides. In all realmes hath not soch one bene made.

And all kyng Salomons drynkyng vessels were of golde, and all the vessels of the house of the wod of Libanus, were of pure golde: for syluer was rekened nothinge in Salomons tyme. For the kynges shippes wente vpon the See with the seruantes of Hiram, & came once in thre yere, and broughte golde, syluer, Query, Apes and peccotes.

Thus was kyng Salomon greater then all the kynges vpon earth, in riches and wysdome. And all the kynges of yf earth desired (to se) Salomons face, and to heare his wysdome, which God had geuen him in his hert. And they brought him yearly every mā his present: Jewels of syluer and golde, raymes, harness, spyces, horses and Mules.

And Salomon had foure thousande charettes, and twolue thousande horsemen, and put them in the charetcities, and with the kyng at Jerusalem. And he was lorde ouer all the kynges from the water vnto the londe of the Philistynes, and to the coaste of Egypte. And the kyng brought it so to passe, that there was as much syluer at Jerusalem as stones: and as many Ceders, as there were Molberry trees in the valleys. And there were horses broughte vnto him out of Egypte, and out of all countres.

What more thre is to saye of Salomon, both of his first and of his last, beholde, it is writen in the Cronicles of the prophet Nathan, and in the prophecies of Ahia of Silo, & in yf actes of Jeddi the Seer against Jeroboam yf sonne of Nebat. And Salomon reigned at Jerusalem ouer all Israel fortie yeres. And Salomon fell on slepe w his fathers, & was buried in the cyte of David his father. And Roboam his sonne was fige i his steade,

Th; X. Chapter.

A **Re. 12.2** **Re. 12.3** **Re. 12.4** **Re. 12.5** **Re. 12.6** **Re. 12.7** **Re. 12.8** **Re. 12.9** **Re. 12.10** **Re. 12.11** **Re. 12.12** **Re. 12.13** **Re. 12.14** **Re. 12.15** **Re. 12.16** **Re. 12.17** **Re. 12.18** **Re. 12.19** **Re. 12.20** **Re. 12.21** **Re. 12.22** **Re. 12.23** **Re. 12.24** **Re. 12.25** **Re. 12.26** **Re. 12.27** **Re. 12.28** **Re. 12.29** **Re. 12.30** **Re. 12.31** **Re. 12.32** **Re. 12.33** **Re. 12.34** **Re. 12.35** **Re. 12.36** **Re. 12.37** **Re. 12.38** **Re. 12.39** **Re. 12.40** **Re. 12.41** **Re. 12.42** **Re. 12.43** **Re. 12.44** **Re. 12.45** **Re. 12.46** **Re. 12.47** **Re. 12.48** **Re. 12.49** **Re. 12.50** **Re. 12.51** **Re. 12.52** **Re. 12.53** **Re. 12.54** **Re. 12.55** **Re. 12.56** **Re. 12.57** **Re. 12.58** **Re. 12.59** **Re. 12.60** **Re. 12.61** **Re. 12.62** **Re. 12.63** **Re. 12.64** **Re. 12.65** **Re. 12.66** **Re. 12.67** **Re. 12.68** **Re. 12.69** **Re. 12.70** **Re. 12.71** **Re. 12.72** **Re. 12.73** **Re. 12.74** **Re. 12.75** **Re. 12.76** **Re. 12.77** **Re. 12.78** **Re. 12.79** **Re. 12.80** **Re. 12.81** **Re. 12.82** **Re. 12.83** **Re. 12.84** **Re. 12.85** **Re. 12.86** **Re. 12.87** **Re. 12.88** **Re. 12.89** **Re. 12.90** **Re. 12.91** **Re. 12.92** **Re. 12.93** **Re. 12.94** **Re. 12.95** **Re. 12.96** **Re. 12.97** **Re. 12.98** **Re. 12.99** **Re. 13.1** **Re. 13.2** **Re. 13.3** **Re. 13.4** **Re. 13.5** **Re. 13.6** **Re. 13.7** **Re. 13.8** **Re. 13.9** **Re. 13.10** **Re. 13.11** **Re. 13.12** **Re. 13.13** **Re. 13.14** **Re. 13.15** **Re. 13.16** **Re. 13.17** **Re. 13.18** **Re. 13.19** **Re. 13.20** **Re. 13.21** **Re. 13.22** **Re. 13.23** **Re. 13.24** **Re. 13.25** **Re. 13.26** **Re. 13.27** **Re. 13.28** **Re. 13.29** **Re. 13.30** **Re. 13.31** **Re. 13.32** **Re. 13.33** **Re. 13.34** **Re. 13.35** **Re. 13.36** **Re. 13.37** **Re. 13.38** **Re. 13.39** **Re. 13.40** **Re. 13.41** **Re. 13.42** **Re. 13.43** **Re. 13.44** **Re. 13.45** **Re. 13.46** **Re. 13.47** **Re. 13.48** **Re. 13.49** **Re. 13.50** **Re. 13.51** **Re. 13.52** **Re. 13.53** **Re. 13.54** **Re. 13.55** **Re. 13.56** **Re. 13.57** **Re. 13.58** **Re. 13.59** **Re. 13.60** **Re. 13.61** **Re. 13.62** **Re. 13.63** **Re. 13.64** **Re. 13.65** **Re. 13.66** **Re. 13.67** **Re. 13.68** **Re. 13.69** **Re. 13.70** **Re. 13.71** **Re. 13.72** **Re. 13.73** **Re. 13.74** **Re. 13.75** **Re. 13.76** **Re. 13.77** **Re. 13.78** **Re. 13.79** **Re. 13.80** **Re. 13.81** **Re. 13.82** **Re. 13.83** **Re. 13.84** **Re. 13.85** **Re. 13.86** **Re. 13.87** **Re. 13.88** **Re. 13.89** **Re. 13.90** **Re. 13.91** **Re. 13.92** **Re. 13.93** **Re. 13.94** **Re. 13.95** **Re. 13.96** **Re. 13.97** **Re. 13.98** **Re. 13.99** **Re. 14.1** **Re. 14.2** **Re. 14.3** **Re. 14.4** **Re. 14.5** **Re. 14.6** **Re. 14.7** **Re. 14.8** **Re. 14.9** **Re. 14.10** **Re. 14.11** **Re. 14.12** **Re. 14.13** **Re. 14.14** **Re. 14.15** **Re. 14.16** **Re. 14.17** **Re. 14.18** **Re. 14.19** **Re. 14.20** **Re. 14.21** **Re. 14.22** **Re. 14.23** **Re. 14.24** **Re. 14.25** **Re. 14.26** **Re. 14.27** **Re. 14.28** **Re. 14.29** **Re. 14.30** **Re. 14.31** **Re. 14.32** **Re. 14.33** **Re. 14.34** **Re. 14.35** **Re. 14.36** **Re. 14.37** **Re. 14.38** **Re. 14.39** **Re. 14.40** **Re. 14.41** **Re. 14.42** **Re. 14.43** **Re. 14.44** **Re. 14.45** **Re. 14.46** **Re. 14.47** **Re. 14.48** **Re. 14.49** **Re. 14.50** **Re. 14.51** **Re. 14.52** **Re. 14.53** **Re. 14.54** **Re. 14.55** **Re. 14.56** **Re. 14.57** **Re. 14.58** **Re. 14.59** **Re. 14.60** **Re. 14.61** **Re. 14.62** **Re. 14.63** **Re. 14.64** **Re. 14.65** **Re. 14.66** **Re. 14.67** **Re. 14.68** **Re. 14.69** **Re. 14.70** **Re. 14.71** **Re. 14.72** **Re. 14.73** **Re. 14.74** **Re. 14.75** **Re. 14.76** **Re. 14.77** **Re. 14.78** **Re. 14.79** **Re. 14.80** **Re. 14.81** **Re. 14.82** **Re. 14.83** **Re. 14.84** **Re. 14.85** **Re. 14.86** **Re. 14.87** **Re. 14.88** **Re. 14.89** **Re. 14.90** **Re. 14.91** **Re. 14.92** **Re. 14.93** **Re. 14.94** **Re. 14.95** **Re. 14.96** **Re. 14.97**

B And Roboam the kynge axed counsell at the Elders, which had stode before Salomon his father whyle he lyued, and he sayde: What is youre counsell, that I maye geue this people an answer? They spake vnto him, and sayde: If thou be lowynge vnto this people, and deale gently wth them, and geue them good wordes, then shal they allwaye be obedient vnto the.ouerthelesse he forsooke the counsell of the Elders that they had geuen him, and toke counsell at yonge men which were growne vp wth him, and stode before him. And he sayde vnto the: What is youre counsell, that we maye answer this people, which haue spoken vnto me, and saide: Make oure yock lighter, & thy father layed vpon vs: The yongemen & we re growne vp with him, spake vnto him, and sayde: Thus shalt thou saye vnto the people, that haue talked with the & spoken: Thy father made oure yock to heuy, make thou & yock lighter, Thus shalt thou saye vnto them: My litle finger shalbe thicker then my fathers loynes. If my father hath layed a heuy yock vpon you, I wyl make youre yock the more. My father chaffened you wth scourges, but I wyl beate you with scorpions.

Now whan Jeroboam and all the people came to Roboam on the thirde daye (accordinge as þe Kinge sayde: Come to me againe on the thirde daie) the Kinge gaue the an harde answer. And Roboam the Kinge forsooke þe counsell of the Elders, and spake vnto the after þe yonge mens counsell, and sayde: If my father haue made yd yock to heuy, I wil make it yet heuyer. My father chastened you with scourges, but I wil beate you with scorpions. Thus the Kinge folowed not þe peoples minde: for so was it determyned of God, that þe LORDE mighte stablishe his worde, which he spake by Ahia of Silo, vnto Jeroboam þe sonne of

Thebat. But whan all Israel sawe that the
Kynge wolde not consente vnto them. The pe-
ple answered the kynge, and sayde : What
porcion haue we then in Dauid, or inheri-
tance in the sonne of Isai? Let every man of I-
rael get him to his tent. Loke thou now in
thy house Dauid. And all Israel went in
their tentes, so that Roboam reigned but
ouer the children of Israel that dwelle in the ci-
ties of Juda. And Roboam sent forth Ba-
ram the renegatherer, but the children of I-
rael stoned him to deatch. And Kynge Reho-
boam strengthed himselfe vpon his charret, to fy-
re vnto Jerusalem. Thus fell Israel away from
the house of Dauid vnto this daye.

The XL Chapter.

And when Roboam came to Ierusalem, he gathered together the host of Iuda and Ben Iamin (even an hundred and foure score thousande chosenn of armes) to fyghte agaynst Israel, that they myghte brynge the kyngdome agayne vnto Roboam. But þe worde of the LORDE came to Semaia the man of God, and sayde: Speake to Roboam the sonne of Salomon kyng of Iuda, and to all Israel þat am in Iuda and Ben Iamin, and saye: Thus saith the LORDE: Ye shal not go vp, nor fyghte agaynst youre brethren: let every man go home agayne, for this is my dede. They heeded vnto the wordes of þe LORDE, and went not forth agaynst Ieroboam. As for Roboam he dwelt at Ierusalem, and buyldeð vpon stronge cities in Iuda, namely Bethle, Ekran, Teloa, Bethzur, Socho, Abdulla, Gath, Maresa, Siph, Adoraim, Laches, Ashta, Yregah, Aialon, and Hebion (which were the fenced cities in Iuda and Ben Iamin): he made them stronge, and set prynces thair, prouyded them of vytayles, oyle and wine, and in all cities prepared he shildes and speeres, and made them very stronge. And Iuda and Ben Iamin were vnder him.

The prestes and Levites also came with him out of Israel and from all the border therof, And left their suburbs & possession, and came to Juda vnto Jerusalem: for Jeroboam and his sonnes expelled them, that they shulde not execute the offyce of & p^{ro}phode vnto & LORDE. But for him selfe he setted prestes to & hye places, & to feldebedes & calues, which he caused to make. And after them came there men out of all the trybes of Israel, which gaue ouer their hertes to & & LORDE God of Israel, & came to Jerusalem: for to offere vnto the LORDE God of their fathers there. And so strengthened they & kingdome.

Yuda, and mātayned Roboam the sonne of Salomen thre yeare longer: for they walked in the waye of David ⁊ Salomen thre yeares.

And Roboam toke Mabelath & doughter of Jeremoth & sonne of Dauid to wife, & Abihail the doughter of Eliab & sonne of Isai, which bare him these sonnes: Jeus, Semaria & Saham. After her toke he Maecha the doughter of Absalom, which bare him Abia, Achai Sisa and Selomich. But Roboam loved Maecha the doughter of Absalom better then all his wyues & concubynes: for he had eightene wyues and thre score concubynes, and begat eithe & twentye sonnes, and thre score doughters. And Roboam set Abia the sonne of Maecha to be heade and pryncer amonge his brechren: for he thoughte to make him kynge: for he was wyse, & more mightie then all his sonnes in all the countrees of Juda & Ben Jamin, and in all the stronge cities. And he gaue them plenteousnes of fode, and desired many wyues.

The XII. Chapter.

BUt whā the kyngdome of Roboam was confirmed and stablyshed, he forsoke the lawe of the LORDE & all Israell with him. And in the syfth yere of Roboam wete Sisack the kyng of Egipte vpon agaynst Jerusalem (for they had transgressed agaynst the LORDE) with a thousande and two hundred charyttes, and with thre score thousande horsmen, and the people were innumerable that came with him out of Egipte, Libya, Suchim & out of Ethiopia, and he wanne the stronge cities that were in Iuda, and came to Jerusalem.

Then came Semaia y prophet vnto Ro
boam and to y rulers of Iuda (which were
gathered together at Ierusalem for Sisack)
z sayde vnto them: Thus sayeth y LORDE:
Ye haue leste me, therfore haue I leste you
also in Sisack's hande. The rulers in Is
rael with the kynge submytted them selues,
and sayde: The LORDE is righteous.

But whā the LORDE sawe ꝑ they humbled
themselves, ꝑ worde of the LORDE came to
Sennai, & sayde: They haue humbled them
selves, therfore wyl I not destroye them, but
I wyl geue them a litle deliuerance, that
my indignacion fall not vpon Ierusalem by
Sisak: for they shalbe subdued vnto him, ꝑ
they maye knowe what it is to serue me, &
to serue the kyngdomes of the worlde.

Thus wrote Sisek the kynge of Egipte
vnto Ierusalem, 7 toke the treasures in the
house of the LORDE, 7 the treasures in the
kynge house, and carried all away, and toke

the shylde of golde, that Salomon caused
to make: in steade wherof kynge Roboā ma-
de shylde of stele, and commytted the m-
to the chese fotemen, which kepte the doore of
the kynges house. And as oft as the kynge
wente in to the house of the LORDE, & fore-
men came & bare them, & brough hem agai-
ne in to y fotemens chāber. And for so moch
as he submytted himselfe, & wiarth of y LOR-
DE turned fro him, so that all was not des-
troied: for there was yet some good in Iuda.

Thus was Roboam the kinge stablished in Jerusalem, and reigned. One and fortys yeare olde was Roboam whā he was made kynge, and reigned seuentene yeare at Jerusalem in the cite, which the LORDE had chosen out of all the trybes of Israel, to set his name there. His mothers name was Naama an Ammonitisse: and he did euell, and prepared not his heart to see the LORDE.

These actes of Roboam, both fyfth and last, are wrytten in the actes of Semaiā the prophet, ⁊ of Iudē the Seer, and are noted, ⁊ so are the warres that Roboam and Jeroboam had together as longe as they lyued. And Roboam fell on slepe with his fathers and was buryed in the cite of David, ⁊ Abia his sonne was kynge in his steade.

The XII. Chapter.

In the eighteenth yeare of Kyng Je-
roboam, was Abia Kyng in Iuda, &
reigned thre yeare at Ierusalem. His
mothers name was Michaia the daughter
of Uriel of Gibeā. And there was warre be-
twene Abia and Jeroboam. And Abia pre-
pared himselfe to the battayll with foure hun-
drieth thousande stronge chosen men of war-
re. But Jeroboam made himselfe ready to
fght agaynst him wth eight hundredeth thou-
sand chosen men of strength.

And Abia gatt him vp vpon the hyll Zemaraim, which lyeth vpon mount Ephraim and sayde: Herten vnto me thou Jeroboam and all Israel: Knowe ye not that the LORD God of Israel hath geuen Dauid y^e kyngdome of Israel for ever, vnto him and his sonnes with a salt couenaunt? But Jeroboam the sonne of Nebat, the seruaunt of Salomon Dauids sonne, gat him vp & fell awaye from his lorde. And there resorted vnto him vagaboundes and children of Belial, and haue strengthened them selues against Roboam the sonne of Salomon: for Roboam was but yonge and of a fearefull hert, and coulde not resist them.

Now thinke ye to see youre selues against
the Kingdome of the L O R D amonge

the sonnes of David, for so much as there is so greete a multitude of you, and have 3 golden calves * 3 Jeroboam made you for gods. Have ye not expelled the prestes of the LORD the children of Aaron and the Levites; and have made you prestes of youre ownne, even as the people of the landes? Who so ever cometh to fyll his hande with a yonge bullocke and seven rammes, shal be preste unto them that are not goddes.

But with vs is 3 LORD our God, who we forsake not: and the prestes that minister unto the LORD, the children of Aaron and the Levites in their busines, and every morninge and every eveninge. Kyndle they the burnt offerynges unto the LORD, and the swete incense, and prepare the shewbryd vpon the pure table, and the golden candillsticke with his lampes, to be kyndled every eveninge: for we maye vpon the LORD our God.

As for you, ye have forsaken him. Beholde, God is the captayne of oure hoost, and with vs are his prestes, and the blowinge trompettes, to trompe agaynst you. Ye children of Israel, fight not agaynst the LORD God of yd fathers: for ye shal not prosper.

Nevertheless Jeroboam made a prieny watch on every syde, to come vpon them behynde, so that they were before Juda, and y prieny watch behynde. Now wha Juda tressed them, beholde, there was battayll before the 2 behynde. Then cryed they vnto 3 LORD, 2 the prestes tromped with the trompettes, 2 wha every man in Juda gaue a shoute, God plagued Jeroboam and Israel before Abia and Juda. And the children of Israel fled before Juda, and God gaue them in to their handes, so that Abia 2 his people dyd a greete slaughter vpon them, and there fell wounded of Israel syue hundredth thousande chosen men.

Thus were the children of Israel subdued at that tyme, but the children of Juda were comforted, for they put their trust in 3 LORD God of their fathers. And Abia followed vpon Jeroboam, and wanne cities fro him, Bethel with the villages therof, Jesana with hir villages, and Ephron with the villages therof, so that Jeroboam came nomore to strength, as longe as Abia lyued. And the LORD smote him that he dyed.

Now whan Abia was strengthened, he toke fourtene wyues, and begat two and twenty sonnes and sixtene daughters. What more there is to saye of Abia, and of his wayes and his doynges, it is wyrtten in the storye of the prophet Idoo. And Abia fell on slepe

with his fathers, and they buried him in the cite of David: and Asa his sonne was in his steade. In his tyme was the last rest ten yeaeres.

The XIII. Chapter.

Asa dyd that which was right in the sighte of the LORD God, and put awaye the straungelaters, and the hye places, and brake the lers, and hewed downe the grones, and de vnto Juda, that they shulde sette the LORD God of their fathers, and to do after the lawe and commaundementes. And the places and ymages put he awaye out of the cities of Juda: and the kyngdome rest be fore him. And he builded stryde in Juda, whyle the londe was in quietnes, whyle there was no warre agaynst him the same yeaeres: for 3 LORD gaue him rest.

And he sayde vnto Juda: Let vs worke vpon these cities, and fence them rounde abte with walles and towres, with portes and barres, while the londe is yet with vs: for we haue soughte the LORD our God, and he hath geuen vs rest on every syde. So they buylded, and it wente prosperously with them. And Asa had an hoost of me which bare speares, out of Juda thre C. thousande, and out of Ben Jamin two hundredth and fowre score thousande, that bare shyldes 2 bowes, and all these were myghtie stronge men.

But Serah the Moryan came out agaynst the 2 an hoost of a thousande and a thousande, and with thre hundredth chantee, and came vnto Maresa. And Asa went forth agaynst him. And they prepared the selues to the battayll in the valley Zephath beside Maresa. And Asa called vpon 3 LORD his God and sayde: 3 LORD, it is no ferce to 3, to helpe by fewe or by many, but pe vs O LORD our God: for oure trust is in the, 2 in thy name are we come forth agaynst this multitude. LORD our God, let no man preuaile agaynst the.

And the LORD smote the Morians before Asa and before Juda, so that they fled. And Asa with 3 people that was by him, followed vpon them vnto Gerar. And the Morians fell, so that none of them remained alyue, but were snytten before the LORD and before his hoost. And they caried exceedinge much spoyle from thence. And he smote all the cities aboute Gerar, for a fearfulness of the LORD came vpon them. And they spoyled all the cities, for there was much spoyle in them. They smote the tentes of the cattell

and toke many shepe and Camels, and came agayne to Jerusalem.

The XV. Chapter.

Asa the spere of God came vpon Asa: and the sonne of Obed, which wente forth to Asa, and sayde vnto him: Heare me Asa and all Juda 2 Ben Jamin: The LORD is with you, whyle ye are with him: and yf ye sette him, he wylbe founde of you. But yf ye forsake him, he shal forsake you also. Nevertheless there shal be many dayes in Israel, that there shalbe no true God, no prest to teach, 2 no lawe. And whan they turne in their trouble vnto the LORD God of Israel, and sette him, he shalbe founde. At that tyme shal it not be well with him that geth out and in: for there shal be greete vperatures vpon all them 3 dwell on the earth. For one people shal all to smyte another, 2 one cite another: for God shal vexe them in all maner of trouble. But be ye stronge, and let not youre handes be feble: for youre worke hath his rewarde.

Whan Asa herde these wordes, and the propheciage of Asarias the sonne of Obed the prophet, he toke a corage vnto him, and put awaye the abhominacions out of all 3 londe of Juda and Ben Jamin, and out of the cities that he had wonne vpon mount Ephraim: and renued the LORDS altars, which stode before the porche of the LORD. And all Juda and Ben Jamin gathered them selues together, and the straungers with them out of Ephraim, Manasses and Simeon: for there fell many vnto him out of Israel, whan they sawe that the LORD his God was with him. And they resorted vnto Jerusalem in the thirde moneth of the fiftenth yeaere of the reigne of Asa, and the same daye offred they vnto the LORD of the spoyle that they had broughte, seven hundred open, and seven thousande shepe.

And they entred in to 3 couenaunt, that they wolde sette the LORD God of their fathers, with all their hert and with all their soule. And who so ever wolde not sette 3 LORD God of Israel, shulde dye, both small 2 greete, both man and woman: and they swaie vnto the LORD with loude voyce, with shoutinge, with trompettes and with shawmes. And all Juda were glad over the ooth: for they had swome with all their hert, and they soughte him with a whole wyll: and he was founde of them, and the LORD gaue them rest on every syde.

And Asa 3 kynge put downe his mother from the mynistracion, that she had founde

in the grone vnto Miplezeth. And Asa roted out hir Miplezeth, and beate it in sunder, and brent it by the broke Cedron. But the hye places were not put downe out of Israel. Yet was the hert of Asa perfecte as longe as he lyued. And loke what his father had halowed, and that he him selfe had halowed, he broughte it into 3 house of God, syluer, golde and ornamente. And there was no warre vnto the fyue and thirtieth yeaere of the reigne of Asa.

The XVI. Chapter.

In the fyue and thirtieth yeaere of 3 reigne of Asa, wente Baesa the kynge of Israel vpon agaynst Juda, and buylded Rama, to let Asa the kynge of Juda, 3 he shulde not go out and in: But Asa toke forth the treasure in the house of the LORD, and the syluer and golde in the kynges house, and sent it vnto Benadab 3 kynge of Syria, which dwelt at Damascon, and caused to saye vnto him: There is a couenaunt betwene me and the, betwene my father and thy father, therfore haue I sent 3 syluer and golde, that thou mayest breake 3 couenaunt with Baesa the kynge of Israel, that he maye departe frome.

Benadab herkened vnto kynge Asa, and sent his hoost agaynst the cities of Israel, which simeere Lion, Dan and Abel Maim, and all the come cities of Nephtali. Whan Baesa herde that, he lefte of from buyldinge Rama, and ceased from his worke. But kynge Asa toke all Juda vnto him, and carried awaye 3 stones and tymber (wherewith Baesa buylded) and he buylded Geba 2 Mizpa with hall.

At the same tyme came Hanani the Seer vnto Asa the kynge of Juda, and sayde vnto him: Because thou hast trusted vnto the kynge of Syria, and not put thy trust in the LORD thy God, therfore is the power of the kynge of Syria escaped thy hande. We re not the Morians and Lybians a greete multitude with exceedinge many charrettes and horsemen: yet gaue the LORD them in to thy hande, whan thou dydest put thy trust in him: for the eyes of the LORD loke rounde aboute all landes, to strength them 3 are in him with all their hert. Thou hast done vnwysely, therfore shalt thou have warre from hence forth. But Asa was wroth at 3 Seer, and put him in prison: for he murmured with him over this thinge. And Asa oppressed certayne of the people at 3 same tyme.

These actes of Asa both first and last, be.

holde, they are wyrtten in the boke of 3 kyn-
ges of Juda & Israel. And Asa was diseased
in his feet in the nyne and thirtieth yere of
his reigne, and endured ther ouer. * Neither
sought he the LORDE in his sicknesse, but
trufte vnto physicians. Thus fell Asa on
flepe with his fathers, & dyed in the one and
fortieth yere of his reigne, & was buried in
his awne sepulchre which he had caused to
be grauen for him selfe in the cite of Dauid.
And they layed him vpon his bed, which
was fylled with sweete oboures & all maner
of spyes (made after 3 Apotecaries craft)
and made a very greate burnynge.

The XVII. Capter.

And Josaphat his sonne was kynge
in his steade, & waxed mightie agaynst
Israel. And he put men of warre in
all the stronge cities of Juda, and set offi-
cers in the londe of Juda, and in the cities of
Ephraim, which Asa his father had won-
ne. And the LORDE was wth Josaphat: for he
walked in the olde wayes of his father Da-
uid, & soughte not Baalim, but the God of
his father, & walked in his commandemen-
tes, & not after the workes of Israel: therfo-
re dyd the LORDE stablyshe the kynghome
in his hāde. And all Juda gaue ptesences vn-
to Josaphat, & he had greate riches & wor-
shippe. And whan his here was coraged in
the wayes of the LORDE, he put downe styll
the hye places and groues out of Juda.

In the thirde yere of his reigne sent he
his prynces, Benhai, Obadia, Zacharias,
Mechaneel & Michas, to teach in the cities
of Juda: & with them the Levites: Semaia,
Merhanias, Sebadia, Asahel, Semiramoth,
Jonathan, Adonia, Tobia & Tob Adonia, &
with them 3 prestes Elisama & Joiam. And
they taughte in Juda, & had the boke of the
lawe of 3 LORDE wth them, & wente aboute in
all 3 cities of Juda, & taughte the people.

And the feare of the LORDE came vpon
all 3 kyngdomes in the countrees that laye
aboute Juda, so 3 they soughte not agaynst
Josaphat. And the philistynes broughte
presentes and tribute of syluer vnto Josaphat.
And the Arabians broughte him se-
uenthoulande and seven hundred rammes,
and seven thousande and seven hundred he
goates. Thus increased Josaphat, & grewe
euer greater. And he buylded castles and cor-
ne cities in Juda. And dyd much in the ci-
ties of Juda, and had valeaunt and mightie
men at Jerusalem.

And this was 3 ordinaunce thowout
the house of their fathers, which were ru-

lers ouer the thousandes in Juda. And
captayne, & wth him were thie hundred
sande mightie men. Nexte vnto him was
hanan 3 chese, and with him were thie
dieth and foure score thousande. Nexte
was Amasia the sonne of Sichu the ser-
linge of 3 LORDE, and with him were
hundred thousande valeaunt men. Of a
childien of Ben Jamin was Eliada a
tie man, and with him were two hun-
dred thousande ready with bowes and shafte.
Nexte vnto him was Josabed, and wth
him were an hundred and foure score
sande harnessed men of warre. All these
sted vpon the kynge, besydes those that
the kynge had layed in the stryde cities thowout
all Juda.

The XVIII. Chapter.

And Josaphat had greate riches
in woishippe, and made frendshippes
with Achab. And after two yeres wa-
te he downe to Achab vnto Samaria. In
Achab caused many shepe and oxen to be
ne for him and for 3 people that were wth
him. And he counceiled him to go vnto
Ramoth in Gilead. And Achab the kynge
of Israel sayde vnto Josaphat the kynge
of Juda: Go with me vnto Ramoth in
Gilead. He sayde vnto him: I am as thou, &
my people as thy people, we wyll go wth
the vnto the battayll.

But Josaphat sayde vnto the kynge
of Israel: Art counsell (I praye the) this day
at the wynde of the LORDE. And the kynge
of Israel gathered the prophetes togethe,
euen foure hundred men, & sayde vnto the
kynge: Shal we go to the battayll vnto Ramoth
in Gilead, or shal I let it alone? They sayde
Go vp, God shal deliuer it into the kynge
hāde. But Josaphat sayde: Is there not yet
one prophet of the LORDE here, 3 we may
are at him? The kynge of Israel sayde vnto
Josaphat: There is yet one man, at whome
we maye are of 3 LORDE: but I hate him,
for he prophecieth me no good, but alwayes
euell, namely Micheas the sonne of Jemai.
Josaphat sayde: Let not the kynge saye so.
And the kynge of Israel called one of his
chamberlaynes, & sayde: Drynge hys
ne Micheas the sonne of Jemai.

And the kynge of Israel, and Josaphat
the kynge of Juda, sat either of them vpon
his seate, arrayed in their garmentes. And
in the place at the dore of the porte of Sa-
maria sat they, and all 3 prophetes proph-
cieth before them. And Sedechias the sonne
of Enania had made him house of 3

and sayde: Thus sayeth the LORDE: With
these shalt thou pushe at the Syrians, tyll
thou bringe them to naughte. And all the
prophetes prophecieth likewise, & sayde: Go
vnto Ramoth in Gilead, and thou shalt
prosper, and 3 LORDE shal deliuer it into
the kynge's hande.

And the messaunger that wente to call
Micheas, spake vnto him, and sayde: Behol-
de, 3 wordes of the prophetes are with one
acorde good before the kynge: let thy worde
(I praye the) be as one of theirs, and speake
thou good also. But Micheas sayde: As tru-
ly as the LORDE lyeth, loke what my God
sayeth vnto me, 3 wyl I speake. And whan
he came to the kynge, the kynge sayde vnto
him: Micheas, shulde we go vnto Ramoth
in Gilead to the battayll, or shulde we let it
alone? He sayde: Go vp, and ye shal prospere.
It shal be geue you in youre handes. But 3
kynge sayde vnto him: I charge 3 yet agay-
ne, that thou tell me noching but 3 truely
in the name of the LORDE.

Then sayde he: I sawe all Israel scattered
abrode vpon the mountaynes, as the shepe 3
have no shepherde. And the LORDE sayde:
have these no lord? Let every one turne ho-
me agayne in peace. The kynge the kynge of
Israel vnto Josaphat: Dyd not I tell the,
3 he wolde prophecie me no good, but euell?

And he sayde: Therfore heare ye the wor-
de of the LORDE: * I sawe the LORDE syt
vpon his seate, and all the hoost of heauen
standinge at his righte hande & at his lefte.
And the LORDE sayde: Wo wyl disceane
Achab the kynge of Israel, that he maye go
vp & fall at Ramoth in Gilead? And whan
one sayde thus, another so, there came forth
a spiete, and stode before 3 LORDE, and say-
de: I wyl disceane him. The LORDE sayde
vnto him: Wherewith? He sayde: I wyl go
forth, and be a false spiete in the mouth of all
his prophetes. And he sayde: Thou shalt dis-
ceane him, and shalt be able: go thy waye,
and do so. Beholde now, * the LORDE hath
geuen a false spiete in the mouth of all these
thy prophetes, and the LORDE hath spokē
euell agaynst the.

Then stepte forth Sebedias the sonne of
Enania, and smote Micheas vpon the che-
te, and sayde: Which waye is the spiete of 3
LORDE departed from me, to speake thowout
the? Micheas sayde: Beholde, thou shalt se
it, whan thou comest into 3 ynnmost cham-
ber to hyde the. But the kynge of Israel say-
de: Take Micheas, and let him remayne wth
among the ruler of the cite, and with Joas

the sonne of Melech, and saye: Thus sayeth
the kynge: Put this man in preson, and fede
him wth bred and water of trouble, tyll I co-
me agayne in peace. Micheas sayde: If thou
comest agayne in peace, then hath not the
LORDE spoken thowout me. And he sayde:
Herten to all ye people.

So the kynge of Israel, and Josaphat 3
kynge of Juda wente vp vnto Ramoth in
Gilead. And 3 kynge of Israel sayde vnto
Josaphat: Change thy clothes, and come
to the battayll in thine arraye. And 3 kynge
of Israel chaunged his rayment, & came in
to the battayll. But the kynge of Syria had
commaunded the rulers of his charrettes: Ye
shal fighte nether agaynst small ner greate,
but onely agaynst the kynge of Israel.

Now whan the rulers of the charrettes
sawe Josaphat, they thoughte: It is 3 kyn-
ge of Israel, and they were aboute to fighte
agaynst him. But Josaphat cryed, and the
LORDE helped him. And God turned them
from him: for whan the rulers of the char-
rettes sawe that it was not 3 kynge of Israel,
they turned backe from him. But a certayne
man bended his bowe harde, & shot the kyn-
ge of Israel betwene the mawe and the lon-
ges. The kynge he vnto his charret man: Tur-
ne thine hāde, and cary me out of the hoost,
for I am woundid. And the battayll was
fore the same daye. And the kynge of Israel
stode vpon his charret agaynst the Syrians
vntyll the enenynge, and dyed whā the Son
ne wente downe.

The XIX. Chapter.

And Josaphat the kynge of Juda ca-
me home agayne in peace vnto Je-
rusalem. And Jehu 3 sonne of Hana-
ni the Seer were south to mete him, & sayde
vnto kynge Josaphat: Shuldest thou so hel-
pe the vngodly, and loue them that hate the
LORDE? And for this cause is 3 wrath vpon
the from the LORDE: neuertheles there is
some good founde in the, that thou hast put
the groues out of the londe, and hast prepa-
red thine here to seke God. So Josaphat abo-
de at Jerusalem.

And he wente agayne amonge the peo-
ple, from Bersaba vnto mount Ephraim, and
broughte them agayne to the LORDE God
of their fathers. And he set Judges thowout
out the londe, in all the stronge cities of Ju-
da, and a certayne in every cite. And sayde
vnto the Judges: Take heede what ye do: for
ye execute not the iudgment of man, but of
the LORDE, and he is with you in iudgment:
therfore let the feare of the LORDE be with
ye.

you, and beware, and do it: for with the LORD our God there is no unrighteousness, nor respect of personnes, nor acceptinge of gifts.

C And at Jerusalem byd Josaphat ordeyne certayne of the Levites and prestes, and of the awncient fathers of Israel for iudgment of the LORD, and over the matter of the lawe, and caused them to dwell at Jerusalem, and commaunded them, and sayde: Se that ye do thus in the feare of the LORD, in faithfulness and in a perfect hert. In all causes that come vnto you from youre brethien (which dwell in their cities) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinaunces ye shal enforme them, & they synne not against the LORD, and so the wrath to come vpon you and youre brethien. Do thus, and ye shal not offende.

Beholde, Amaria the prest is chiefe over you in all causes of the LORD: so is Sabadiah the sonne of Ismael prynce in the house of Juda in all the kynges matters: Ye have officers likewise the Levites before you. Take a good courage vnto you, and be doyng, and the LORD shalbe with the good.

The XX. Chapter.

After this came the childre of Moab, the children of Ammon, and certayne of Ammanini with them, to fighte against Josaphat. And they came and tolde Josaphat, and sayde: There cometh a greate multitude agaynst the from beyonde the See of Syria, & beholde, they are at Hazazon Tamar, that is Engaddi.

And Josaphat was afrayed, & set his face to see the LORD, & caused a fast to be proclaimed in all Juda. And Juda came together to see the LORD. And out of all the cities of Juda came they to see the LORD. And Josaphat stode amonge the congregacion of Juda & Jerusalem in the house of the LORD before the new courte, and sayde:

O LORD God of oure fathers, art not thou God in heaven, and hast domynion in all the kyngdomes of the heythen? And in thy hande is strength and power, and there is no man that can withstande the. Hast not thou O God expelled the inhabitants of this lande before thy people of Israel? and hast thou sent it vnto the sede of Abraham thy lover for ever? so that they have dwelt in it, & have buylded the a Sanctuary vnto thy name there in, and sayde: If there come any plague, sword, and gmet, pestilence, or death vpon vs, we wyll stonde before this house even before the

(for thy name is in this house) and wyll cry vnto the in our trouble, and thou shalt heare, and shalt saue vs. Beholde now, the children of Ammon, of Moab, & they of mount Seir, vpon whom thou woldest not suffer the children of Israel to go, when they wente out of the lande of Egypte, but they were sayne to departe from the, and not to destroye them: and beholde, they deale contrary with vs, and come to chynst vs out of the inheritance, that thou hast geuen vs in possession. O our God, wylt thou notUDGE them? For in vs is no strength to withstande this greate multitude that cometh agaynst vs. We knowe not what we shal do, but oure eyes loke vnto the. And all Juda stode before the LORD, with their children, wyues and sonnes.

But vpon Jehasiel the sonne of Zacharias, the sonne of Benaia, the sonne of Jehiel, the sonne of Machania the Leuite of the childre of Assaph, came the spiere of the LORD in the myddes of the congregacion, and sayde: Gene hede all thou Juda, and ye inhabitants of Jerusalem, and thou kyng Josaphat: Thus sayeth the LORD vnto you. Be not ye afrayed, neither feare ye this greate multitude: for it is not ye that fighte, but God. Tomorrow shal ye go downe vnto the. And beholde, they go vp by Sis, and ye shal fynde them at the reed see by the broke before the wyldernes of Jeruel: for ye shall not fighte in this cause. Do ye but steepe forth, and stonde, and se the health of the LORD that is with you. Feare not O Juda and Jerusalem, and be not afrayed, tomorrow go ye forth agaynst them, and the LORD shal be with you.

The Josaphat bowed him selfe to his face to the earth, & all Juda, & the inhabitants of Jerusalem fell before the LORD, & worshipped the LORD. And the Levites of the childre of the Aharathites & of the childre of the Corahites arose to prayse the LORD God of Israel with loude voyce on hye. And they gat them vp early in the mornynge, and were forth by the wyldernes of Thekoa.

And when they were goynge out, Josaphat stode, & sayde: Herte vnto me O Juda, & ye indwellers of Jerusalem: Put youre trust in the LORD your God, & ye shal be safe, and geue credence vnto his prophetes, & ye shall prospere. And he gaue counsell vnto the people, and appoynted the syngers vnto the LORD, and them that gaue prayse in the berye of holynes, to go before the harnessed army, & to saye: O geue thanks vnto the LORD

for his mercy endureth for ever. And when they beganne to geue thanks and prayse, the LORD caused the hynder watch that was come agaynst Juda, to come vpon the childre of Ammon, Moab & them of mount Seir, and they smote them. Then stode the children of Ammon & Moab agaynst them of mount Seir, to damne them, and to destroye them. And when they had destroyed them of mount Seir, one helped another to destroye them selues also. And when Juda came to Mispa vnto the wyldernes, they turned them towarde the multitude, and beholde, the deed bodie laye vpon the earth, so that none was escaped.

And Josaphat came with his people to deride the spoyle of them. And they founde amonge them so much goodes and rayment and precious Jewels (which they toke from them) that they coulde not beare them. And the dayes were they denydinge the spoyle, for it was so much. On the fourth daye came they together into the valley of blessinge: for there blessed they the LORD. Therefore is the place called the valley of blessinge vnto this daye.

So every man of Juda & Jerusalem turned back agayne, & Josaphat before them, to go to Jerusalem withioye: for the LORD had geuen them gladnesse on their enemies. And they entred into Jerusalem with psalteries, harpes & trompettes vnto the house of the LORD. And there came a feare of God vnto all the kyngdomes in the landes, when they herde that the LORD had foughte agaynst the enemies of Israel. Thus was the kyngdom of Josaphat in quyetnes, & God gaue him rest on every syde.

And Josaphat reigned ouer Juda, & was fyue & thirtie yere olde when he was made kyng, & reigned fyue & twenty yere at Jerusalem. His mothers name was Asuba the daughter of Bilhi. And he walked in the waye of his father Asa, & departed not asyde from doyng that which was righte in the sighte of the LORD: sayng that the hye places were not put downe, for the people had not yet prepared their hert to the God of their fathers. What more there is to saye of Josaphat, both the first & the last, beholde, it is wyrtten in the actes of Jehu & sonne of Hanani, which he noted vp in the boke of the kynges of Israel.

Afterwarde byd Josaphat the kyng of Juda agree with Ahasia the kyng of Israel, which was vngodly in his doynges. And he agreed with him to make shippes, for to go

vpon the see. And they made the shippes at Ezion Gaber. But Elieser the sonne of Dodana of Maresa prophesied agaynst Josaphat, and sayde: Because thou hast agreed with Ahasia, therefore hath the LORD bidden thy workes. And so the shippes were broken, & mighte not go vpon the see.

The XXI. Chapter.

After Josaphat fell on slepe with his fathers, & was buried with his fathers in the cite of David, & Joram his sonne was kyng in his steade. And he had brethren the sonnes of Josaphat: Asaria, Jehiel, Zacharias, Asaria, Michael & Sephatia. All these were the children of Josaphat kyng of Juda. And their father gaue them many giftes of syluer, golde & Jewels, & stronge cities in Juda. Vnto the kyngdome gaue he vnto Joram: for he was the first borne.

But when Joram came vp ouer his fathers kyngdome, & had gotten the power of it, he slewe all his brethren with the swerde, & certayne rulers also in Israel. Two & thirtie yere olde was Joram when he was made kyng, & reigned eight yere at Jerusalem, & walked in the waye of the kynges of Israel, even as the house of Achab byd (for Achabs daughter was his wife) & he byd that which was euill in the sighte of the LORD.

Nevertheless the LORD wolde not destroye the house of David, for the coneuantentes sake, which he made with David, and accordinge as he had sayde, & he wolde geue him and his children a lanterne for evermore.

At the same tyme fell the Edomites awaye from Juda, and made a kyng over them selues: for Joram had gone ouer with his captaynes and all the charettes with him, & had gotten him vp in the night season, and slayned the Edomites on every syde, and the rulers of the charettes: therefore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Lybna awaye from him also: because he forsoke the LORD God of his fathers. He made hye places also on the mountaynes in Juda, & caused them of Jerusalem to go awhoringe, and disceined Juda.

But there came a wyrtynge vnto him fro the prophet Elias, sayng: Thus sayeth the LORD God of thy father David: Because thou hast not walked in the wayes of thy father Josaphat, neither in the wayes of Asa the kyng of Juda, but walkest in the waye of the kynges of Israel, and makest Juda and them of Jerusalem to go awhoringe after the whordome of the house of Achab, and hast slayne thy brethren also of thy father

thers house, which were better the than. Be holde, the **LORDE** shal smyte the w a grea te plage on thy people, on thy children & thy wyues, and on all thy substance. But thou thy selfe shalt haue much sickness in thy bowels, till thy bowels go forth from daye to daye for very disease.

D So **3** **LORDE** rayseb vp agaynst Joram, the spere of the Philistynes, & Arabians, which lye besyde the Morians, and they wente up in to Juda, and waysted it, and caried awaye all the substance that was founde in the kynges house, & his sonnes, and his wyues, so **3** there was not one sonne lefte him, save Joahas his yongest sonne. And after all this dyd **3** **LORDE** smyte him in his bowels, with such a sickness as coude not be healed. And whyle that endured from daye to daye, whan the tyme of two yeres was expyred, his bowels wente from him w his sickness, and he dyed in euell diseases.

And they made not a burninge ouer him, as they dyd vnto his fathers. Two and thirtie yere olde was he whā he was made kyng, and reigned eithe yere at Ierusalem, and walked not well. And they buried him in the cite of Dauid, but not amōge the sepulchres of the kynges.

The XXII. Chapter.

And they of Ierusalem made Ochosias his yongest sonne kyng in his steade: for the men of warre that came w the hoost of the Arabians, had slayne all **3** first, therfore reigned Ochosias the sonne of Joram kyng of Juda. Two and fortye yere olde was Ochosias whan he was made kyng, and reigned one yere at Ierusalem. His mothers name was Athalia the daughter of Amri. And he walked also in **3** wayes of the house of Achab: for his mother enty sed him so **3** he was vngodly. Therfore dyd he euell in **3** sighte of the **LORDE**, euen as **3** house of Achab: for they were his counsell geuere after his fathers death, to destroye him, and he walked after their counsell.

B And he wente with Joram the sonne of Achab kyng of Israel, to the battayll vnto Ramoth in Gilead, agaynst Hasael the kyng of Syria. But the Syrians smote Joram, so **3** he curned back to be healed at Iesreel: for he had woundes that were geuen him at Rama, whan he foughte with Hasael the kyng of Syria. And **3** Asarias the sonne of Joram kyng of Juda were downe to vysee Joram **3** sonne of Achab at Iesreel, which laye sick: for it was ordeyned of God vnto Ochosias, that he shulde come to Joram, &

so to go forth with Joram agaynst Jehu **3** sonne of Nimshi, whom the **LORDE** had anoynted to rote out the house of Achab.

Now whan Jehu wolde be anged of **3** house of Achab, he founde certayne rulers of Juda, and **3** childre of Ochosias brether which serued Ochosias, and he slew them. And he soughte Ochosias, and they ouertoke him, whā he had hyd him at Samaria: & he was broughte vnto Jehu, which slew him, and they buried him, for they sayde: he is the sonne of Josaphat, which soughte **3** **LORDE** with all his hert. And there was no man more of the house of Ochosias that mighte be kyng.

Whan Athalia the mother of Ochosias sawe **3** hir sonne was dead, she gat hir vp, & destroyed all the kynges seide in the house of Juda. But Josabeath **3** kynges sister toke Joas **3** sonne of Ochosias, and stalle him awaye fro amonge the kynges childre **3** were slayne, & put him with his nurse in a chamber. Thus Josabeath kynges Jorams daughter, the wyfe of Joiada the prest, hyd him from Athalia, so **3** he was not slayne: for she was Ochosias sister. And he was hyd with them in the house of God six yeres, for so much as Athalia was quene in the londe.

The XXIII. Chapter.

But in the seuench yere was Joiada **3** bolde, and toke the rulers ouer hand: dreds, namely Asaria **3** sonne of Joram, Ismael **3** sonne of Johanen, Asana **3** sonne of Obed, Macseia **3** sonne of Abia, and Elisaphat **3** sonne of Sichu with him, in to the covenant: and they wente about in Juda, and broughte **3** Leuites together out of all the cities of Juda, and the best fathers of Israel, to come vnto Ierusalem. And all the congregacion made a covenant with the kyng in the house of God, and he sayde vnto them: Beholde, the kynges sonne shal be kyng, & eue as the **LORDE** spake & cernyng the children of Dauid.

This is it therfore **3** ye shal do: The thirde parte of you that entre on the Sabbath, shalbe amonge the prestes & Leuites, which are doctepers at the chescholdes: & one thirde parte in the kynges house, and one thirde parte at the grounde porte. But all the people shalbe in the courtes of the house of the **LORDE**, and that no man go in to the house of the **LORDE**, excepte the prestes and Leuites that mynister there, they shal go in: for they are halowed. And let all **3** people wayte vpon the **LORDE**. And the Leuites shal get them rounde aboute **3** kyng, every

with his weapen in his hande. And who so do goeth in to **3** house, let him dye. And they shal be w the kyng whā he goeth out & in.

And the Leuites & all Juda dyd as Joias **3** prest had commanded, and every one eate his men that entred on the Sabbath, & those **3** wente of on the Sabbath: for Joias **3** prest suffred not those two companies to parte asunder. And Joiada **3** prest gaue the captaynes ouer hundreds speares & shylde, and kynges Dauids weapens, which were in the house of God, and set all the people every one w his weapen in his hande, from the righte corner of the house, vnto the lefte corner of the altare, and to the house warde aboute the kyng. And they broughte forth the kynges sonne, & set the crowne vpon his heade, and gaue them the wyntesse, & made him kyng. And Joiada w his sonnes anoynted him, & sayde: God save the kyng.

D But whan Athalia herde the noyse of **3** people **3** ranne together and praysed **3** kyng, she wente forth to the people in to **3** house of the **LORDE**, and looked: and beholde, **3** kyng stode in his place at **3** intrance, and the rulers and trompettes aboute **3** kyng: and all the people of the londe were glad, & blew the trompes, and there were syngers **3** coude playe w all maner of muscail instruments. But she rote hir clothes, & sayde: Sedicion, sedicion. Neuertheles Joiada **3** prest gat him forth with the captaynes ouer hundreds and rulers of the hoost, and sayde vnto them: Brynge her forth betwene **3** walles, & who so ever foloweth her, shal be slayne with **3** swerde: for the prest had commaunded, that she shulde not be slayne in **3** house of the **LORDE**. And they layed handes on her. And whan she came at the intrance of the house gate of the kynges house, they put her to death there.

And Joiada made a covenant betwene him and all the people, and the kyng, **3** they shulde be the people of the **LORDE**. The wte all the people in to the house of Daal and destroyed it, & brake downe his altares & ymagis, & slewe Machan the prest of Baal before the altare. And Joiada appoynted **3** officers in the house of the **LORDE** amōge the prestes & Leuites: whom Dauid had ordeyned for **3** house of the **LORDE**, to offre burnt sacrifices vnto **3** **LORDE**, as it is wrytten in the lawe of Moyses: w loye & songes made by Dauid. And **3** porters set he at **3** gates of **3** house of **3** **LORDE**, **3** none shulde entre, which were defiled w any maner of thinge. And he toke the captaynes ouer hundreds

and the mightie men and lordes of **3** people, and all the people of the londe, and broughte the kyng downe from the house of the **LORDE**, and broughte him thorow the hye porte of the kynges house, and caused the kyng sit vpon the seate royall. And all the people of the londe were glad, and the cite was at rest. But Athalia was slayne with the swerde.

The XXIII. Chapter.

Joas was seuen yere olde whan he was made kyng, and reigned fortye yere at Ierusalem. His mothers name was Zibea of Beiseba. And Joas dyd that which was right in the sighte of the **LORDE**, as long as Joiada the prest lyued. And Joiada gaue him two wyues, & he begat sonnes & daughters. Afterwarde deuysed Joas to renne the house of the **LORDE**, & gathered together the prestes and Leuites, & sayde vnto the: Go forth vnto all the cities of Juda, & gather the money of all Israel, to repayre **3** house of God yearly, and do it righte soones: but the Leuites made no haist.

Then the kyng called Joiada the pryncipall, and sayde vnto him: Why lokest thou not vnto the Leuites, **3** they brynge in from Juda and Ierusalem, the colleccion which Moyses the seruaunt of the **LORDE** appoynted to be gathered amōge Israel for the Tabernacle of witness: for **3** vngodly Athalia & hir sonnes haue waisted the house of God: and all that was halowed for the house of the **LORDE**, haue they bestowed on Baalim.

Then commaunded the kyng to make a chest, and to set it without at the intrance of the house of the **LORDE**: & caused it to be proclaimed in Juda and Ierusalem, that they shulde brynge in to the **LORDE**, the colleccion, which Moyses the seruaunt of God appointed vnto Israel in **3** wilderness. The were all **3** rulers glad, & so were all **3** people, & broughte it, and cast it in to the chest, till it was full.

And whan the tyme was **3** the Leuites shulde brynge the Arke at **3** kynges commaundment (whan they sawe **3** there was much money therein) then came the kynges scribe, & he **3** was appoynted of the chefe prest, and emptyed the chest, and caried it againe in to his place. Thus dyd they every daye, so that they gathered much money together. And **3** kyng & Joiada gaue it vnto **3** workmasters of **3** house of the **LORDE**, and they hired masons & carpenters to repayre the house of **3** **LORDE**, and men that coude worke in yron and brasce, to repayre the house of **3** **LORDE**.

And the labouers wrought, so that **3** repairinge in **3** worke wente forwarde thorow

their hande, and they set the house of God in his beuetye, and made it stronge. And whan they had persourmed this, they brought the resydue of the money before the kynge and Joiada, wherof there were made vessels for the house of the LORDE, vessels for the ministration and burnt offeringe, spones and ornaments of golde and silver. And they offered burnt offeringes allwaye in the house of the LORDE, as longe as Joiada lyued.

And Joiada waxed olde, and had lynced longe ynough, and dyed, and was an hundred and thirtie yeare olde whan he dyed: and they buried him in the cite of David, amonge the kynge, because he had done good vnto Israel, and towarde God and his house. And after the death of Joiada, came the rulers in Juda, and worshipped the kynge.

Then consented the kynge vnto the. And they forsake the house of the LORDE God of their fathers, and serued y groves and ymagges. Then came y wrath of the LORDE vpon Juda and Jerusalem because of this trespass of theirs. Yet sent he prophetes vnto the, y they shulde turne vnto the LORDE, and they testified vnto the: but they wolde not heare.

And the spiete of God came vpon Zachary the sonne of Joiada the prest, which stode ouer y people, and sayde vnto the: Thus sayeth God: Wherfore do ye transgresse the comandementes of the LORDE, which shall not be to y prosperite: for ye haue forsaken y LORDE, therfore shal he forsake you. Neuer theles they conspyred agaynst him, and stoned him at y kynge's comandement in y courte of the house of the LORDE. And Joas y kynge thought not on the mercy y Joiada his father had done for him, but slewe his sonne. Notwithstondinge whan he dyed, he sayde: The LORDE shal lōke vpon it, and requyre it.

And whan the yeare was gone aboute, y power of the Syrians wente vp, and came to Juda and Jerusalem, and destroyed the rulers in the people, and sent all the spoiles of them vnto Damascus. For the power of the Syrians came but with a few men, yet gaue y LORDE a very greate power in to their hande: because they had forsaken y LORDE God of their fathers. They executed iudgment also vpon Joas. And whan they departed fro him, they lefte him in greate sicknesses.

Neuertheles his seruantes conspyred agaynst him (because of the bloude of the childre of Joiada the prest) and slewe him vpon his bed, and he dyed, and they buried him in the cite of David, but not amonge the sepulchres of the kynge. They that conspyred agaynst

him, were these: Sabad y sonne of Simri the Ammonitisse, and Josabad the sonne of Simri the Moabitisse. As for his sonne, and the summe that was gathered vnto him, and the buyldinge of the house of God beholde, they are wyrtten in the storye in the boke of the kynge. And Amasias his sonne was kynge in his steade.

The XXV. Chapter.

And twentye yeare olde was Amasias whan he was made kynge, and reigned nyne and twentye year at Jerusalem. His mothers name was Joabab of Jerusalem. And he dyd y which was right in the sighte of the LORDE, but not a whole her. Now whan his kingdome was in strength, he slewe his seruantes which had slayne the kynge his father. But their childre slewe he not, for so is it wyrtten in the boke of the lawe of Moyses, where the LORDE commaundeth, and sayeth: The fathers shal not dye for the children, neither shal the children dye for the fathers: but every one shal die for his awne synne.

And Amasias broughte Juda together, and set them after the fathers houses, after the rulers ouer thousandes and ouer hundredes amonge all Juda and Ben Jamin, and numbred them from twentye yeare olde and above, and founde of the thre hundred thousande chosen men, which were able to go forth to the warre, and caryed speares and shyldes. And out of Israel appoynted he an hundred thousande stronge men of warre for an hundred talentes of silver.

But there came a man of God vnto him, and sayde: O kynge, let not the hoost of Israel come to the: for the LORDE is not with Israel, neither with all the childre of Ephraim. For yf thou comest to shewe y boldnes in the battail, God shal make the fall before thine enemies. For God hath power to helpe, and to cause for to fall. Amasias sayde vnto the man of God: What shal be done then with y hundred talentes y I haue geue y souldyers of Israel? The ma of God sayde: The LORDE hath yet more the this to geue the. So Amasias separated out the men of warre which were come to him out of Ephraim, y they shulde departed vnto their place. Then waxed their wrath very whan agaynst Juda, and they wente agayne vnto their place in wrothfull displeasure. And Amasias strenghted himselfe, and caried his people, and wente forth in to the Beth valley, and smote ten thousande of the childre of Seir.

And the childre of Juda toke ten thousande of the alnye, whom they broughte vp to the toppe of a mountayne, and cast the bowe headlinges from the toppe of the mount, so that they all to barst in iunder. But y childre of the men of warre whom Amasias had sent awaye agayne (that they shulde not go to the battayll with his people) fell in to the cities of Juda, from Samaria vnto Beth hoion, and smote thre thousande of me, and toke moch spoyle.

And whan Amasias came agayne from the slaughter of the Edomites, he broughte the goddes of the children of Seir, and made them his goddes, and worshipped before them, and brent incense vnto them. Then was the LORDE very wroth at Amasias, and sent vnto him a prophet, which sayde vnto him: Why sekest thou the goddes of the people, which coulde not deliuer their folke from y hande? And whan he talked with him, the kynge sayde vnto him: Hane they made y of the kynge's counsell? Ceasse, why wilt thou be smytten? Then the prophet ceased, and sayde: I perceaue, that the LORDE is mynded to destroye y, because thou hast done this, and hastenest not vnto my counsell.

And Amasias y kynge of Juda toke counsell, and sent vnto Joas the sonne of Joahas y sonne of Jehu, kynge of Israel, sayenge: Come, let vs se one another. But Joas the kynge of Israel sent vnto Amasias y kynge of Juda, sayenge: The hawthorne in Libanus sent vnto y Cedre tre in Libanus, sayenge: Geue thy daughter vnto my sonne to wife. But a wyld beast in Libanus ranne ouer y hawthorne, and trode it downe. Thou thinkest: Beholde, I haue smytten the Edomites, therfore is thine hert proude to boaste. Now byde at home: why stryuest thou a fter my fortune, that thou mayest fall? Juda is the?

Neuertheles Amasias consented not: for so was it broughte to passe of God, y they mighte be geuen in to the handes of the enemies, because they soughte the goddes of y Edomites. Then wente Joas the kynge of Israel vp, and they saue one another, he and Amasias the kynge of Juda, at Beth Semes which lyeth in Juda. But Juda was smytten before Israel, and they fled every one vnto his tent.

And Joas the kynge of Israel toke Amasias y kynge of Juda, the sonne of Joas y sonne of Joahas, at Beth Semes, and broughte him to Jerusalem, and brake downe the wall of Ierusalem, from y porte of Ephraim vnto the corner porte, and foure hundred cubites

longe: and toke with him all the golde, and silver, and all the ornaments that were founde in y house of God with Obedi Edom, and in the treasures in the kynge's house, and the childre to pledge vnto Samaria. And Amasias the sonne of Joas kynge of Juda, liued after the death of Joas the sonne of Joahas kynge of Israel fiftene yeare.

What more there is to saye of Amasias (both the first and last) beholde, it is wyrtten in y boke of the kynge of Juda and Israel. And fro the tyme forth that Amasias departed from the LORDE, they conspyred agaynst him at Jerusalem. But he fled vnto Lachis. The sent they after him vnto Lachis, and slewe him there. And they brought him vpon horses and buried him beside his fathers in the cite of Juda.

The XXVI. Chapter.

Then all the people of Juda toke Osias, which was sytene yeare olde, and made him kynge in steade of his father Amasias. He builded the wall, and broughte it agayne vnto Juda, after that the kynge was fallen on slepe with his fathers. Sytene yeare olde was Osias whan he was made kynge, and reigned two and fiftie yeare at Jerusalem. His mothers name was Jehalia of Jerusalem. And he did right in the sighte of the LORDE, as his father Amasias had done, and soughte God as longe as Zacharias liued, which taughte in the visions of God: and as longe as he soughte the LORDE, God made him to prospere.

For he wente forth, and soughte agaynst the Philistynes, and brake downe y walles of Gath, and the walles of Jabne, and the walles of Asdod, and buylded cities aboute Asdod, and amonge the Philistynes. For God helped him agaynst the Philistines, agaynst the Arabians, agaynst them of Gur Baal, and agaynst the Meunites. And y Ammonites gaue Osias presentes, and his name came in to Egypte: for he was excedinge stronge. And Osias buylded towres at Jerusalem vpon the corner porte, and on the valley gate, and on other corners, and made them stronge. He buylded castles also in the wyldernes, and dygged many welles: for he had many catell, both in the medewes and in the playnes, husbandmen also and wyne gardeners on the mountaynes and on Carmel: for he deliued in husbandrye.

And Osias had an hoost of men of warre goynge forth to the battail, which were numbred vnder the hande of Jiel the scribe, and of Maafa the offycer, vnder the hande of Hanania of the kynge's rulers. And the nombre

of the chiefe fathers amonge the stronge mẽ of warre, was two thousande and fyve hundred. And vnder the hande of the hoost the hundred thousande, and seven thousande and fyve hundred mete for the battayll, in the strength of an armie to helpe the kinge agaynst the enemies. And Osiat prepared for all the hoost, shylde, speares, helmettes, brestplates, bowes and slyngstones. And at Jerusalem he made ordinaunce conyngly, to be vpon the towres and in the pynacles, to shute arrowes and greate stones. And the fame of him came farre abroad, because he was specially helped, tyll he became mightie.

And whan his power was greates, his hert arose to his awne destruction: for he trespassed agaynst the LORD his God, and wente in to the temple of the LORD, to burne incense vpon the altare of incense. But Asarias the prest wente after him, and souned score prestes with him, valeaunt men, and withstode kynge Osiat, and saide vnto him: "It belongeth not vnto thy office (Osiat) to burne incense vnto the LORD, but vnto the prestes belongeth it, enen vnto the children of Aaron, which are halowed to burne incense. So forth out of the Sanctuary: for thou offendest, and it shall be no worshippe vnto the before God the LORD.

And Osiat was wroth, and had a censoure in his hande. And whyle he murmured with the prestes, the leprosy spronge out of his foreheade in the presence of the prestes in the house of the LORD before the altare of incense. And Asarias the chiefe prest turned his heade towarde him, and so dyd all the prestes, and beholde, he was leper in his foreheade. And they put him out from thence. Yee he made haust himselfe to go forth, for his plage came of the LORD. Thus became Osiat kynge a leper vnto his death, and dwelt full of leprosy in a fire house: for he was put out of the house of the LORD. But Joiam his sonne had the ouersight of the kynges house, and iudged the people in the londe.

What more there is to saie of Osiat (both first and last) I say the sonne of Amos hath wrytten it. And Osiat fell on slepe with his fathers, and they buried him with his fathers in the pece of grounde beside the kynges sepulchres: for they sayde: he is leprous. And Joiam his sonne was kynge in his steade.

The XXVII. Chapter.

Joiam was fyve and twentye years olde whan he was made kynge, and reigned sixtene years at Jerusalem.

His mothers name was Iersa the daughter of Sadoc: he dyd righte in the sighte of the LORD as did Osiat his father. I saye: he wente not in to the temple of the LORD, and the people yet married them selfe. He buylded the hye porte of the house of the LORD, and on the wall of Ophel buylded he much, and buylded the cities vpon the mountaynes of Iuda, and in the wodes buylded he castles and towres.

And he fought with the kinge of the children of Ammon, and ouer came them, so that the childre of Ammon gaue him 3 same yere an hundred talentes of silver, ten thousand quarters of wheate, and ten thousand of barley. So much dyd the children of Ammon geue him also in 3 seconde 2 thirde yere. Thus became Joiam mightie, for he gyded his wayes before the LORD his God.

What more there is to saie of Joiam, 2 all his warres, vnd his waies, beholde, it is wrytten in 3 boke of the kynges of Iuda 2 Iuda. Fyne and twentye yere olde was he whan he was made kynge, 2 reigned sixtene yere at Jerusalem. And Joiam fell on slepe with his fathers, 2 they buried him in the cite of David, and Achaz his sonne was kynge in his steade. The XXVIII. Chapter.

Achaz was twentye yere olde whan he was made kynge, and reigned sixtyne yere at Jerusalem, and dyd not that which was righte in the sighte of the LORD, as did David his father, but walked in the wayes of the kynges of Iuda, and made molten ymages vnto Baalim, and burnt incense in the valley of the children of Hamon, and brēt his awne sonnes in 3 fire, after the abominacions of the heithen, whiche the LORD expelled before the childre of Iuda. And he dyd sacrifice and burnt incense vpon the hye places and vpon the hilles, and made all grene trees.

Therefore dyd the LORD his God denyer him in to the hande of the kynge of Syria, so that they smote him, and caryed awaye a greates multitude of his men prisoners, and broughte them to Damascon. He was geuen also vnder the hande of the kynge of Iuda, so 3 he dyd a greates slaughter vpon him. For Pecah the sonne of Romias smote in Iuda an hundred 2 twenty thousande in one daye (which all were valeaunt men) enen because they had forsaken 3 LORD God of their fathers. And Sichi a mightie mā of Ephraim slewe Maaseia 3 kynges sonne, 2 Asitani the pryncce of the house, 2 Elna the nexte vnto the kynge. And the childre

den of Iuda caried of their brethien prisoners two hundred thousande, women, sonnes and doughters, and toke a greates spoyle from them, and broughte the spoyle vnto Samaria.

But enen there was there a prophet of 3 LORD, whose name was Obed, which went out to mete 3 hoost that came to Samaria, and sayde vnto them: Beholde, because the LORD God of youre fathers is wroth at Iuda, therefore hath he geuen them ouer in to youre handes: but ye haue slayne them so abhominably, that it is come vnto heauē. Now thinke ye to subdue the childre of Iuda and Jerusalem, to be bondmen and bond maydens vnto you. Is not this a trespase then to you agaynst the LORD your God? Herten now vnto me, and sende 3 prisoners hence agayne, whom ye haue caried awaye from youre brethien: for the wraith of 3 LORD is scarce ouer you.

Then gat vp certayne of the chiefe of the childre of Ephraim, Asarias the sonne of Johanen, Barachias the sonne of Mesillemoth, Ezechias the sonne of Salum, 2 Amasa 3 sonne of Zabai, agaynst them 3 came from 3 battayll, 2 sayde vnto them: We shal not brynge the prisoners in hither, for youre mynde is but to make vs trespase before the LORD, to make oure synnes and offences the greater: for the trespase is to much allready, 2 the wraith is scarce ouer Iuda. So the hoost left the prisoners 2 the spoyle before 3 rulers and before the whole cōgregation.

Then stode vp the men (which now were rehersed by name) and toke the prisoners, and as many as were naked amonge them, clothed they with 3 spoiles, 2 decked them, and put shues vpon their fete, and gaue them to eate and drynke, and anoynted them, and caryed them vpon asses (as many as were felle) and broughte them to Jericho to 3 palme ate vnto their brethien, and came agayne vnto Samaria. At the same tyme sent kynge Achaz vnto the kynges of Assur, 3 they shulde helpe him. And the Edomites came agayne, and smote Iuda, and caryed some awaye captiue. The philistynes also fell in to the cities in the playne, 2 towarde 3 south parte of Iuda, 2 wanne Beth Semes, Aialon, Gederoth, and Socho with the vyllages therof, Timna with the vyllages therof, 2 Gimloth with the vyllages therof, and dwelt there in. For 3 LORD subdued Iuda for Achaz sake 3 kynge of Iuda, because he made Iuda naked, and rebelled agaynst the LORD. And Tiglathpileser the kynge of Assur came

me agaynst him, and beseged him, 2 he was not mightie ynough for him.

For Achaz spoyled the house of the LORD, and the kynges house, and of the rulers, to geue vnto 3 kynge of Assur, but it helped him not. Moreover kynge Achaz trespassed yet more agaynst the LORD enen in his trouble, and dyd sacrifice vnto the goddes of them of Damascon, which had smitten him, 2 sayde: The goddes of the kynges of Syria helpe them, therefore wil I offre vnto them, that they maye helpe me also, where as the same yet were a fall vnto him and to all Iuda.

And Achaz gathered the vessels of 3 house of God together, and brake the vessels in 3 house of God, 2 shut the doores of the house of 3 LORD, and made him altars in all corners at Jerusalem, and every where in the cyties of Iuda made he hye places to burne incense vnto other goddes, and provoked 3 LORD God of his fathers vnto wraith.

What more there is to saie of him and of all his wayes (both first and last) beholde, it is wrytten in the boke of the kynges of Iuda and Iuda. And Achaz fell on slepe with his fathers, and they buried him in 3 cite of Jerusalem: for they brought him not amonge the sepulchres of the kynges of Iuda. And Ezechias his sonne was kynge in his steade.

The XXIX. Chapter.

Ezechias was fyne 2 twentye yere olde whan he was made kynge, 2 reigned nyne 2 twentye yeres at Jerusalem. His mothers name was Abia 3 doughter of Zachary. And he dyd that which was righte in the sighte of the LORD, as did his father David. He opened the doores of 3 house of the LORD in the first moneth of 3 first yere of his raigne, 2 made them stronge, 2 brought in the prestes and Levites, and gathered them together vnto the East streete and sayde vnto them: Herten vnto me ye Levites, sanctifye youre selues now, 3 ye maye halowe the house of the LORD God of youre fathers, and put fylchines out of the Sanctuary: for oute fathers haue trespassed, and done 3 which was euell in the sighte of the LORD our God, and haue forsaken him. For they turned their faces from the habitacon of 3 LORD our God, 2 turned their backe on it, and shut the doores of the porche, and put out the lampes, and burnt no incense, 2 offered no burnt sacrifices in the Sanctuary vnto the God of Iuda.

Therefore is the wraith of the LORD come ouer Iuda and Jerusalem, and he

hath geuen them ouer to be scattered abroad, desolate and to be hyssed at, as yese with ydols: for beholde, euen for the same cause sell oure fathers thorow the swerde, oure sonnes donghters and wyues were caryed awaye captyue. Now am I mynded to make a covenante with the LORDE God of Israel, & he maye turne awaie from vs his wrath & indignacion. Now my sonnes, be not ye negligent: for the LORDE hath chesen you to stand before him, and to be his mynisters and to burne incense vnto him.

Then rose the Leuites: Mahath the sonne of Amasai, and Joel the sonne of Asaria of the children of the Rahabites: Of the children of Merari: Cis the sonne of Abdi, & Asaria the sonne of Jehaleleel. Of the children of the Gersonites: Joab the sonne of Simma, and Eden the sonne of Joab. And of the childre of Elizaphan: Simri & Zeil. And of the childre of Assaph: Sachary and Nathania. And of the children of Seman: Jehiel and Simei. And of the children of Jedithun: Semaia and Usiel.

And they gathered their brethien together, and were sanctified, and wente in accordinge to the Kynges commaundement at the worde of the LORDE, to cleanse the house of the LORDE. And the prestes entred within in the house of the LORDE to purifye, and put out all the vncleannes that was founde in the temple of the LORDE, in the courts of the LORDES house: and the prestes toke it vp, and a ryed it out in to the broke Cedron. The first daye of the first moneth beganne they to sanctifye them selues, and on the eight daye of the moneth wente they in to the porche of the LORDE, and halowed the house of the LORDE eight dayes, and fynished it on the sixteenth daye of the first moneth.

And they were in to the Kyng Ezechias, and sayde: We haue clenfed all the house of the LORDE, the altare of burntofferings, and all his vessels, the table of the shewbread and all the apparell therof: and all the ornaments that Kyng Achas cast awaye whā he was Kyng, what tyme as he transgressed, those haue we prepared and halowed. Beholde, they are before the altare of the LORDE.

Then the Kyng Ezechias gaue him vpearly, and gathered together the Elders of the cite, and wete vp vnto the house of the LORDE, and they broughte seven bullockes, seven rammes, seven lambes, and seven he goates to be the synofferynge, for the Sanctuary, & for Juda. And he spake vnto the prestes the

children of Aaron, that they shulde offer vpon the altare of the LORDE.

So they slewe the bullockes, and the prestes toke the bloude, and sprentled it vpon the altare: and slewe the rammes, and sprentled the bloude vpon the altare: and slewe the lambes, and sprentled the bloude vpon the altare. And y goates to synofferynge brought they before the Kyng and the congregacion, and layed their handes vpon them: and the prestes slewe them, and sprentled their blood vpon the altare to make attonement for all Israel: for the Kyng commaunded to offer burnt sacrifices and synofferings for all Israel.

And he set the Leuites in the house of the LORDE with Cymballes, psalteries and harpes, as Dauid had commaunded, and the Kynges Seer, and the prophet Nathania for it was the commaundement of the LORDE by his prophetes. And the Leuites stood with the muscull instrumentes of Dauid, & the prestes with the trompettes. And Ezechias commaunded them to offer burnt sacrifices vpon the altare. And aboute the tyme that the burnt sacrifice beganne to be offered the songe of the LORDE beganne also, and the trompettes, and dyuerse instrumentes of Dauid the Kyng of Israel and all the congregacion gaue praise & thanks: and the songe of the Musicians, and the blowinges of the trompetters, endured all tyll the burnt offering was fynished.

Now whan the burnt offering was performed, the Kyng and all they that were with him, bowed them selues, and gaue praise and thanks. And Ezechias the Kyng & the rulers commaunded the Leuites to praise the LORDE with the songes of Dauid and Assaph the Seer. And they gaue prayse tyll they were ioyfull, and they bowed them selues, and worshipped.

And Ezechias answered and saide: We haue ye fylled youre hādes vnto the LORDE: stepe forth, and bringe hither the sacrifices and thankofferings vnto the house of the LORDE. And the congregacion broughte sacrifices and thankofferings, and euery one of a fre wyllinge hert broughte burnt offerings. And the nombre of the burnt offerings, that the congregacion broughte, was thre score bullockes and ten, an hundred lammes, and two hundred lambes, and all these for the burnt offering vnto the LORDE, and they sanctified six hundred bullockes, and thre thousand shepe.

But the prestes were to fewe, and could

not place of the steynes of all the burnt offerings, therfore toke they their brethien the Leuites, tyll the worke was fynished, and tyll the prestes were halowed (for the Leuites are easier to be halowed then the prestes) and many of the burnt offerings were with the fat of the thankofferings and drynt offerings to the burnt sacrifices. Thus was the ministracion of the house of the LORDE prepared. And Ezechias reioysed with all the people, that they were prepared with God: for it was done righte hastily.

The XXX. Chapter.

And Ezechias sent in to all Israel and Juda, and wrote letters vnto Ephraim and Manasses, that they shulde come to the house of the LORDE at Jerusalem, to kepe easter vnto the LORDE God of Israel. And the Kyng helde a counsell with his rulers, and all the congregacion at Jerusalem, to kepe Passouer in the seconde moneth: for at that tyme they coulde not kepe it, because the prestes were not sanctified ynough, and the people were not yet come together vnto Jerusalem. And it pleased the Kyng well and all the congregacion. And they appointed it to be proclaimed thorow out all Israel from Berseba vnto Dan, that they shulde come to kepe Passouer vnto the LORDE God of Israel: for they were not many to kepe it as it is wyrtten.

And the postes wente with the letters from the hande of the Kyng and of his rulers thorow out all Israel and Juda, at the Kynges commaundement, and sayde: Ye children of Israel, turne you vnto the LORDE God of Abraham, Isaac and Jacob, and he shal turne to y escaped, which are left ouer amonge you from the hande of the Kyng of Assur: and be not ye as youre fathers and brethien, which rebelled agaynst the LORDE God of their fathers, and he gaue them ouer in to desolacion as ye se youre selues. Be not ye hardened now as were youre fathers, but offre youre hāde vnto the LORDE, and come to his sanctuary, which he hath sanctified for euer, and serue the LORDE youre God, so shal the indignacion of his wrath turne awaie from you. For ys yet turne vnto the LORDE, then shal youre brethien and children haue mercy in the sighte of them which holde them in captiuyte, that they maye come agayne in to this londe: for the LORDE youre God is gracious and mercifull, and shal not turne awaie his face from you, ys yet conuerte vnto him.

And the postes wente from one cite to another in the londe of Ephraim and Manasses, and vnto Zabulon. But they mocked them and laughed them to scorne. Yet were there some of Asser and Manasses, and of Zabulon, that submytted them selues, and came to Jerusalem. And the hande of God came in to Juda, so that he gaue them one here to do after the commaundement of the Kyng and the rulers at the worde of the LORDE. And there came together vnto Jerusalem a greate people, to kepe the feast of vnleuened bried in the seconde moneth, a very greate congregacion.

And they gat them vp, and put downe y altars that were at Jerusalem, and all the incense put they awaye, and cast it in to the broke Cedron, and slewe the Passouer on the fourteenth daye of the seconde moneth. And y prestes and Leuites were ashamed, and halowed them selues, and broughte the burnt offerings to the house of the LORDE, and stode in their ordinance, as it was acordinge, after the lawe off Moses the man of God. And the prestes sprentled the bloude from the hande of the Leuites: for there were many in the congregacion which were not sanctified, therfore dyd the Leuites kyll Passouer for them which were not clenfed, that they mighte be sanctified vnto the LORDE.

There were many people also of Ephraim, Manasses, Issachar and Zabulon, which were not cleane, but ate the Easter lambe not as it is wyrtten: for Ezechias prayed for them, and sayde: The LORDE, which is gracious, shalbe mercifull vnto all them that prepare their hertes vnto God, to seke the LORDE God of their fathers, though they be not clenfed after the holy purification. And the LORDE herde Ezechias, and healed the people. Thus the children of Israel that were founde at Jerusalem, helde y feast of vnleuened bried seven dayes with greate ioye. And the Leuites and prestes prayed the LORDE euery daye with the loude instrumentes of the LORDE. And Ezechias spake hertely vnto all y Leuites, which had good vnderstandinge in the LORDE, and they ate the feast seven dayes, and offered thankofferings, and gaue thanks vnto y LORDE God of their fathers.

And all the congregacion denyed to kepe the feast yet other seven dayes, and so they helde it those seven dayes also with ioye: for Ezechias the Kyng of Juda gaue an offeringe for the congregacion, euen a thou-

lande bullockes, and seven thousande shepe. But the rulers gave an heueofferinge for y congregacion, euen a thousande bullockes, and ten thousande shepe. And many of the prestes sanctified them selues.

And the whole congregacion of Juda reioysed, the prestes and Levites, and all the congregacion that came out of Israel, and the straungers that were come out of the londe of Israel, and they that dwelt in Juda, and greate ioye was there at Jerusalem: for sence the tyme of Salemon the sonne of Dauid the kynge of Israel, was there no soch (ioye) at Jerusalem. And the prestes and Levites stode vp and blessed the people, and their voyce was herde, and their prayer came in to his holy habitacion in heauen.

The XXXI. Chapter.

¶ And whan all this was fynished, all the Israelites that were founde in y cities of Juda, wente out, and brake the pilers, and hewed downe the groves, and brake downe the hye places and altars out of all Juda, Ben Iamin, Ephraim and Manasses, tyll they had destroyed the. And all the children of Israel wente agayne every one to his possession vnto their cities.

But Ezechias set the prestes and Levites in their ordinaunces, every one after his office, both the prestes and Levites, for the burnt sacrifices and thankofferynges, to mynister, to geue thankes and prayse in the gates of the hoost of the LORDE. And the kynge gaue his porcion of his substance for the burnt offerynges in the moynynge and euenynge, and for the burnt offerynges of the Sabbath, and of the newmone and of the feastes, as it is wyrtten in the lawe of the LORDE.

¶ And he spake vnto y people which dwelt at Jerusalem, that they shulde geue porcions vnto the prestes and Levites, y they myghte the more stedfastly endure in the lawe of the LORDE. And whā y worde came forth, the childre of Israel gaue many fyrst frutes of corne, wyne, oyle, hony, and all maner increase of the felde, and broughte in moch of all maner tithes. And the children of Israel and Juda which dwelt in the cities of Juda, broughte the tithes also of oxen and shepe, and the tithes of soch thinges as were sanctified, which they had halowed vnto the LORDE their God, and made here an heape, and there an heape. In the thirde moneth begane they to laye vpon heapes, and

in the seventh moneth dyd they synishet.

And whā Ezechias with the rulers wente in, and sawe the heapes, they prayed the LORDE, and his people of Israel. And Ezechias arde the prestes and Levites concerninge the heapes. And Asaria the puse of cheise in the house of Sadoc, sayde vnto him: Sence the tyme that they beganne to bringe the heueofferynges in to y house of the LORDE, we haue eaten, and are satysfied, and yet is there lesse ouer: for the LORDE hath blessed his people, therfore is this heape lesse ouer. Then commaunded the kynge, that they shulde prepare chestes in the house of the LORDE. And they prepared them, and put in the heueofferynges, and tithes, and that which was halowed, faithfully.

And the ouersight of the same had Chanania the Levite, and Simei his brother the seconde, and Jehiel, Asasia, Naglath, Ahel, Jerimoth, Josabad, Eliel, Jesmachia, Mahath and Benaiia, ordeyned of the hande off Chanania and Simei his brother, accordinge to the commaundement of the kynge Ezechias. But Asaria was pryncer in the house of God. And Coze y sonne of Iam the Levite the porter of the Eastgate was ouer the frewyllinge giffes of God (which were geuen for heueofferynges vnto the LORDE) and ouer the Most holy. And vnder his hande were, Eden, Miniamin, Iusua, Semaiia, Amaria, and Sachania in the cities of the prestes vpon credence, that they shulde geue vnto their brethren accordinge to their courses, to the lesse as to the greatest.

And vnto them that were counted for men childre from thre yeare olde and above, amonge all the that were in to the house of the LORDE, every one vpo his daye to that office in their attendaunces after their courses. And they that were rekened for prestes in the house of their fathers, and the Levites from twentye yeare and above, in their attendaunces after their courses. And they that were rekened amonge their children, wyues, sonnes and daughters amonge the whole congregacion: for that which was halowed, sanctified they vpon credence. There were men also named by name amonge Arons children the prestes vpon the felde of the suburbs in all y cities, that they shulde geue porcions vnto all the men childre amonge the prestes, and to all them that were renombred amonge the Levites.

Thus dyd Ezechias in all Juda, and dyd that which was good, righte and true.

the sighte of the LORDE his God. And in all the busynes that he toke in hade concerninge the seruyce of the house of God, accordinge to the lawe and commaundement, to se his God, that dyd he with all his hert, and therfore prospered he well.

The XXXII. Chapter.

¶ After these actes and faithfulness came Sennacherib the kynge of Assur, and wente in to Juda, and pitched before the stryge cities, and thoughte to plucke them vnto him. And whan Ezechias sawe that Sennacherib came, and that his face stode to fighte agaynst Jerusalem, he denyed with his rulers and mightie men, to couer the waters of the welles that were without the cite, and they helped him: and there gathered together a greate people, and couered all y welles and water brokes in the myddes of the londe, and sayde: Lest the kynge of Assur fynde moch water whā they come. And he toke a courage vnto him, and buylded all the walles where they were in decaye, and made towres thereon, and buylded yet another wall without, and strengthened bulles in the cite of Dauid. And made moch ordinaunce and shylde, and set captaynes of warre ouer the people.

¶ And gathered them vnto him vpon the bridle strete by the gate of the cite, and spake herely vnto them, and sayde: Be stronge and bolde, feare not, and be not afrayed for the kynge of Assur, ner all y multitude that is with him: for there is one greater with vs then with him. With him is a fleschly arme, but with vs is the LORDE oure God, to helpe vs and to fighte for vs. And y people trusted vnto the wordes of Ezechias kynge of Juda.

¶ Afterwarde sent Sennacherib the kynge of Assur his seruantes vnto Jerusalem (for he laye before Lachis, y all his hoost w him) to Ezechias y kynge of Juda, y to all Juda that was at Jerusalem, sayenge: Thus sayeth Sennacherib y kynge of Assur: Wherin put ye youre trust ye that dwell in the beseged Jerusalem? Ezechias disceaueth you, that he maye deluyer you vnto death, honger and thurst, and sayeth: The LORDE oure God shal deluyer vs from the hande of the kynge of Assur. Is it not Ezechias, that hath put awaye his hye places and altars, and sayde vnto Juda and Jerusalem: Before me altare shal ye worshippe, and burne incense thereon?

¶ And we ye not what I and my fathers

haue done to all y people in the londe: haue the goddes of the heythen in the londe bene able to deluyer their countrees fro my hande? What is he amonge all the goddes of these heythen (whom my father dammed) that was able to deluyer his people fro my hande? y youre God shulde be able to deluyer from my hande. Therfore let not Ezechias now disceauye you, and let him not perswade you eny soch thinge, and beleue him not. For yf no god of all the heythen and kyngdomes might deluyer his people fro my hande and from the hande of my progenitours, then shal not youre goddes be able to deluyer you fro my hande.

His seruantes also spake yet more against the LORDE God, and agaynst his seruante Ezechias. And he wrote a letter to blasphemethe LORDE God of Israel, and spake of him, and sayde: Like as the goddes of the heythen in their londe haue not bene able to deluyer their people from my hande, euen so shal not the God of Ezechias deluyer his people fro my hande.

¶ And he cryed with loude voyce in the Jewish langage vnto the people of Jerusalem that were vpon the wall, to make them fearfull and to be sayntharted, that they might wyne the cite. And they spake agaynst the God off Jerusalem, euen as agaynst the goddes off the nacions vpon earth, which were but the workes of mens handes.

But contrary wyse the kynge Ezechias and the prophet Ilay the sonne of Amos prayed, and cryed vnto heauē. And the LORDE sent an angell, which destroyed all the mightie men of the hoost, and the prynces and rulers in y centes of the kynge of Assur, so that he departed agayne with shame in to his owne londe. And whan he wente in to his gods house, they y came of his owne body, slew him there with the sword. Thus the LORDE helped Ezechias and them at Jerusalem, out of the hade of Sennacherib y kynge of Assur, and of all other, and mayn caryed the frs all on euery syde, so y many broughte presentes vnto the LORDE to Jerusalem, and Jewels vnto Ezechias the kynge of Juda. And afterwarde was he exalted in the sighte of all heythen.

At y same tyme was Ezechias deede sick, and he prayed vnto the LORDE, which made him promes, and gaue him a wonder to-ken. But Ezechias recōpensed not accordinge as was geuen vnto him, for his hert was lifted vp: therfore came the wrath vpon him,

and vpon Juda and Jerusalem. Nevertheless Ezechias humbled him selfe because his here had bene exalted, with them at Jerusalem: therefore came not the wrath of the LORD vpon them, whyle Ezechias lyued.

And Ezechias had very greates riches and worshippe, and made him treasures of syluer, golde, precious stones, spyes, shyldes, and all maner costely vessell, and corne houses for the increace of corne, wyne and oyle, and stalles for all maner catell, and foldes for the shepe, and buylded him cities, and had many catell of shepe and oxen: for God gaue him very moch good.

S It is the same Ezechias that covered the hye water condyte in Gihon, and conveyed it vnder on the west syde of y cite of David: for Ezechias prospered in all his workes. But whan the interpreters the chese of Babilon were sent vnto him, to are question at him (concernynge the wonderrokt that had happened in the londe) God leste him to be tempted, that it might be knowen what soener was in his hert.

Deut. 3.2

What more there is to saye of Ezechias, and of his mercifulnes, beholde, it is wrytten in the vision of the prophet Esay the sonne of Amos, and in the boke of the Kynges of Juda and Israel. And Ezechias fell on slepe with his fathers, and they buried him ouer the sepulchres of the children of David, and all Juda and they of Jerusalem dyd him worshippe in his death: and Manasses his sonne was kynge in his steade.

The XXXIII. Chapter.

Manasses was twelue yere olde whā he was made kynge, and reigned fyue and fiftye yere at Jerusalem, and dyd that which was euell in the sighte of the LORD (euen after the abominacions of the heythens, whom the LORD expelled before the children of Israel) and turned backe, and buylded the hye places, (which his father Ezechias had broken downe) and set vp altares vnto Baalim, and made groues, and worshipped all the hoost of heauen, and serued them. He buylded altares also in y LORDS house, wherof the LORD had sayde: At Jerusalem shal my name be forever. And vnto all the hoost of heauen buylded he altares in both the courtes of y house of the LORD. And in the valley of the sonne of Zennon caused he his arne sonnes to go chorow the fyre, and chosed dayes, and regarded bydes cryngge, and wittches, and founded soyth sayers

4. Re. 21.2

4. Re. 18.2

2. Par. 7.2

and expounders of tokens, and byd moch that was euell in the sighte of the LORD to prouoke him vnto wrath.

Carued ymages also and Idols (which he caused to make) set he vp in Gods house, wherof the LORD saide vnto David and to Salomon his sonne: In this house at Jerusalem which I haue chosen out of all the trybes of Israel, wyl I set my name for ever, and wyl nomore let the fore of Israel runne fro the londe that I appoynted for their fathers, so farre as they obserue to do all that I haue commaunded them, in all the lawe, statutes and ordinaunces by Moses. But Manasses disceined Juda and them of Jerusalem, so that they dyd worse then the heythens, whom the LORD destroyed before the children of Israel. And the LORD spake vnto Manasses and his people, and they regarded it not.

Therefore dyd the LORD cause the rulers of the hoost of the kynge of Assur to come vpo the, which toke Manasses prisoner with bodes, and bounde him with cheynes, and broughte him vnto Babilon. And whan he was in trouble, he made intercession before the LORD his God, and humbled himselfe greatly before the God of his fathers, and prayed and besoughte him. Then heard he his prayer, and broughte him agayne to Jerusalem to his kyngdome. And Manasses knewe that the LORD is God.

Afterwarde buylded he y vtremost wall of the cite of David, on the west syde of Gihon by the broke, and at the entrance of the Jyshegate, and rounde aboute. Ophel, and made it very hye. And layed capteynes in stronge cities of Juda, and put awaye y strange goddes and Idols out of y house of y LORD, and all the altares which he had buylded vpo the mount of the house of the LORD, and in Jerusalem, and cast them out of the cite, and buylded the altare of the LORD, and offred slayn offerynges and thank offerynges thereon, and commaunded Juda, that they shulde serue the LORD God of Israel. Nevertheless though the people offred vnto the LORD their God, yet offred they vpon the hye places.

What more there is to saye of Manasses, and of his prayer to his God, and the wordes of the Seers that spake vnto him in the name of the LORD God of Israel, beholde, they are amonge the actes of the Kynges of Israel. And his prayer and intercession, and all his synne and offence, and the rowmes wherin he buylded the hye places and groues

and founded ydols, afore he pibled himselfe, beholde, they are wrytten amonge the actes of the Seers. And Manasses fell on slepe with his fathers, and they buried him in his house, and Amon his sonne was kynge in his steade.

Two and twetye yere olde was Amon whā he was made kynge, and reigned two yere at Jerusalem, and dyd euell in the sighte of the LORD, as Manasses his father had done. And Amon offred vnto all the Idols that his father Manasses had made, and serued the. Yet dyd not he humble himselfe before the LORD, as Manasse his father had submitted himselfe: but Amon trespassed ener more and more. And his seruantes conspyred agaynst him, and slewe him in his house. Then smote the people in the londe all them that had conspyred agaynst kynge Amon. And the people in the londe made Josias his sonne kynge in his steade.

The XXXIII. Chapter.

Josias was eight yere olde whan he was made kynge, and reigned one and thirtye yere at Jerusalem, and dyd that which was righte in the sighte of the LORD, and walked in the wayes of David his father, and turned not asyde, ne ther to the righte hande ner to the lefte. For in the eight yere of his reigne whā he was yet but a childe, he beganne to seke the God of his father David: and in the twelue yere beganne he to cleanse Iuda and Jerusalem from the hye places and groues, and carued Idols, and molten ymages: and caused the altares of Baalim to be broken downe before him, and the ymages that were thereon, hewed he downe. And y groues and carued Idols and molten ymages brake he in peces, and made them to dust, and scattered it vpon the graves of them that had offred vnto them. And the bones of the prestes brent he vpo the altares, and so closed he Juda and Jerusalem, and y cities of Manasses, Ephraim, Simeon, and vnto Nephtali in their wyldernes on euery syde. And whā he had broken downe the altares and groues, and smytten the Idols in peces, and hewed downe all the ymages in all the londe of Israel, he came agayne to Jerusalem.

In the eighteenth yere of his reigne whā he had closed the londe and the house, he sent Saphan the sonne of Achabia and Maasiah the Shreue of the cite, and Joath the sonne of Joahas the Chaunceler, to repaire the house of the LORD his God. And they

came to Ezechias y hye prest, and there was deliuered vnto them the money that was broughte vnto the house of God, which the Levites (that kepte the thresholdes) had gathered, of Manasses, Ephraim, and of all the residue in Israel, and of all Juda and Benjamin, and of them that dwelt at Jerusalem, and they deliuered it vnto the hādes of the worke men in the house of the LORD, and gaue it vnto those that wrought in the house of the LORD, where it was in decaye, y they shulde repaire it. And the same gaue it forth vnto the carpenters and buylders, to bye fre stone and hewen tymber for the balles in the houses, which the kynges had destroyed. And the men laboured faithfully in the worke.

And ouer them were ordeyned, Jathath and Obadia the Levites of the children of Merari: Zachary and Mesullam of the children of the Rahathites, to further the worke, and they were all Levites that coulde playe vpon instrumentes. But ouer them that bare burthens and furthered all manner of worke in all the offices, there were scribes, officers and doers keepers of the Levites. And whā they toke out the money that was broughte vnto y house of the LORD, Ezechias the prest founde the boke of the lawe of the LORD geuen by Moses. And Ezechias answered, and saide vnto Saphan the Scribe: I haue founde the boke of the lawe in y house of y LORD. And Ezechias deliuered the boke vnto Saphan. And Saphan bare it vnto the kynge, and broughte y kynge worde agayne, and sayde: All that was geuen vnder the handes of thy seruantes, that make they: and y money that was founde in y house of the LORD, haue they gathered together, and deliuered it vnto y officers, and to the workemen. And Saphan the Scribe tolde the kynge, and sayde: Ezechias the prest hath deliuered me a boke.

4. Re. 21.2

And Saphan red therein before the kynge. And whan the kynge herd the wordes of the lawe, he rente his clothes. And the kynge commaunded Ezechias and Ahicam the sonne of Saphan, and Abdon the sonne of Micha, and Saphan the Scribe, and Asaia the kynges seruante, and sayde: Go youre waye, are counsell at the LORD for me and for the remnant in Israel, and for Juda, concernynge these wordes of the boke that is founde. For greates is the indignacion of the LORD that is gone forth ouer vs, because oure fathers haue not kepte the worde of the LORD, to do acordinge as it

is wrytten in this boke. Then wote Helchias (with the other that were sent from the kynge) vnto the prophetisse Hulda the wife of Sallum the Sonne of Thecoath the sonne of Asra the keeper of the clothes, which dwelt at Jerusalem in the secōde parte, and they spake this vnto her.

E And she sayde vnto them: Thus sayeth the LORD God of Israel: Tell the man I sent you vnto me: Thus sayeth I LORD: Beholde, I wil brynge plagues vpon this place and the inhabitants thereof, all the curses which are wrytten in the boke, that was red before the kynge of Juda: because they have forsake me, and brete incense vnto other goddes, to prouoke me with all the workes of their handes. And my indignacion shal go forth vpon this cite, and shal not be quenched.

And after this maner shal ye saye vnto the kynge of Juda, that sent you to a counsell at the LORD: Thus sayeth I LORD God of Israel concernynge the wordes that thou hast herde: Because thine hert is moued, and because thou hast humbled thy selfe in the sighte of God, whan thou herdest his wordes agaynst this place and the inhabitants thereof, and hast submytted thy selfe before me, and rent thy clothes, and wepte before me, therefore haue I herde the, sayeth I LORD. Beholde, I wil gather the vnto thy fathers, and thou shalt be layed in thy grave with peace, so I thine eyes shal not se all the euell that I wil brynge ouer this place, and the indwellers thereof. And they broughthe the kynge worde agayne.

S Then sent I kynge, and caused all the Elders in Juda and Jerusalem to come together. And the kynge wente vp into the house of the LORD, and all the men of Juda and inhabitants of Ierusalem, the prestes, the Levites, and all the people both small and greete: and all the wordes in the boke of the couenante that was founde in the house of the LORD, were red in their eares. And I kynge stode in his place, and made a conuauent before the LORD, that they shulde walke after the LORD, to kepe his commandementes, his testimonies, and his statutes with all their hert and with all their soule, to do accordinge vnto all the wordes of the couenante that are wrytten in this boke.

And there stode all they that were founde at Jerusalem and in Ben Jamin. And I inhabitants of Jerusalem dyd accordinge to the couenante of God the God of their fathers. And Josias put away all abhomi-

nations out of all the londes that were the children of Israel, and caused all them that were founde in Israel, to serue the LORD their God. As longe as Josias liued, departed they not from the LORD the God of their fathers.

The XXXV. Chapter.

And Josias kepte Passeouer vnto the LORD at Jerusalem, and slewethe Passeouer on the fourteenth daye of the first moneth, and set the prestes in their offices, and strenghted them to their ministracion in the house of the LORD, and sayde vnto the Levites that taught in all Israel, and were sanctified vnto I LORD: Put the holy Arte in the house that Salomon I sonne of David kynge of Israel dyd buyde. Ye shal beare it nomore vpon your shulders. Se that ye serue now the LORD your God, and his people of Israel, and prepare the house of your fathers in your courses, as it was appoynted by Dauid the kynge of Israel, and by Salomon his sonne: and stonde in the Sanctuary after I course of the fathers houses amonge your brethren the children of the people. And after the course of the fathers houses amonge the Levites, and Iyll Passeouer, sanctifye and prepare your brethren, that they maye do accordinge to the worde of the LORD by Moses.

And Josias gaue lambes and yongelodes which were males, to the Ieneofferynge for the comontye (all to the Passeouer for every one that was founde) in the nombre thirtye thousande, and thre thousande oxen, all of the kynges good. And his pryces of their awne good wyl gave to the Ieneofferynge for the people, I for the prestes and Levites (namely, Helchias, Zachary and Jehiel the prynces in I house of God amonge the prestes) for the Passeouer, two thousande and sixe hundred. And thre hundred oxen. But Chanania, Semaia, Nathanael and his brethren, Gasabia, Jaiel and Josabab the chiefe of the Levites gaue the Ientesto the Iene offerynge for the Passeouer, fyue thousande sheps, I fyue hundred oxen.

Thus was the Gods seruyce preparat, and the prestes stode in their place, and the Levites in their courses accordinge to the kynges commandement. And they Iyll the Passeouer, and the prestes toke it off their handes, and sprentled it: and the Levites toke the slaynes off them, and remoued the burnt offerynge there from, to geue

amonge the porcions of the fathers houses in the multitudes of their congregacion to offere vnto the LORD, as it is wrytten in I boke of Moses. Euen so dyd they with the oxen also. And they dighte the Passeouer at the fyre accordinge to the lawe. And that which was halowed, dighte they in poetes, fettels, and pannes, and made haist for the comon people. Afterwarde prepared they for them selues also and for I prestes: for the prestes the children of Aaron were occupied in the burnt offerynges and sat vntill the nyghte. Therefore must the Levites prepare for them selues and for the prestes the children of Aaron.

And the syngers the children of Asaph stode in their place (accordinge to I Dauids commandement) and Asaph and Zeman, and Jedithim the kynges Ser, and the porters at all the gates. And they departed not from their office. For the Levites their brethren prepared for them. Thus was all the Gods seruyce prepared the same daye, that the Passeouer mighte be kepte, and the burnt sacrifices offred vpon the altare off the LORD accordinge to the commandement of kynge Josias.

So the children of Israel that were at hande, helde Passeouer at that tyme, and the feast of unleuened bred, seven dayes. Senca I tyme of Samuel the prophet, was no Passeouer kepte in Israel like this: and no kynge of Israel had holden socha Passeouer as Josias dyd, and the prestes, Levites, all Juda, and socha as were founde of Israel, and the inhabitants of Jerusalem. In the eightieth yere of the reigne of Josias was this Passeouer kepte.

After this, whan Josias had prepared the house, Necho the kynge of Egypte wente vp to fighte agaynst Carcamis besyde Euphrates. And Josias wente forth agaynst him. But he sent messangers vnto him, sayenge: What haue I to do with the God of Iuda? I am not come now agaynst the, but I fighte agaynst another house: and God hath sayde, that I shal make haist. Ceasse from God which is with me, that he destroye the not. Neuertheles Josias turned not his face from him, but prepared himselfe to fighte with him, and heretened not vnto the wordes of Necho out of the mouth of God, I came to fighte with him vpon the playne besyde Mageddo. But the Archers shot at kynge Josias. And the kynge sayde vnto his seruantes: Carry me away, for I am sore wounded. And his ser-

uantes toke him from the charet, and caried him vpon his seconde charet, and broughthe him to Jerusalem. And he dyed, and was buried amonge the sepulchres off his fathers.

And All Juda and Jerusalem mourned for Josias, and Jeremy bewayled Josias, and all the synginge men and women, spake their lamentacions ouer Josias vnto this daye, and made a custome therof vnto this daye. Beholde, it is wrytten also amonge the Lamentacions. What more there is to saye of Josias, and his mercy accordinge to the scripture in the lawe of the LORD, and of his actes (both first and last) beholde, it is wrytten in the boke of the kynges of Israel and Juda.

The XXXVI. Chapter.

And the people of the londe toke Joahas the sonne of Josias, and made him kynge in his fathers steade at Jerusalem. Thre and twenty yere olde was Joahas whan he was made kynge, and reigned thre monethes at Jerusalem. For the kynge of Egypte deposed him at Jerusalem, and contemned the londe in an hundred talentes of syluer, and one talent off golde. And the kynge of Egypte made Eliahim his brother kynge ouer Juda and Jerusalem, and turned his name Joachim. But Necho toke his brother Joahas, and caried him in to Egypte.

Syue and twenty yere olde was Joachim whan he was made kynge, and reigned eleue yere at Jerusalem, and dyd that which was euell in the sighte of the LORD his God. And Nabuchodonosor the kynge of Babilon wente vp agaynst him, and bounde him with cheynes, to cary him vnto Babilon. And Nabuchodonosor broughthe certayne vessels of I house of the LORD vnto Babilon, and put them in his temple at Babilon. What more there is to saye of Joachim, and off his abhominacions which he dyd, and that were founde in him, beholde, they are wrytten in the boke of the kynges of Israel and Juda. And Joachim his sonne was kynge in his steade.

Eight yere olde was Joachim whan he was made kynge, and reigned thre monethes and ten dayes at Jerusalem, and dyd I which was euell in the sighte of I LORD. But whan the yere came aboute, Nabuchodonosor sent thither, and caused him be fetched vnto Babilon with the costly vessels and Jewels of the house of the LORD, and

made Sedechias his brother kynge ouer Iuda and Jerusalem.

One and twentye yere olde was Sedechias when he was made kynge, & reigned eleuen yere at Jerusalem, and dyd that which was euell in the sighte of the LORDE his God, and submytted not himselfe before the face of the prophet Jeremy, which spake out of the mouth of the LORDE. He fell awaye also from Nabuchodonosor the kynge of Babilon (which had taken an oath of him by God) and was styfnecked, and hardened his hert, that he shulde not conuerte vnto the LORDE God of Israel. And all y^e these amonge the prestes, and the people, multiplyed their synnes, acordinge to all the abhominacions of the heythens, and dyssembled the house of the LORDE, which he had sanctified at Jerusalem.

And the LORDE God of their fathers sent vnto them early by his messengers (for he spared his people and his habitation) but they laughed the messengers of God to scorne, and despyed his wordes, and had his prophetes in derision, so longe tyll the indignacion of the LORDE increased ouer his people, and there was no remedye of healinge. For he broughte the kynge of the Caldees vpon them, and caused for to slaye all their yonge men with the swerde in the house of their Sanctuary, and spared nether yongemāner virgin, nether aged ner grauid father, but gaue them all in to his hande. And all the vessels in the house of God, greete and small, the treasures in the house of the LORDE, and the treasures of the kynge and of his prynces, all this caused he to be caried vnto Babilon. And they brent the house of God, and brake downe the wall of Jerusalem, and all the palaces therof brent they with fyre, so that all the costly ornaments of it were destroyed.

And loke who escaped y^e swerde, hi caried he awaye vnto Babilon, & they became his seruantes, & the seruantes of his sonnes, tyll the persians had the empyre: that y^e worde of the LORDE by the mouth of Jeremy might be perfourmed, enen vntyll the londe had ynough of hir Sabbathes: for all the tyme of the desolacion was it Sabbath, vntyll the seventy yeres were fulfilled.

But in the first yere of Cyrus the kynge of Persia (that the worde of the LORDE spoken by the mouth of Jeremy might be fulfilled) the LORDE raysed vp the spiete of Cyrus the kynge of Persia, that he caused it be proclaimed thorow out all his empyre,

ye and by wytyng also, sayenge: Thus sayeth Cyrus the kynge of Persia: The LORDE God of heauen hath geuen me all the kyngdomes in the londe, and hath commaunded me to buyde him an house at Jerusalem in Iuda. Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp.

The ende of the seconde boke of the Cronicles.

The first boke of Esdras.

What this boke conteyneth.

- Chap. i. Cyrus (otherwise called Cos) the kynge of Persia, geueh the Jewes licence to go agayne to Jerusalem, and to buyde it.
- Chap. ii. The nombre of them that went vp from Babilon vnto Jerusalem.
- Chap. iii. The people resorte to Jerusalem, the prestes buyde the altare, kepe the festis and sacrifices, and prepare to buyde the temple.
- Chap. iii. The heythens wolde buyde with them: and because they are not sufficed, therfore labour they (with their counsell and labours) to hynder the buydinge of the temple.
- Chap. v. In this tyme propheted Aggeus and Zachary. The officers of the heythens forbode the buydinge, and hynder it.
- Chap. vi. Darius renueh the commandement of Cyrus, and geueh the Jewes licence to buyde the temple.
- Chap. vii. Artaserxes sendeth Esdras vnto Jerusalem with a charge vnto the officers beyonde the water.
- Chap. viii. The nombre of them that went vp with Esdras vnto Jerusalem.
- Chap. ix. Esdras is fory that the people benemyte themselves with the heythens wyues.
- Chap. x. They make a coneuant to put awaye their heythens wyues.



The first Chapter.

In the first yere of Cyrus kynge off Persia (that the worde of the LORDE spoken by the mouth of Jeremy might be fulfilled) the LORDE stered vp the spiete of Cyrus kynge of Persia, & he caused it be proclaimed thorow out all his empyre, ye and by wytyng also, sayenge: Thus sayeth Cyrus the kynge of Persia: The LORDE God of heauen hath geuen me all the kyngdomes in the londe, and hath commaunded me to buyde him an house at Jerusalem in Iuda. Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp to Jerusalem in Iuda, and buyde the house of the LORDE God of Israel. He is y^e God that is at Jerusalem. And whoso euer remayneth yett in any maner of place (where he is a stranger) let the mē of his place helpe him with syluer and golde, with good and catell of a good frewill, for the house of God at Jerusalem.

Then gat vp the principall fathers of Iuda and Ben Jamin, and the prestes and Leuites, and all they whose spiete God had raysed to go vp, and to buyde the house of the LORDE at Jerusalem. And all they that were aboute them, strenghted their hande with vessels of syluer and golde, with good and catell, and Jewels, besydes that which they gaue of their awne frewill. And kynge Cyrus brought forth the vessels of the LORDE house, which Nabuchodonosor had takē out of Jerusalem, and put in his gods house. But Cyrus y^e kynge of Persia brought the forth by Michedath the treasurer, and nombred the vnto Sefbazar the pryncce of Iuda. And this is the nombre of them: thirtie basens of golde, and a thousande basens of syluer, and nyne and twentye knyues,

thirtie cuppes of golde, and of other syluer cuppes foure hundred and ten, and of other vessels a thousande. So that all the vessels both of golde and syluer, were fyue thousande and foure hundred. Sefbazar broughte them all vp, with them that came vp out of the captiuyte off Babilon vnto Jerusalem.

The ii. Chapter.

These are the childre of the londe that wente vp out of the captiuyte (whiche Nabuchodonosor the kynge of Babilon had caried awaye vnto Babilon) and came agayne to Jerusalem and into Iuda, euery one vnto his cite, and came with Zorobabel, Jesa, Nehemias, Seraia, Reeleia, Mardachai, Bilsum, Mispar, Begeuai, Rehum and Baena. This is now the nombre of the men of the people of Israel: The childrien of Phares, two thousande, an hundred, and two and seventy: the childrien of Sephatia, thre hundred and two and seventy: the childrien of Arath, seven hundred and fyue and fiftie: the childrien of Pahath Moab amonge the childrien of Jesa, Joab, two thousande, eight hundred and twelue: the childrien of Elam, a thousande, two hundred and foure and fiftie: the childrien of Sathu, nyne hundred and fyue and forty: the childrien of Sacai, seue hundred and thre score: the childrien of Bani, sixe hundred and two and forty: the childrien of Bebai, sixe hundred and thre and twenty: the childrien of Bishab, a thousande two hundred and two and twenty: the childrien of Abdoniam, sixe hundred and sixe and fiftie: the childrien of Biguai, two thousande and sixe and fiftie: the childrien of Adin, foure hundred and foure and fiftie: the childrien of Ater of Ezechias, eight and nynty: the childrien of Bezai, thre hundred and thre and twenty: the childrien of Joiach, an hundred and twelue: the childrien of Hasum, two hundred and thre and twenty: the childrien of Gibbar, fyue and nynty: the childrien off Bethleem, an hundred and thre and twenty: the men off Ne-topha sixe and fiftie: the men off Anathot, an hundred and eight and twenty: the childrien off Alimareth, two and forty: the childrien off Biriath Arim, Caphira and Beeroth, seven hundred and thre and forty: the childrien off Rama and Gaba, sixe hundred and one and twenty: the men off Michmas, an hundred and two and

The i. boke of Esdras.

twentye: the men of Bethel and Ai, two hundred and thre and twentye: the childre of Nebo, two and fyfye: the children of Magbis, an hundred and fyve and fyfye: the childre of the other Elam a thousande, two hundred and foure and fyfye: the children of Harim, thre hundred and twentye: the childre of Lodhadid and Ono, seue hundred and fyve and twentye: the childre of Jericho, thre hundred and fyve and foure: the children of Senaa, thre thousande, fyve, hundred and thirtie.

The prestes. The children of Jedaia of the house of Jesua, nyne hundred and thre and seuentye: the childre of Jemmer, a thousande and two and fyfye: the children of pasur, a thousande and two hundred, and seuen and fortye: the childre of Harim, a thousande and seuentene.

The Levites. The children of Jesua and Cadmiel of the children of Hodavia, foure and seuentye. The syngers, the children of Asaph, an hundred and eight and twentye. The children of the doorekeepers. The children of Sallum, the children of Ater, the childre off Talmon, the children off Acub, the children off Harita, and the children off Sobai: altogether an hundred and nyne and thirtie.

The Nethinims. the children of Ziba, the children of Hasapha, the children of Tabaoth, the children of Ceros, the children of Sieha, the children of Padon, the children of Lebana, the children of Hagaba, the children of Acub, the childre of Hagab, the children of Samlai, the children of Hanan, the children of Giddel, the children of Gabar, the childre of Reaia, the children of Rezin, the children of Necuba, the children of Gasan, the children of Usa, the children of Pasfeah, the children of Bessai, the children of Mina, the children of Menimm, the children of Nephusim, the children of Bacbuc, the childre of Zacupha, the children of Harhur, y childre of Hazeluth, y childre of Mehira, the children of Harsa, the children of Barcom, the children of Sissera, the children of Thamab, the children of Neziab, the children of Hacipha.

The children of Salomons seruantes. The children of Socai, the children of Sophereth, the children of Pruda, the children of Jacla, the childre of Darcon, the childre of Giddell, the childre of Sephatia, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims and the children off Salomons

The ii. Chap.

seruantes were altogether, thre hundred and two and nyentye.

And these were up also, Michal, Melch, Thel, Harso, Cherub, Addon and Imma. But they coulde not shewe their fathers house nor their sede, whether they were of Israel. The children of Delaia, the children of Tobias, the children of Necoda, fyve hundred and two and fyfye.

And of the children of the prestes. The children of Sabai, the children of Zacon, the children of Barfillai, which toke one of the daughters of Barfillai the Gileadite to wife, and was counted amonge the same names: these soughte the register of their byrth, and founde none, therefore werethy put from the presthode. And Hathir saide vnto them, that they shulde not care of the most holy, tyll thererose vp a prest with the lighte and perfectnesse.

The whole congregacion as one man, was two and fortye thousande, thre hundred and thre score: besyde their seruantes and maydes, of whom there were seue thousande, thre hundred and seuen and thirtie. And they had two hundred singinge men and women, seue hundred and fyve and thretye horses, two hundred and fyve and thretye mules, foure hundred and fyve and thretye Camels, and sixethousand, seuen hundred and twentye asses.

And certayne of the chiefe fathers, when they came to the house of the LORDE at Jerusalem, they were well mynded vnto the house of God, that it shulde be set in his place, and gave after their abylte vnto the measure of the worke, one and thre score thousande guldens, and fyve thousande pounde of syluer, and an hundred prestes garments. So the prestes and the Levites, and certayne of y people, and the syngers, and the porters, and y Nethinims dwelt in their cities, and all Israel in their cities.

The III. Chapter.

And when the seuenth moneth came, and the children of Israel were now in their cities, the people came together euen as one man, vnto Jerusalem. And there stode vp Jesua the sonne of Josede and his brethren the prestes, and Zorobabel the sonne of Saalchiel and his brethren, and buylde the altare of the God of Israel, to offre burntofferinges thereon, as it is wrytten in the lawe of Moses the man of God, and the altare set they vpon the solettes: for there was a fearfulness amonge

The i. boke of Esdras.

them because of the nacions and lobes) and offered burntofferinges thereon vnto y LORDE. in the mornynge and at euen. And helde the feast of Tabernacles: as it is wrytten, and offered burntofferings daylie after the nombre as acordinge was, every daye his sacrifice. Afterwarde the daylie burnt offeringes also, and of the new Mones and of all the feast dayes of the LORDE that were halowed, and allmaner of fre wyllinge offeringes, which they did of their awne fre wyl vnto the LORDE.

Upon the first daye of the seuenth moneth beganne they to offre burnt sacrifices vnto the LORDE. But the foundacion of the temple of the LORDE was not yet layed. Nevertheless they gaue money vnto y masons and carpenters, and meate and drynke and oyle vnto them of Zidon and of Tyre, to buynge the Cedre tymbre from Libanus by See vnto. Joppa, acordinge to the commandment of Cyrus the kynge of Persia.

In the seconde yeare of their commynge vnto the house of God at Jerusalem in the second moneth, beganne Zorobabel the sonne of Salachiel, and Jesua the sonne of Josede, and the remnaunt of their brethren the prestes and Levites, and all they that were come out of the captiuyte vnto Jerusalem, and appoynted the Levites fro twentye yeare elde and aboue, so se that the worke of the house of the LORDE were forward. And Jesua stode with his sonnes and brethren, and Cadmiel with his sonnes, and the children of Juda, to furthur the workmen of the house of God, namely the childre of Henadab with their children and their brethren the Levites.

And when the buylders layed the foundacion of the temple of the LORDE, the prestes stode in their arraye, with trompettes. And the Levites the children of Asaph with Cantables, to prayse y LORDE: with the Dytie of David kynge of Israel. And they sung together, geuyng prayse & thanke vnto y LORDE, because he is gracious, and because his mercy endureth for euer vpon Israel. And all the people shouted loude in praylinge the LORDE, because the foundacion of y house of the LORDE was layed. Nevertheless many of the olde prestes and Levites and awncient fathers, which had seene the house afore in his foundacion, and this was now before their eyes, wepte loude. But many shouted with ioye, so that the noyse gaue a greatesounde, in so moch that the people coulde not knowe y ioyfull

The iiij. Chap. Ho. cxiij.

sounde for the noyse of the wepinge in the people: for the people shouted loude, so that the noyse was herde farre of.

The III. Chapter.

De when the aduersaries of Juda and Ben Jamin herde, that the childre of the captiuyte buylde the temple vnto the LORDE God of Israel, they came to Zorobabel & to the principall fathers, and sayde vnto them: We wyl buylde with you: for we see the LORDE youre God like as ye do. And we haue done sacrifice vnto him, sence the tyme that Assar Hadon the kynge of Assur broughte vs up hither. But Zorobabel and Jesua and the other awncient fathers of Israel, answered them: It is not mete for vs and you to buylde the house of oure God, but we wyl buylde alone vnto the LORDE God of Israel: as Cyrus the kynge of Persia hath commaunded vs.

Then the folke of the lande hyndered the people of Juda, and made them afraied to buylde, and hyred councelers aganst them and hyndered their deuyc, as longe as Cyrus the kynge of Persia lyued, vntill the reigne off Darius kynge off Persia. But when Abasuerus was kynge, in the begynnyng off his reigne wrote they vnto him a complaynte agaynst them of Juda and Jerusalem.

And in the tyme of Artaxerxes, wrote Bithellam, Mithradath, Tabeel and the other of their counsell vnto Artaxerxes the kynge of Persia. But the scripture of y letter was wrytten in the Syriane speach, and was interpreted in the langage of the Syrians. Rehum y chaunceler, and Simsai the scribe, wrote this letter agaynst Jerusalem to Artaxerxes the kynge.

We Rehum the chaunceler, and Simsai the scribe, and other of the counsell of Dina, off Arphasath, off Tarplat, off Persia, off Arach, of Babilon, of Susa, of Deba, and of Elam, and other of the people: whom the greates and noble Asinaphar broughte ouer, and set in the cities of Samaria, and other on this syde the water, and in Canaan. And this is y summe of the letter that they sent vnto kynge Artaxerxes:

Thy seruantes the men on this syde the water and in Canaan. Be it knowne vnto y kynge, that the Jewes which are come vp from the to vs vnto Jerusalem in to that sedicious & wicked cite, buylde the same, and make vp y walles of it, & buynge it out of y foundacion. Be it knowne now therfore vnto y kynge, y yschis cite be buylde & the walles.

made up agayne, the shall not they gene tribute, toll, and yearly custome, and their deuyc shall do y^e kynge harme. But now that we all are cherby which destroyed the temple, we wolde no longer se the kynges dishonoure. Therfore sent we out, and caused the kyng to be certified therof: That it maye be soughte in y^e Cronicles of chy progenitours, and so shalt thou fynde in the same Cronicles, and perceauie, that this cite is sedicious and noysome vnto kynges and londes, and that they cause other also to rebell of olde, and for the same cause was this cite destroyed. Therfore do we certifie the kyng, that yf this cite be buylded, and the walles therof made up, thou shalt kepe nothinge on this syde the water by the reason of it.

D Then sent y^e kyng an answer vnto Rehūm the chaunceler, and Simai the Scribe, and to the other of their counsell that dwelt in Samaria, and vnto the other beyonde y^e water. Peace and saluacion. The letter which ye sent vnto vs, hath bene openly red before me, and I haue commaunded to make search: and it is founde, that this cite of olde hath made insurreccion agaynst kynges, & how y^e vpr^o and rebellion hath bene committed therin. There haue bene mightie kynges also at Ierusalem, which haue reigned ouer all that is beyonde the water, and toll, tribute and yearly custome was geuen vnto them. Do ye now after this commaundement, forbyd the same men, that the cite be not builded, tyll I haue geue commaundement. Take hede now that ye be not negligent here in, lest the kyng haue harme there thorow.

Now whā kyng Artaxerxes letter was red before Rehūm the chaunceler and Simai the Scribe and their counsell, they wente up in all the haist to Ierusalem vnto the Jewes, and forbade them with the arme and ancreute. Then ceased the worke of the house of God at Ierusalem, and continued so vnto the seconde yeare of Darius kyng of Persia.

The V. Chapter.

Aggs. 1. **T**he prophetes, Aggeus and Zachary y^e sonne of Iddo, prophesied vnto y^e Jewes that were in Iuda and Ierusalem, in the name of the God of Israel. Then gat vp Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and begann to buyld the house of God at Ierusalem, and with them the prophetes of God which strenghted the. At the same tyme came to the Thathnai the debite on this syde

the water, and Sethar of Bosen, and their counsellors, and saydeth vnto them: Whā hath commaunded you to buyld this house, and to make up the walles therof? They tolde we them the names of the men, that made this buyldinge. But the eye of the God came vpon the Elders of the Jew, that they were not inhibyte, tyll the man was brought before Darius, and tyll then came a wytyng therof agayne.

This is the summe of the letter y^e Thathnai the Debyte on this syde the water, and Sethar of Bosen, and their counsellors of Alpharsach (which were on this syde the water) sent vnto kyng Darius. And these are the wordes that they sent vnto him: Vnto Darius the kyng, all peace. Be it known vnto the kyng, that we came in to Ierusalem to the house of y^e greate God, which is builded with all maner of stone, and balde as layed in the walles, and y^e worke goeth forth, and prospereth in their handes. Therfortheles we axed the Elders and sayd vnto them: Who hath commaunded you to buyld this house, and to make up the walles therof? We axed their names also, that we might certifie the, and haue wyrtten the names of the men that were their rulers.

But they answered vs wth these wordes, and sayde: We are the seruantes of the God of heauen and earth, and buylded the house y^e was buylded many yeares agoe, which a greate kyng of Israel buylded and set up. Howbeit whā oure fathers prouoked the God of heauen vnto wrath, he gaue them ouer in the hande of Nabuchodonosor the kyng of Babilon the Caldee, which built downe this house, & caried y^e people away vnto Babilon.

Therfortheles in the first yeare of Cym the kyng of Babilon, y^e same kyng Cym commaunded to buyld this house of God for the vessels of golde and siluer in the house of God, which Nabuchodonosor toke out of the temple at Ierusalem, and brought it in to y^e temple at Babilon, those dyd Cym the kyng take out of y^e temple at Babilon, and deliuered them vnto Sebbazer by name, whom he made Debyte, and sayd vnto him: Take these vessels, go thy way and bringe them vnto the temple at Ierusalem, and let the house of God be buylded in his place. Then came the same Sebbazer, and layed y^e foundation of the house of God at Ierusalem. Sence that tyme hath it ben in buyldinge, and yet is it not fynished. If please y^e kyng now, let there be search made

in y^e kynges treasure house which is at Babilon, whether it haue bene kyng Cym commaundement, that the house of God at Ierusalem shoulde be buylded: & sende vs y^e kynges mynde concernynge the same.

The VI. Chapter.

Then commaunded kyng Darius, that search shoulde be made in y^e library of y^e kynges treasure house, which laye at Babilon. So at Egbathanis in a castell that lyeth in the londe of the Medes, there was founde a boke, & in it was there an acte wyrtten after this maner: In the first yeare of kyng Cym, commaunded the same kyng Cym to buyld y^e house of God at Ierusalem, in the place where the sacrifice is made, & to laye the foundation to beare thre score cubites heyghe, & thre score cubites bredth, & the walles of all maner of stones, and one wall of tymber, & the expences shalbe geuen of the kynges house. And the golde and siluer vessel of y^e house of God (which Nabuchodonosor toke out of the temple at Ierusalem, and brought vnto Babilon) shalbe restored agayne, & they maye be brought vnto the temple at Ierusalem to their place in the house of God.

Get you farre from them therfore, thou Thathnai Debyte beyonde the water, and Sethar of Bosen, & youre counsellors which are beyonde the water. Let them worke in y^e house of God, that the Debyte of y^e Jewes and their Elders maye buyld the house of God in his place. I haue commaunded also, what shalbe done to y^e Elders of Iuda for the buyldinge of the house of God, that they shal diligently be care of the kynges goodes, even of the rentes beyonde the water, & gaue vnto the men, and that they be not hyndered.

And yf they haue nede of calues, lambes, & goates for the burnt offryng vnto y^e God of heauen, wheate, salt, wyne and oyle, after the custome of the prestes at Ierusalem, they shalbe geuen them daylie as is acordinge: and se that this be not done negligently, that they maye offre swete sanoures vnto y^e God of heauen, and praye for the kynges lyfe, and for his children. This commaundement haue I geue. And what man so ever he be that altereth these wordes, there shal a halfe be taken from his house, and set up, and he shal be hangid thereon, and his house shalbe pryed for the dede.

But the God that dwelleth in heauen, destoye all kynges and people, that putte to the harte to alter and to breake downe the

house of God at Ierusalem. I Darius haue commaunded, that this be diligently done.

Then Thathnai & Debyte beyonde y^e water, and Sethar of Bosen with their counsellors (to whom kyng Darius had sent) dyd their diligence. And y^e Elders of the Jewes buylded, and they prospered thorow the prophesie of Aggeus the prophet and Zachary the sonne of Iddo: and they buylded, and set up the worke, acordyng to the commaundement of the God of Israel, and after the commaundement of Cym, Darius and Artaxerxes kynges of Persia. And they perfourmed the house vnto the thirde daye of the moneth Adar, that was the sixte yeare of the reigne of kyng Darius.

And the children of Israel, the prestes, the Levites, and the other children of y^e captiuite helde the dedicacion of the house of God with ioye, and offred at the dedicacion of the house of God, an hundreth calues, two hundreth lambes, foure hundreth goates: and for the synofferyng for all Israel, twelue he goates, acordyng to the nombre of the trybes of Israel, and set the prestes in their courses, and y^e Levites in their offices, to mynister vnto God which is at Ierusalem, as it is wyrtten in the boke of Moses.

And the children of the captiuite helde Passouer vpon the fourtenth daye of the first moneth: for y^e prestes and Levites had purified them selues, so y^e they were all cleane as one man, and tyld Passouer for all the children of the captiuite, and for their brethren the prestes, and for them selues. And the childre of Israel which were come agayne out of captiuite, and all soch as had separated them selues vnto them from the synchinesse of the heythen in the londe, to seke the LORDE God of Israel, ate & helde the feast of vnleued bread seven dayes with ioye: for the LORDE had made them glad, and turned the herte of the kyng of Assur vnto the, so that their handes were strenghted in the worke of the house of God, which is y^e God of Israel.

The VII. Chapter.

After these actes in the reigne of Artaxerxes kyng of Persia, there wente up from Babilon, Esdras the sonne of Seraia, the sonne of Asaria, the sonne of Helchias, the sonne of Sallum, the sonne of Saboc, the sonne of Achitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the sonne of Serahia, y^e sonne of Osi, the sonne of Buti, the sonne of Abisua, the sonne of Phineas, the sonne of Eleasar, the

10. a sonne of Aaron the chiefe priest, which was a quicke scribe in the lawe of Moyses, which the LORD God of Israel dyd geue. And the kynge gaue him all that he requyred, accordyng to the hande of the LORD his God vpon him.

And there wente vp certayne of the children of Israel, and of the prestes, and of the Leuites, of the syngers, of the porters, and of the Netthinims vnto Jerusalem, in the seventh year of kynge Artaxerxes. And they came to Jerusalem in the fift moneth, that is the seventh year of the kynge. For vpon the first daye of the first moneth, deuyd he to go vp from Babilon: and on the first daye of the fift moneth came he to Jerusalem, accordyng to the good hande of God vpon him: For Esdras prepared his hert to seke the lawe of the LORD, and to do it, and to teach the precepte and iudgment in Israel.

2 And this is the summe of the letter, that kynge Artaxerxes gaue vnto Esdras the priest, the scribe, which was a teacher in the wordes of the LORD and of his statutes ouer Israel. Vnto Esdras the priest and scribe in the lawe of the God of heauen, peace and salutacion. I haue commaunded, that all they of the people of Israel, and of the prestes and Leuites in my realme, which are mynded of their awne good wyll to go vp to Jerusalem, that they go with the beyng sent of the kynge and of the seven lordes of the counsell, to vyset Juda and Jerusalem, accordyng to the lawe of God, which is in thy harte: And that thou shouldest take with the, syluer and golde, which the kynge and the lordes of his counsell geue of their awne good wyll vnto the God of Israel (whose habitation is at Jerusalem) and all the syluer and golde that thou canst fynde in all the countre of Babilon: with it that the people and prestes geue of their awne good wyll vnto the house of God at Jerusalem.

3 Take thou the same, and bye diligently with the same money, calues, lambes, goates, and meat offeringes and drynke offeringes, to be offred vpon the altare of the house of youre God at Jerusalem. And loke what it lyketh the and thy brethren to do with the remnant of the money, that do after the wyll of youre God. And the vessels that are geuen the for the mynistracion in the house of thy God, those deliuer thou before God at Jerusalem.

And what so ever thinge more shal be necessary for the house of thy God, which is necessary for the to spende, let the same be geue

one of the kynges chamber. The kynge Artaxerxes haue commaunded all the treasures beyonde the water, that loke what so ever Esdras the priest and scribe in the lawe of the God of heauen, requyeth of you, that ye fulfill the same diligently, vntyll an hundred talentes of syluer, and tyll an hundred quarters of wheate, and tyll an hundred bathe of wyne, and tyll an hundred bathe of oyle, and salt without measure. What so ever belongeth to the lawe of the God of heauen, let the same be done with diligencia in the house of the God of heauen, that there be no wrath vpon the kynges realme and children.

And knowe be it vnto you, that ye shal haue no auctorite to requyre taryng and tyme, and yearly rentes vpon any of the prestes, Leuites, syngers, porters, Netthinims and mynisters in the house of this God. But thou Esdras (after the wysdome of the God that is in thy hande) set thou iudges and biters, to iudge all the people that is beyonde Jordan, euen all such as knowe the lawe of thy God: and them that knowe it not, they se that ye teach. And who so ever wil diligently fulfill the lawe of thy God, and the kynges lawe, shal haue his iudgment in the dede, whether it be vnto deathe, or to banyshe, or to be condemned in good, or to be put in prison.

Praised be the LORD God of our fathers, which so hath inspired the kynges hert to garnyshe the house of God at Jerusalem: and hath enclined his mercy vnto me in the presence of the kynge, and his counsell, and before all the kynges hye estates. And I was comforted (accordyng to the wordes of the LORD my God ouer me) and so gathered I the heades of Israel together, that they might go vp with me.

The viii. Chapter.

These are the heades of their fathers that were named, which wente vp with me from Babilon, what tyme as kynge Artaxerxes reigned. Of the children of Phineas, Gersom: of the children of Iehonatan, Daniel: of the children of David, Harai: of the children of Pareos, Zachary, and the child named with him, an hundred and fiftye. Of the children of Pahath Moab, Eleonai the sonne of Serabia, and with him two hundred males.

Of the children of Sechania, the sonne of Jehasiel, and with him three hundred males. Of the children of Adin Ebed, the sonne of Jonathan, and with him fiftye males.

Of the children of Elam, Jesaia the sonne of Achalia, and with him seventie males. Of the children of Sephatia, Sebadia the sonne of Michael, and with him fourescore males.

Of the children of Joab, Obadia the sonne of Jehiel, and with him two hundred and eightene men children. Of the children of Sedonah, the sonne of Josiphia, and with him an hundred and thre score males.

Of the children of Debai, Zachary the sonne of Debai, and with him eight and twenty males. Of the children of Bigvai, Uthai and Sabud, and with them fene males. And I gathered them together by the water that renneth towarde Athena, and there abode we thre dayes.

And when I looked amonge the people and the prestes, I founde no Leuites there. The fewe I Eliezer, Ariel, Semaia, Elmathan, Jarib, Elmathan, Natha, Zachary and Mesulam the rulers, and Joiarib and Elmathan the teachers, and those sent I vnto Iddo the chiefe at Casiphia, that they shulde fetch us mynisters for the house of our God, and I tolde them what they shulde saye vnto Iddo and to his brethren the Netthinims at Casiphia.

And (accordyng to the good hande of our God vpon us) they broughte us a wyseman from amonge the children of Maheli the sonne of Lem the sonne of Israel, euen Serabia with his sonnes and brethren, eighte. And Hasabia, and with him Jesaia of the children of Merari, with his brethren and their sonnes, twentye. And of the Netthinims, whom David and the princes gaue to mynister vnto the Leuites, two hundred and twentye, all named by name.

And euen there at the water besyde Athena, caused I a fastinge to be proclaimed, that we might humble oure selues before our God, to seke of him a righte waye for us, and our children and all oure substance. For I was ashamed to requyre of the kynge, sonnes and horsmen, to helpe us agaynst the enemye in the waye. For we had sayde vnto the kynge: The hande of our God is for the best vpon all them that seke him, and his violence and wrath vpon all them that forsake him. So we fasted, and soughte this at our God, and he herde us.

And I toke out twelue of the chiefe pres-

tes, Serabia and Hasabia, and ten of their brethren with them, and weyed them there the syluer and golde and vessels for the house offeringe vnto the house of our God, which the kynge, and the lordes of his counsell and prynces, and all Israel that were at hande, had geuen to the house offeringe: and there weyed I them vnder their hande fife hundred and fiftye talentes of syluer, and in syluer vessell an hundred talentes, and in golde an hundred talentes, twentye cuppes of golde of a thousande guldens, and two costly ornamentes of good brasse, as cleare as golde, and sayde vnto them: Ye are holy vnto the LORD, therfore are the vessels holy also, and so is the syluer and golde that is geuen of a good wyll vnto the LORD God of youre fathers: Watch ye therfore and kepe it, tyll ye weye it downe before the chiefe prestes and Leuites, and auncient fathers of Israel at Jerusalem in the chestes of the house of the LORD. Then toke the prestes and Leuites that weyed syluer and golde, and vessell, to bryng it to Jerusalem vnto the house of our God.

So we brake vp, from the water of Athena on the twelveth daye of the first moneth, to go vnto Jerusalem: and the hande of our God was vpon us, and deliuered us fro the hande of the enemies and preyng waytinges by the waye. And we came to Jerusalem, and abode there thre dayes. But on the fourth daye was the syluer and golde, and vessell weyed in the house of our God vnder the hande of Meremoth the sonne of Urias the priest, and with him Eleasar the sonne of Phineas, and with them Josabad the sonne of Jesua, and Noabia the sonne of Benai the Leuites, accordyng to the nombre and weighte of every one. And the weighte was all wrytten vp at the sametyme.

And the children of the captiuyte, which were come out of prison, offred burnt offeringes vnto the God of Israel: twelue bullockes for all Israel, fife and nyntye rammes, seven and fientye lambes, and twelue goates for a synofferinge, all to the burnt offeringe of the LORD. And they deliuered the kynges commysion vnto the kynges officers, and to the Debytes on this syde the water. And they promoted the people and the house of God.

The ix. Chapter.

20 When all this was performed, the rulers came to me, and sayde: The people of Israel, and the prestes, and Leuites are not separated from the nations

in the londes as touching their abhominacions, namely of the Cananites, Hethites, Pherefites, Jebusites, Ammonites, Moabites, Egipcians, and Amorites. For they haue taken the daughters of the same, & their sonnes, and haue myrte the holy sede with f nacions in the londes: and the hande of the rulers and lordes of counsell hath bene prin cipall in this trespase.

When I herde this, I rente my clothes and my rayment, and plucked out the heer of my heade and of my beard, and sat mournyn ge. And there resorted vnto me all such as feared the worde of the LORDE God of Is rael because of the greate transgression. And I sat mournynge vntyll the eueninge sacri fice. And aboute the eueninge sacrifice I rose vp fro my heuyenes, and rente my clothes and my raiment, and fell vpon my knees, and spred out my handes vnto the LORDE my God, and sayde:

My God, I am ashamed, and darre not lifte vp mine eyes vnto the my God: for oure wickednesses are growne ouer oure heade, & oure trespases are wares greates vnto y hea re. Since the tyme of oure fathers haue we bene in greates trespase vnto this daie, and because of oure wickednesses haue we and o f kynges bene deliuered in to the hande of y kynges of the nacions, in to the swerde, in to captiuyte, in to spoyle, and in to confusion of face, as it is come to passe this daie.

But now is there a litle and sodane gra ciousnes come from the LORDE oure God, so that some of vs are escaped, that he maie geue vs a nayle in his holy place, that oure God maye lighte oure eyes, and geue vs a litle lyfe in oure bondage. For we are bond men, and y God hath not forsake vs though we be bondmen, and hath enclined mercy vnto vs in the sighte of the kynges of per sia, that they shulde geue vs lyfe, and pro mote the house of oure God, and to sett vp the desolacion therof, and to geue vs an hed ge in Juda and Jerusalem.

O oure God, what shal we saye now af ter this? that we haue forsaken thy com mandementes, which thou hast comman ded by thy seruantes the prophetes, and saide: The londe wherin ye shal come to pos sess it, is an vnclane londe thow the syl thimes of the people of the londes, in their abhominacions wherewith they haue made it full of vnclanes on every syde. Therefore shal ye not geue youre daughters vnto their sonnes, and their daughters shal ye not ta ke vnto youre sonnes, and seeke not their pea

ce and welth for ever, that ye maye be ston ge, and enioye the good in the londe, and y ye and youre children maye haue the inher itance of it for evermore.

And after all this that is come vpon vs (because of oure euell dedes and greates trespase) thou oure God hast spared oure wickednesses, and hast geuen vs a deliuerance as it is come to passe.

As for vs, we haue turned backe, & haue let gothy commandementes, to make con tracts with the people of these abhomi nacions. Wilt thou then be wroth at vs, till we be utterly consumed, so that nothyng re mayne, and till there be no deliuerance? O LORDE God of Israel, thou art righteous, for we remaine yet escaped, as it is this daie. Beholde, in thy presence are we in oure trespase, for because of it is there no standing before the.

The X. Chapter.

When Esdras prayed after this maner and knowledg, wepte, and lay before the house of God, there resorted vnto him out of Israel a very greates congre gacion of men and women, and children: the people wepte very sore. And Sachana the sonne of Jehiel one of the children of El lam, answered, and sayde vnto Esdras: We haue trespassed agaynst the LORDE oure God, in that we haue taken straunge wyues of all the people of the londe. Now there is hope yet in Israel concerninge this, therfore let vs make a couenaunt now with oure God, that we shal put awaye all the wyues (and such as are borne of them) acordinge to the counsell of y LORDE, and of them that se re the commandement of oure God, y we maye do acordinge to the lawe. Get the vp therfore, for the matter belongeth vnto the. We wyll be with the, be of good comfort, and do it.

Then rose Esdras, and toke an ooth of the rulers, prestes and Levites, and of all Is rael, that they shulde do acordinge to this worde: and they swore. And Esdras stood vp before the house of God, and wente in to the chamber of Johanan the sonne of Eli sab. And when he came thither, he founde bred, and drinke no water: for he mourned because of the transgression of them that had bene in captiuyte.

And they caused a proclamacion be made thow out Juda and Jerusalem, vnto all the children which had bene in captiuyte, that they shulde gather them selues together to Jerusalem: And that who soeuer came

within thre dayes acordinge to the denyce of the rulers and Elders, all his substance shulde be forfett, and he put out from the co gregation of the captiue.

Then all the men of Juda and Ben Ja min gathered them selues together vnto Je rusalem in thre dayes, y is on the twentieth daie of the nyenth moneth: and all the peo ple sat in the strete before the house of God, and trembled because of the matter, and for the rayne. And Esdras y prest stood vp, and sayde vnto them: Ye haue transgressed, y ye haue taken straunge wyues, to make the trespase of Israel yet more: confesse now therfore vnto y LORDE God of youre fa thers, & do his pleasure, and separate youre selues from the people of the londe, & from y straunge wyues. The answered all the co gregation, & sayde with loude voyce: Let it be done as thou hast sayde. But the people are many, & it is a raynye wecher, & they ca not stode here without, nether is this a wor te of one daie or two, for we are many y ha ue offended in this transgression. Let vs ap poynt oure rulers therfore in all the congre gacion, y all they which haue taken straun ge wyues in oure cities, maye come at the ty me appoynted, and the Elders of every cite and their Judges with them, till the wraeth of oure God because of this matter be tur ned awaye from vs.

Then were appoynted Jonathan the son ne of Asahel & Jehasia the sonne of Thecua ouer this matter. And Nesullam and Sab beth the Levites helped them. And the chil dren of the captiuyte dyd euen so. And Es dras the prest, and y auuncient fathers tho row the house of their fathers, and all that were now rehearsed by name, separated the selues, and sat them downe on the first daie of the tenth moneth, to examē this matter. And on y first daie of y first moneth brough t they the matter to a conclusion, concernyn ge all the men y had take straunge wyues.

And amonge the childre of the prestes the re were men fande y had take straunge wy ues, namely amonge the children of Jesua the sonne of Josede & of his brethren, Maeseia, Elieser, Jarib and Godelia. And they gaue their handes there vpon, that they wolde put awaye their wyues: & for their trespase offe ryng to geue a rāme for their trespase. Amonge the children of Immer, Hanani & Saba dia, amonge the childre of Harm, Maeseia, Elia, Semaia, Jehiel, and Ofia. Amonge y children of Pashur, Elioenai, Maeseia, Is rael, Nehaneel, Josabad & Eleasa. Amonge

ge the Levites, Josabad, Simeel and Celaia, he is that Celita, Perhabia, Juda & Elea sar. Amonge the syngers, Elyasib. Amonge the porters, Salum, Telm and Uri.

Of Israel. Amonge the children of Pa reos, Ramia, Jesia, Malchia, Melamin, Eleasar, Malchia & Benai. Amonge y chil dren of Elam, Mathania, Zachary, Jehiel, Abby, Jeremoth & Elia. Amonge the chil dren of Sathu, Elioenai, Eliaf, Matha nia, Jeremoth, Sabad & Asifa. Amonge the children of Debai, Johanan, Hanania, Sa bai & Achlai. Amonge the children of Ba ni, Nesullam, Malluch, Adai, Jasub, Seal and Jeremoth. Amonge the children of Pa hath Moab, Adna, Chelal, Benai. Maesea, Mathania, Bezaleel, Benui and Manasse. Amonge the children of Harim, Elieser, Je sia, Malchia, Semaia, Simeon, De Jamin, Malluch & Samaria. Amonge the childre of Hasum, Mathnai, Mathatha, Sabad, Eli phelet, Jeremai, Manasse & Simeel. Amonge the childre of Bani, Maedai, Amram, Zuel, Benai, Bedai, Chelui, Naia, Jeremoth, Eliaf, Mathania, Mathnai, Jasau, Ba ni, Benai, Simeel, Selemia, Nathan, Adai, Machnadbai, Sasai, Sarai, Asareel, Sele mia, Samaria, Salum, Amaria, & Joseph. Amonge the childre of Nebo, Jeiel, Mathi thia, Sabad, Sebina, Jaddai, Joel, and Be nai. All these had taken straunge wyues. And amonge the same wyues there were so me, that had borne children.

The ende of the first boke of Esdras.

The seconde boke of Esdras, otherwyse called the boke of Nehemias.

What this boke conteyneth.

- Chap. I. Nehemias mourneth for the captiuy te of the people.
- Chap. II. Nehemias obtayneth licence of the kyng Artaxerxes (otherwyse called Artahastha) to go vnto Jerusalem.
- Chap. III. Of buyldinge the cite.
- Chap. IV. The officers go aboute to hynder the buyldinge. The Jewes watch, & prepaye the selues to buylde and to fighte.
- Chap. V. Nehemias reproveth vsury.
- Chap. VI. The officers go aboute to kyll Nehe mias.
- Chap. VII. The nombre of them that departed from Babylon.
- Chap. VIII. In the feast of the Tabernacles re ceiveth Esdras the boke of the lawe.

Chap. ix. The lawe is red before the people, which are exhorted vnto godlynesse.
 Chap. x. They renewe the covenant with the LORD, and seal it.
 Chap. xi. How the people are sundred out, some to dwell at Jerusalem, and some in the cities without.
 Chap. xii. The names of the parties and Levites that went up with Zorobabel. Of the dedication of the wall at Jerusalem.
 Chap. xiii. They separate the strangers from amonge the people of God. The portion of the Levites is appoynted, and the Sabbath renewed.

The first Chapter.



These are the actes of Nehemias the sonne of Achabiah. It fortuned in the twelfth yeare, that I was in the castell at Susa: and Hanani one of my brethren came with certayne me of Juda, and I axed them how the Jewes dyd that were delivred and escaped from the captivity, and how it wente at Jerusalem. And they sayde vnto me: The remnant of the captivite are there, in the londe in greete myffortune and rebuke. The walles of Jerusalem are broken downe, and the portes therof are brent with fyre.

Whā I herde these wordes, I sat me downe and wepte, and mourned two dayes, and fasted and prayed before the God of heauen, and sayde: O LORD God of heauen, thou greates and terrible God, thou that kepest covenant and mercy for them that love the, and observe thy commaundementes: let thy eares marke, and let thine eyes be open, that thou mayest heare the prayer of thy servaunt, which I praye now before thy face, and nighthe for the chylde of Israel thy servaunt, and knowlege the synnes of the chylde of Israel, which we have commytted agaynst the.

And I and my fathers house have synned also. We have bene corrupte vnto the, in that we have not kepte the commaundementes, statutes and lawes, which thou commaundedst thy servaunt Moses. Yet call to remembraunce thy worde that thou commaundedst thy servaunt Moses, and saydest: If ye transgresse, then will I scatter you abroad amonge the nacions. But if ye turne vnto me, and kepe my commaundementes and do them: though ye were cast out vnto the uttermost parte of heauen yet will I gather you from thence, and will bringe you from thence, eue vnto the place, that I have chosen for my name to dwell there. They are thy servaunt, and thy people,

whom thou hast delivred thowgh thy greete power and myghtie hande. O LORD, let thine eares marke the prayer of thy servaunt, and the prayer of thy servaunt, whose desire is to feare thy name, and let thy servaunt prosper this daye, and graunte him mercy in the sight of this man: for I was the kynges butler.

The II. Chapter.

In the moneth Nisan of the twelfth yeare of the kyng Artaxerxes, when the wyne stode before him, I toke up the wyne, and gaue it vnto the kyng, and I was heavy in his presence. Then sayde the kyng vnto me: Why lokest thou so sadly? Thou art not sicke, that is not thy matter, but thou art heavy hearted. Nevertheless I was sorrowfayned, and sayde vnto the kyng: God sweareth thynges life for ever, shalde I not loke sadly: the cite of my fathers buryall lyeth wayf, and the portes therof are consumed with fyre. Then sayde the kyng vnto me: What is thy request? Then made I my prayer to the God of heauen, and sayde vnto the kyng: If it please the kyng, and if thy servaunt be vowed in thy sight, I beseeke the sende me to Juda vnto the cite of my fathers buryall, that I maye buyde it.

And the kyng sayde vnto me, and so dyd the quene that sat by him: How longe shal thy journeye continue, and whā wilt thou come agayne? And it pleased the kyng to sende me, and I set him a tyme, and sayde vnto the kyng: If it please the kyng, let him geve me letters to the Debites beyonde the water, that they maye conveye me over, tyll I come into Juda: I letters vnto Asaph the lord of the kynges wood, that he maye geve me wood for to build the gates of the palace, which are harden the house and harden the walles of the cite, for the house that I shal entre into. And the kyng gaue me accordinge to the good worde of God vnto me. And whā I came to the Debites beyonde the water, I gaue them the kynges letters. And the kyng sent captaynes and hoysmen with me.

But whā Saneballath the Chorazite, Tobias the servaunt of the Ammonites, and Tobias the servaunt of the Ammonites, heard that I greued them sore, and there was com a man which soughte the welch of the chylde of Israel. And whā I came to Jerusalem, I had bene there thre daies, I gat me up in the night season, and a fewe men with me for I tolde no man what God had geve in my hert to do at Jerusalem: and there was not one beest with me, save it that I rode upon. And I rode by night vnto the valley of

beside the Dragon well, and to the Dongpote, and considered the walles of Jerusalem that were broken downe, and the portes therof consumed with fyre. And I wente over vnto the Wellpote, and to the kynges condyte, and there was no rowme for my beast, so it coulde go under me. Then wente I on in the nighthe by the hofsyde, and considered the wall, and turned back, and came home agayne to the valley pote.

And the rulers knewe not whither I wente, or what I dyd: for hither to had I not tolde the Jewes and the prestes, the counsellors and the elders, and the other that laboured in the worke, and I made vnto the: We see the myserye that we are in, how Jerusalem lyeth wayf, and how the gates therof are brent with fyre, come, let vs buyde up the walles of Jerusalem, that we be nomore a rebuke. And I tolde the of the good hāde of my God which was vnto me: And the kynges wordes that he had spokē vnto me. And they said: Then let vs get up. And we buyded, and their handes were strenghted to good.

But whā Saneballath the Chorazite, and Tobias the servaunt of the Ammonites, and Tobias the Arabian herde it, they laughed vs to scorne, and despised vs, and sayde: What is this that ye do? Will ye fall awaye agayne from the kyng? Then answered I them, and sayde: The God of heauen shal cause vs to prosper: for we his servaunt are gotten up, and are buydinge. As for you, ye have no port nor right, nor remembraunce in Jerusalem.

The III. Chapter.

And Eliasib the hye prest gat him up with his brethren the prestes, and buyded the Shepegate. They halowed it, and set up the doores of it: euen vnto the tower Mea halowed they it, namely vnto the tower of Hananeel. Nexte vnto him buyded the men of Jericho. And besyde him buyded Sachur the sonne of Imri. But the Synspote dyd the chylde of Senaas buyde, they covered it, and set on the doores, lockes and barres of it. Nexte vnto him buyded Meremoth the sonne of Urias the sonne of Hacoz. Nexte vnto him buyded Mesullem the sonne of Barachias the sonne of Mesabeel. Nexte vnto him buyded Sadoc the sonne of Baena. Nexte vnto him buyded they of Thecoa. But their greates me put not their names to the servyce of their lord.

The Oldgate buyded Joiada the sonne of Passah, and Mesullam the sonne of Besodia: they covered it, and set on the doores, lockes and barres of it. Nexte vnto them buyded Melachia of Gibeon, and Jadon of Morono, me of Gibeon and of Mispa, for the feate of the

Debyce on this syde the water. Nexte vnto him buyded Uziel the sonne of Harhaia the goldsmith. Nexte vnto him buyded Hanania the Apotecarys sonne, and they repayed Jerusalem vnto the brede wall. Nexte vnto him buyded Rephaia the sonne of Hur, the ruler of the halfe quarter of Jerusalem. Nexte vnto him buyded Jedaia the sonne of Harumaph, ouer agaynst his house. Nexte vnto him buyded Hattus the sonne of Hasabema. But Malchia the sonne of Harim, and Hasub the sonne of Pahath Moab buyded the other pece, and the tower beside the fornace. Nexte vnto him buyded Sallum the sonne of Halobes the ruler of the halfe quarter of Jerusalem, and his daughtres.

The valley gate buyded Hanan, and the cisternes of Sannah. They buyded it, and set on the doores, lockes and barres therof, and a thousande cubytes on the wall, vnto the Dongepote. But the Dongepote buyded Malchia the sonne of Rechab, the ruler of the fourth parte of the vynyardes: he buyded it, and set on the doores, lockes and barres therof. But the Wellgate buyded Sallum the sonne of Chalkose, the ruler of the fourth parte of Mispa: he buyded it, and covered it, and set on the doores, lockes, and barres therof, and the wall vnto the pole of Sybah by the kynges garden, vnto the steppes that go downe from the cite of David. After him buyded Nehemia the sonne of Asbani, the ruler of the halfe quarter of Bethzur, vntyll the other side ouer agaynst the sepulchres of David, and to the pole Mispa, and vnto the house of the mightie.

After him buyded the Levites, Rehum the sonne of Dani. Nexte vnto him buyded Hasabiah the ruler of the halfe quarter at Regila in his quarter. After him buyded their brethren, Banai the sonne of Henadab, the ruler of the halfe quarter of Segila. After him buyded Esfer the sonne of Jesua the ruler of Mispa, the other pece hard ouer agaynst the Harneffe corner. After him buyded Baruch the sonne of Sabai the other pece woth ship fully and costly, first the corner vnto the doore of the house of Eliasib the hye prest. After him buyded Meremoth the sonne of Urias the sonne of Hacoz the other pece, first the doore of Eliasibs house, vnto the ende of the house of Eliasib. After him buyded the prestes, the me of the countre. After him buyded Ben Jamin and Hasub ouer agaynst their house. After the buyded Asaria the sonne of Maeseia the sonne of Anania nexte vnto his house. After him buyded Benui the sonne of Henadab the other pece, from the house of Asaria

unto the turninge, and unto the corner.

After him buylded Palal the sonne of Vaisai, ouer agaynst the corner & the hye tower, which lieth out ouer fro the kynges house, be syde the court of the prison. After him Pe- daia the sonne of Pareos (As for 3 Methi- nims they dwelt in Ophel, vnto 3 Waterga- te, towarde the east where 3 tower lieth out) After him buylded they of Thecoa 3 other pece ouer agaynst 3 greate tower, 3 lieth out warde, and vnto the wall of 3 Ophel.

But from the housegate forth buylded 3 prestes, every one ouer agaynst his house. Af- ter them buylded Sadoc 3 sonne of Immer ouer agaynst his house. After him buylded Semia the sonne of Sachania 3 keper of the eastgate. After him buylded Hanania the sonne of Selemia, 3 Hanum the sonne of Salaph 3 sister, 3 other pece. After him buil- ded Mesullam the sonne of Berachia ouer a- gainst his chest. After him buylded Malchia the goldsmithes sonne, vntill 3 house of the Methinims, and of the marchauntes ouer a- gainst the counsell gate, and to the perler in the corner. And betwene the perler of the corner vnto the Shepegate buylded the gold- smithes and the marchauntes.

The iii. Chapter.

¶ When Saneballat herde that we builded 3 wall, he was wroth, & toke greate indignaciō & mocked 3 Jewes & saide before his brethre & the mightie men of Samaria: What do the importēt Jewes? shall they be thus suffred? shall they offer? shall they perfourme it in one daie? shall they make 3 stones whole againe, 3 are broughte to dust, & bren? And Tobias the Ammonite beside him saide: Let the builde on, yf a fore go vp, he shall breake downe their stony wall. Heare O thou oure God, how we are despysed, turne their shame vpon their awne heade, 3 thou mayest gene them ouer in to despisinge in the londe of their captiuite. Co- ner not their wickednesse, & put not out their sinne fro 3 presence: for they haue psoned the buylders. Yet buylded we the wall, & ioyned it whole together, vnto 3 halfe heigth. And the people were well mynded to labo- re.

¶ But when Saneballat, & Tobias, and 3 Arabias, & Ammonites, & Asdodites herde, 3 the walles of Jerusalem were made vp, and that they had begonne to stoppe vp 3 gappes, they were very wroth, and cōspyred all together, to come and fight agaynst Jeru- salem, & to make an hinderaunce therein. Ne- vertheles we made 3 praier vnto oure God, & set watchme vpo the wall daye & night ouer agaynst them. And Juda saide: The strength

of the bearers is to feble, & there is to much dust, we are not able to bulde on the wall. And 3 aduersaries thought: They shall not knowe nether se, tyll we come in the myddes amonge the, and slaye them, & hynder 3 worke. But when the Jewes that dwelt besyde them, came out of all the places where they dwelt aboute vs, and tolde vs as good as tymes, then set 3 the people a feet their spe- res with their swordes, speares & bowes bo- neth in the lowe places behynde the wall, & looted, and gat me vp, and sayde vnto the de- fence men and rulers, & to the other people: Be not ye a frayd of them, chynke vpon 3 grete LORDE which ought to be feared, & fighte for ys brethien, somies, daughters, wyues, & houses. Neuertheles when 3 enemies here 3 we had goeten worde of it, God broughte their counsell to naughte, and we turned all againe to the wall, every one vnto his labo- re. And from that time forth it came to passe, 3 the halfe parte of the yonge men byd the la- boure, & the other halfe parte helde the spe- res, shyldes, bowes, and brestplates, and the rulers stode behynde all the house of Juda, which buylded on the wall, & bare burthen, from those that laded the. With one hande byd they 3 worke, and with the other helde they the weapon. And every one 3 buylded, had his swerde girded by his side, & so buylded they. And the trompetters stode beside me.

And 3 sayde vnto the pryncipall men, & rulers, and to 3 other people: The worke is greate & large, & we are separated vpon the wall one farre from another. Loke in what place now ye heare the noise of 3 trompet- soire ye chiter vnto vs. Oure God shall fight for vs, & we wil be labourige in 3 worke. And the halfe parte of the helde 3 speares fro 3 morninge sprynge, till 3 starres came forth. And at 3 same tyme sayde 3 vnto 3 people: Every one abyde with his seruante at Je- rusalem, 3 in the night season we maye geue attendaunce to 3 watch, and to labour on the daye tyme. As for me and my brethre, & my seruantes, and 3 men of the watch be- hynde me, we put neuer of oure clothes, so so much as to washe oure selues.

The v. Chapter.

¶ When there arose a greate complaine of 3 people, & of their wyues agaynst their brethien the Jewes. And that were some 3 sayde: oure sonnes and doughters are to many, let vs take come for the, & eate, that we maye lyue. Some saide: Let vs set 3 londes, vynyardes & houses to pledge, & take vp come in the death. But some saide: Let vs borowe money of the kinge vpo the

ry for oure londes and vynyardes. Now are oure brethiens bodies as oure awne bodies, and their children as oure children: els shul- de we subdue oure sonnes and doughters vnto bondage, and some of oure doughters are subdued already, and no strength is there in oure handes, and other men shal haue oure londes and vynyardes.

But when 3 herde their complaynte and soch wordes, it displeased me sore, and 3 ad- uised so in my mynde, 3 rebuked the coun- cillers, and the rulers, and sayde vnto them: Wyl ye requyre vsury one of another? And 3 broughte a greate congregacion agaynst them, and sayde vnto them: We (after oure abilitye) haue boughte oure brethien the Jewes, which were solde vnto the heythens. And wyl ye sell youre brethien, whom we ha- ue boughte vnto vs? Then helde they their peace, & coude fynde nothinge to answer.

And 3 sayde: It is not good that ye do. Doughte ye not to walke in the feare of God, because of the rebuke of the heythens oure enemies? 3 and my brethre, and my seruants haue lent them money and come; but as for vsury, let vs leaue it. Therfore this same daye se that ye restore the their londes agay- ne, their vynyardes, oyle gardens and hou- ses, and the hundredth parte of the money of the come, wyne and oyle that ye haue won- ne of them. Then sayde they: We wyl restore them agayne, and wyl requyre nothinge of them, and wyl do as thou hast spoken. And 3 called the prestes, and toke an ooth of the, that they shulde do so. And 3 shoke my lap- pe, and sayde: God shake out every man af- ter the same maner fro his house and labou- re, that maynteyneth not this worde: enen thus be he shaken out, and voyde. And all 3 congregacion sayde: Amen, and praysed the LORDE. And the people byd so.

¶ And from the tyme forth that it was comytted vnto me to be a Debyce in the londe of Juda, namely from the twentieth yeare vnto the two and thirtieth yeare off kyng Artaxerxes (that is twolue yeare) 3 and my brethre lyued not of soch sustenau- ce as was geuen to a Debyce: for the olde Debytes that were before me, had bene char- geable vnto the people, and had take of the bad and wyne, and fortye Syckles of syl- uer: yee and their seruantes had oppressed the people. But so byd not 3, and that be- cause of the feare of God. 3 laboured also in the worke vpon the wall, and boughte no lode. And all my seruantes came thither to- gether vnto 3 worke. Moreover there were

at my table an hundred and fiftie of the Je- wes and rulers, which came vnto me, from amonge the heythens, that are aboute vs. And there was prepared me daylie an oxe, and fyre chosen shepe, and byrdes, and euer once in ten dayes a greate summe of wyne. Yet requyred not 3 the lyuynge of a Debyce for 3 bondage was greuous vnto 3 people. Thynke vpo me my God vnto 3 best, accordy- ge to all that 3 haue done for this people.

The vi. Chapter.

¶ When Saneballat, Tobias and Gosem the Arabian, and the other of 3 oure enemyes herde, that 3 had buyl- ded the wall, and that there were no mo gap- pes ther in howbeit at the same tyme had 3 not hanged the doores vpon the gates. Saneballat and Gosem sent vnto me, sayenge: Come and let vs mete together in the vylla- ges vpon the playne of the cite. Neuertheles they thoughte to do me euill. Not- withstandinge 3 sent messaungers vnto them, sayenge: 3 haue a greate busynes to do, 3 can not come downe. The worke shul- de stonde still, yf 3 were negligent, and came downe to you. Howbeit they sent vnto me as good as foure tymes after the same maner. And 3 gaue the same answer.

¶ Then sent Saneballat his seruante vnto me the fiftch tyme, with an open letter in his hande, wherein was wrytten: It is tolde the heythens, & Gosem hath sayde it, that thou and the Jewes chynke to rebell: for 3 which cause thou buyldest the wall, and wylt be their kyng in these matters, and hast ordey- ned the prophetes to preach of the at Jeru- salem, and to saye: He is kyng of Juda.

¶ Now shal this come to the kynges ea- res: come now therfore, and let vs take oure counsell together. Neuertheles 3 sent vnto him, sayenge: There is no soch thinge done as thou sayest: thou hast sayned it out of thi- ne owne hert. For they were all mynded to make us a frayd, and thoughte: They shal withdraue their handes from the worke, 3 they shal not labour. Howbeit 3 strenghten my hande the more.

¶ And 3 came vnto 3 house of Semia 3 son- ne of Delaia the sonne of Meehetabeel, & he had shut him selfe within, & sayde: Let us come together in to 3 house of God, en- vnto 3 myddes of 3 temple, & sparre 3 doores of 3 temple: for they wyl come to slaye 3, yee en- in the night wyl they come to put the to deathe. But 3 sayde: Shulde soch a mā flye? Shul- de soch a mā as 3 am, go in to 3 temple, & sa- ue his life? 3 wyl not go in.

For I perceaued, that God had not sent him: Yet spake he prophete vpon me, neuer thelesse Tobias and Saneballat had hired him for money. Therfore toke he the money, that I shulde be afrayed, and so to do and synne, that they might haue an euell reporte of me, to blaspheme me. My God thynke thou vpon Tobias and Saneballat, a cor- dyng vnto these their workes, and of y prophete Moadia, and of the other prophetes, y wolde haue put me in feare.

And the wall was fynished on the fyue & twentyeth daye of the moneth Elul, in two and fystye dayes. And whan all y enemies herde therof, all the heithen y were aboute vs, were afrayed, and their corage failed the: for they perceaued, that this worke came of God. And at y same tyme were there many of y these of Juda, whose letters were vnto Tobias, & from Tobias vnto them: for there were many in Juda that were swome vnto him: for he was the sonne in lawe of Sachania the sonne of Arah, and his sonne Johanna had the doughter of Mesullam the sonne of Barachia, and they spake good of him before me, and tolde him my wordes. And Tobias sent letters, to put me in feare.

The VII. Chapter.

Now whan we had buylded the wall I hanged on the doores, and the porters, syngers and Lewites were ap- poynted. And I commaunded my brother Hanani, and Hanania the ruler of the palace at Jerusalem: for he was a faithfull man, and feared God more then dyd many other. And I sayde vnto them: Let not the gates of Jerusalem be opened vntyll the Sonne be whote. And whyle they are yet stondinge in the watch, the doores shall be shut and barred. And there were certayne ciresyns of Jerusa- lem appoynted to be watchmen, every one in his watch, and aboute his house. As for y cite, it was large of rowme, and greates, but y people were fewe therein, and the houses were not buylded.

And my God gaue me in my hert, that I gatherd together the pryncipall men and y people, to nombre them, and I founde a register of their nombre, which came vp afore out of the captiuyte (whom Nabuchodonosor y kynge of Babilon had caryed awaie) and dwelt at Jerusalem and in Juda, every one vnto his cite, and were come with Zorobabel, Jesua, Nehemias, Asaria, Raamia, Naheman, Mardachai, Bilsan, Mispereth, Bigenai, Nehum and Baena.

This is the nombre of the men of the peo-

ple of Israel. The children of Paros were two thousande, an hundred and two and fentye: The children of Sephatia, the hundred and two and fentye: the children of Arah, sixe hundred and two and fentye: y children of Pahath Moab amonge the children of Jesua and Joab, two thousande, eight hundred, and eightene: the children of Elam, a thousande, two hundred, and foure and fentye: the children of Sathu, eight hundred and fyue and fortye, the children of Sacai, seven hundred and thre score: the children of Benini, sixe hundred, and eight and fortye: y children of Debai, sixe hundred and eight and twentye: the children of Asgad, two thousande, thre hundred and two and twentye: the children of Adoniam, sixe hundred and thre score: the children of Bigenai, two thousande, and seven and thre score: the children of Adin, sixe hundred and fyue and fentye: the children of Atter of Ezechias, eight and nentye.

The children of Hasum, thre hundred and eighty and twentye: the children of Beai, thre hundred and foure and twentye: the children of Hariph, an hundred and twelue: the children of Gibeon, fyue and nentye: the men of Bethleem and Netopha, an hundred and eight and foure score: the men of Anathot, an hundred and eight and twentye: the men of Beth Asmauerth, two and fortye: the men of Kiriath Jearim, Caphars and Beeroth, seven hundred and thre and fortye: the men of Rama and Gaba, sixe hundred and one and twentye: the men of Michmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Nebo, an hundred and two and fentye: the children of the other Elam, a thousande, two hundred and foure and fentye: the children of Saram, thre hundred and twentye: the children of Jericho: thre hundred and fyue and fortye: the children of Lodhadid & Ono, seven hundred and one and twentye: the children of Senaa, thre thousande, nyne hundred and thirtiye.

The prestes. The children of Jedaia of the house of Jesua, nyne hundred and thre and fentye: the children of Immer, a thousande and two and fystye: the children of Paschur, a thousande, two hundred and fiftie and fortye: the children of Harim, a thousande and fentye.

The Lewites. The children of Jesua of Cadmiel amonge the children of Hodua, foure & fentye. The syngers. The children of Asaph, an hundred and eight and fortye.

The porters were: The children of Sallum, the children of Ater, the children of Talmon, the children of Acub, the children of Sachar, the children of Sobai, altogether an hundred and eight and thirtiye.

The Nethinims. The children of Ziba, y children of Hasupha, the children of Tabaoth, the children of Cerob, the children of Sia, y children of Padon, the children of Libana, the children of Hagaba, the children of Salmai, the children of Hanan, the children of Giddel, the children of Gabar, the children of Reaia, the children of Rezin, the children of Lecoda, the children of Gasam, the children of Vsa, the children of Passah, the children of Bessai, the children of Megunim, the children of Nephusim, the children of Bachuc, the children of Hacupha, the children of Harhar, the children of Bazluch, the children of Mehida, the children of Harfa, the children of Barcos, the children of Sissera, the children of Chamah, the children of Neziab, y children of Hatipha.

The children of Salomons seruantes were: The children of Sorai, the children of Sophrath, the children of Prida, the children of Jacla, the children of Darcon, the children of Giddel, the children of Sephatia, the children of Hatil, y children of Pochereth of Zebaim, the children of Amen. All the Nethinims & the children of Salomons seruantes, were thre hundred and two and nentye.

And these wente vp also: Michel, Mela, Thel, Harfa, Cherub, Addo, Immer: but they coude not shewe their fathers house ner their sede, whether they were of Israel. The children of Delaia, y children of Tobia, & the children of Lecoda, were sixe hundred & two & fortye. And of the prestes were, the children of Habai, the children of Hacoz, the children of Barfillai, which toke one of y doughters of Barfillai the Gileadite to wyfe, and was named after their name. These soughte the register of their generacion, and whan they founde it not, they were put from y prest hode. And Hathirsatha sayde vnto them, y they shalde not eate of y most holy, tyll there came up a prest w y light and perfectnesse.

The whole congregacion as one ma, was two and fortye thousande thre hundred, and thre score: besyde their seruantes and maydes, of whom there were seven thousande, thre hundred and seue and thirtiye. And they had two hundred and seven and fortye synginge men and women, seven hundred and sixe and thirtiye horses, two hundred and fyue and fortye Mules, foure hundred and

fyue and thirtiye Camels: sixe thousande, seue hundred and twentye Asses.

And certayne of the awncient fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande gulden, fiftie basens, fyue hundred and thirtiye prestes garments. And some of the these fathers gaue vnto y treasure of the worke, twentye thousande gulden, two thousande and two hundred pounde of siluer. And the other people gaue twentye thousande gulden, and two thousande pounde of siluer, and seue and thre score prestes garments. And the prestes and Lewites, the Porters, the syngers, and the other of the people, and the Nethinims, and all Israel, dwelt in their cities.

The VIII. Chapter.

Now whan the seventh moneth dre nye, and y children of Israel were in their cities, all the people gathered them selues together as one man vpon the strete before the Watergate, and sayde vnto Esdras the scribe, that he shulde fetch the boke of the lawe of Moses, which the LORD commaunded Israel. And Esdras the prest brought y lawe before the congregacion both of men and women, and of all that coude vnderstonde it, vpon the first daye of the seventh moneth, and red therein in the strete that is before the Watergate, from y ligha moynynge vntyll the noone daye before men and women and scholas coude vnderstonde it: and the eares of all the people were inclyned vnto the boke of the lawe. And Esdras the scribe stode vpon an hye pulpit of wod, which they had made for the preachynge, & beside him stode Mathichia, Sema, Anania, Dria, Ezechias, and Maesia on his right hand: And on his lefte honde stode Pedaiia, Misael, Malchia, Hasum, Hasbadana, Zachary and Mesullam.

And Esdras opened y boke before all y people, for he stode aboue all y people. And whan he opened it, all the people stode vp. And Esdras prayd the LORD the greates God. And all the people answered Amen, Amen, with their handes vp, and bowed the selues, and worshipped y LORD with their faces to the grounde. And Jesua, Dani, Serobia, Jamin, Acub, Sabthai, Hodaia, Maesia, Celita, Asaria, Josabad, Hanam, Plaia, and the Lewites, caused y people to gene hode vnto the lawe, & the people stode in their place. And they red in the boke of the lawe of God distinctly and planely, so that men vnderstode the thinge that was red. And Nehemias (which is Hathirsatha) and Es-

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4. Re. 23. 4

dras the priest and scribe, and the Levites & caused the people to take heed, sayde unto all the people: This daye is holy unto the LORD your God: be not ye sorry therfore, & wepe not. For all & people wepe, whā they herde the wordes of the lawe.

Etherfore sayde he unto them: Go youre waye, and eate the fat, and drynke the swete, and sende parte unto them also that have not prepared themselves: for this daye is holy unto our LORD, be not ye sorry therfore: for the ioye of the LORD is youre strength. And the Levites stilled all the people, and sayde: Holde youre peace, for the daye is holy, vexe not ye yourselves. And all the people wente their waye to eate and drinke, and to sende parte unto other, and to make greete myrrh, for they had vnderstonde the wordes that were declared unto them.

And on the nexte daye were gathered together the chiefe fathers amonge all the people, and the prestes and Levites, unto Esdras the scribe, that he shulde teach them & wordes of the lawe. And they founde written in the lawe, how that the LORD had commaunded by Moses, that the childre of Israel shulde dwell in boches in the feast of the seventh moneth. And so they caused it be declared and proclaimed in all their cities, & at Jerusalem, sayenge: Go vp unto & moue and fetch Olyue bryanches, Pyncebranches, Myrtbryanches, Palmebryanches, & bryanches of thicketrees, to make boches as it is written.

And & people wente vp, and fetched the, and made them boches, every one upon the rose of his house, and in their courtes, and in the courtes of the house of God, and in the strete by the Watergate, and in the strete by Ephraims porte. And all the congregacion of them that were come agayne out of the captiuite, made boches, and dwelt therein: for sence the tyme of Josua the sonne of Nū unto this daye, had not the childre of Israel done so, and there was very greete gladnesse. And every daye from the first daie vnto the last, red he in the boke of the lawe of God. And seven dayes helde they the feast, & on the eight daye the gatherynge together, acordynge vnto the maner.

The IX. Chapter.

In the foure and twentieth daye of this moneth came the childre of Israel together with fastinge and sack clothes, and earth vpon them, and separated the sede of Israel from all the straunge childre, and stode and knowleged their synnes,

and the wyckednesse of their fathers, and stode vp in their place, and red in the boke of the lawe of the LORD their God some tymes on the daye, and they knowleged, and worshipped the LORD their God some tymes on the daye. And the Levites stode by, namely Jesua, Bani, Cadmiel, Sebania, Bani, Serobia, Bani, and Chenani, and cryed loude vnto the LORD their God. And the Levites, Jesua, Cadmiel, Bani, Hasabania, Serobia, Hadia, Sebania, Perhabia, sayde: Scoude vp, prayse the LORD our God for ever: and let thankes be geue vnto the name of thy glorie, which excelleth all thankesgeyng and prayse. LORD, thou art alone, thou hast made heauen, and the heauen of all heuens, with all their host, the earth and all that therein is, the See and all that is therein: thou geuest life vnto all, and & host of heauen betwe themselves vnto the. Thou art the LORD God, that hast chosen Abrahā, and broughte him out of Ur in Chaldea, & called him Abraham, and founde his faithfull before the, and made a conuēnt with him, to geue vnto his sēde the lande of the Canaanites, Hethites, Amorites, Pherezites, Jebusites, and Gergosites, and hast made good thy wordes: for thou art righteous. And hast considered the mysery of our fathers in Egypte, and herde their complaints by the reed See, and shewed tokes and wonders vnto Pharaos, and on all his seruantes, and on all his people of his lande: for thou knowest & they were presumptuous & cruel against them, & so made thou the name as it is this daie. And the reed See parted thou in sunder before them, so that they went thorow the myddes of the See drye shod: & their persecuters therewith thou in to the depe as a stone, in the mightie waters, and leddest them on the daye tyme in a cloudy pyler, and on the night season in a pyler of fyre, to shewe them lighte in the waye & they wente.

Thou camest downe also vnto mount Sinai, and spakest vnto them from heauen, and gauest them righte indgements, true lawes, good commaundementes and statutes, and declared vnto them thy holy Sabbath, and commaunded them preceptes, ordinances, and lawes, by Moses thy seruant: and geuest them bried from heauen whan they were hongrye, and broughte forth water for them out of the rock whan they were thirsty: and promysed them, that they shulde go in, and take possession of the lande, whan thou haddest lyst vnto thine hande in

to geue them.

Nevertheless oure fathers were proude and hardned, so that they folowed not & commaundementes, and refused to heare, and were not mynde full of the wonders & thou dydest for them: but became obstynate and heady, in so much that they turned back to their bondage in their disobedience. But thou my God forgavest, and wast gracious, mercifull, pacient, and of greate goodnesse, and forsokest them not. And though they made a molten calfe, and sayde: This is thy God, that broughte the out of the lande of Egypte, and dyd greate blasphemies, yet forsokest thou them not in the wyldernes, acordynge to thy greate mercy. And & cloudy pyler departed not from them on & daye tyme to lede them the waye, neither the pyler of fyre in the night season, to shewe them lighte in the waye that they wente.

And thou gauest them thy good sperte to enforme them, and withheldest not thy Manna from their mouth, and gauest the water whā they were thirstie. Forty yeaeres longe made thou prouision for them in the wyldernes, so that they wanted nothinge: their clothes waxed not olde, and their fete swelled not. And thou gauest the Egiptomes & nacions, & partedst the acordynge to their porcions, so that they possessed the lande of Sihon kynge of Hesbon, & the lande of Og & kynge of Basan. And their childre multiplied thou as the starres of heauen, and broughtest the in to the lande wherof thou haddest spoken vnto their fathers, that they shulde go in to it, and haue it in possession.

And & children wente in, and possessed the lande, and thou subdudest before the the inhabitants of the lande, even the Canaanites, & gauest them in to their hande, and their kynge and & people of the lande, & they might do with them what they wolde. And they wanne their stronge cities, & a fat lande, and take possession of houses & were full of all maner goodes, welles dygged out, vynyards, oylgardens, & many frute full trees: and they ate & were fylled, & became fat, & lyued in much thorrow thy greate goodnes. Nevertheless they were disobedient, and rebelled against the, and cast thy lawe behynde their backs, and slewe thy prophetes (which exhorted them so earnestly, that they shulde conuerte vnto the) and dyd greate blasphemies. Therfore gauest thou them ouer in to the hande of their enemies that vexed them.

And in & tyme of their trouble they cried vnto the, and thou hardest them from hea-

uen: and thorrow thy greate mercye thou gauest them sauours, which helped the out of the hande of their enemies. But whan they came to rest, they turned back agayne to do euell before the: therfore ledest thou them in the hande of their enemies, so & they had & deminion ouer them. So they conuerted, and cryed vnto the, and thou herdest them from heauen, and many a tyme hast thou deliuered them acordynge to & greate mercy, and testified vnto them, that they shulde turne agayne vnto thy lawe.

Notwithstōdng they were proude, and herkened not vnto thy commaundementes, but synned in thy lawes (which a man shulde be, & lyue in them) & turned their shulder awaye, & were styffnecked, & wolde not heare. And many yeaeres dydest thou forbear them, & testified vnto them thorrow & sperte, even by the office of & prophetes, & yet wolde they not heare. Therfore gauest thou the in to & hande of & nacions in the landes. But for thy greate mercies sake thou hast not utterly consumed them, neither forsaken them: for thou art a gracious and mercifull God.

Now oure God, thou greate God, mightie and terrible, thou that kepest couenant and mercy, regarde not a litle all the trauayle & hath happened vnto vs, & oure kynge, prynces, prestes, prophetes, fathers & all thy people, sence the tyme of the kynge of Assur vnto this daie. Thou art righteous in all & thou hast broughte vnto vs: for thou hast done righte. As for vs, we haue bene vngodly, and & kynge, prynces, prestes & fathers haue not done after & lawe, ner regarded & commaundementes, & thy earnest exhortacions wherwith thou hast exhorted them, & haue not serued & in their kyngdome, and in thy greate goodes & thou gauest them, and in the large and plenteous lōde which thou gauest them to good, and haue not conuerted from their wicked workes. Beholde, therfore are we in bondage this daye: yee even in the lōde that thou gauest vnto oure fathers, to enioye the frutes and goodes therof, beholde, there are we bondmen. And greate is the increase of it vnto the kynge, whom thou hast set ouer vs because of oure synnes, and they haue dominion ouer oure bodies and call, and we are in greate trouble.

And in all this made we a sure couenant, & wrote it, & let of prynces, Levites & prestes seale it.

The X. Chapter.

The sealers were: Nehemias (that is) Zacharia the sonne of Zacharia, and Sedechias, Serais, Asaria, Je-

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remy, Pashur, Amaria, Malchia, Jattus, Sebania, Malluch, Harim, Meremoth, Obadiah, Daniel, Sathun, Baruch, Mesuilam, Abia, Meiamin, Maasga, Bilgai and Semai: these were prestes.

The Levites were: Jesua & sonne of Asania, Binui amonge the childre of Zenadab, Cadmiel. And their brethren: Sechania, Sobiah, Celica, Plasia, Hanan, Micha, Rehob, Hasabia, Sachur, Serebia, Sebania, Hodia, Dani and Beninu. The heades of the people were: Pareos, Pahath Moab, Elam, Sathu, Dani, Buni, Asgad, Sebai, Adonia, Bigenai, Abin, Ater, Hezechias, Asur, Hodia, Hasum, Bezai, Hariph, Anathot, Nethai, Magpias, Mesullam, Hesir, Mesefabeel, Saboc, Jaddua, Plasia, Hanan, Anala, Hosiia, Hanania, Hasub, Halohes, Pilha, Sobek, Rehun, Hasabna, Maesela, Abia, Hanan, Anan, Malluch, Harim and Baena.

And the other people, the prestes, Levites, Porters, Syngers, Nethinims, & all they that had separated them selves from & people in the lodes vnto the lawe of God, with their wyues, sonnes and daughters, as many as coulde vnderstande it, and their lordes that had rule of them, receaued it for their brethren.

B And they came to sweare, and to bynde them selves with an oath to walke in Gods lawe, which was geuen by Moses the seruant of God, that they wolde obserue and do accordinge vnto all the commandmentes, iudgements and statutes of the LORD our God: and that we wolde not geue our daughters vnto the people in the lode, neither to take their daughters for our sonnes. And yf & people of the lode broughte warre on the Sabbath, and all manner of vyttayles to sell, that we wolde not take it of them on the Sabbath and on the holy dayes. And that we wolde let the seventh yeare be fre concernynge all manner of charge.

C And we layed a statute vpon our selves, to geue yearly & thirde parte of a Syckle to the mynistracion in the house of our God, namely to the shewbied, to the daylie meat-offerynge, to the daylie burnt-offerynge of & Sabbathes, of the new mones and feast dayes, and to the thinges that were sanctified, and to the syn-offerynges, to reconcile Israel with all, and to all the busynes in & house of our God.

And we cast the lot amonge the prestes, Levites and the people, for offerynge of & wood, to be brought vnto & house of & God from yeare to yeare, after the houses of our

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fathers, that it might be brient at tymes appointed, vpon the altare of the LORD our God, as it is wrytten in the lawe: and yearly to brynge the firstlinges of & londe, & the firstlinges of our frutes of all trees, year by yeare, vnto & house of the LORD: and the firstlinges of our sonnes, and of our cattell, as it is wrytten in the lawe: and the firstlinges of our oxen and of our shepe, that we shulde brynge all this to the house of our God vnto the prestes that mynister in the house of our God: and that we shulde brynge the firstlinges of our dowe, and of our heue-offerynges, and the frutes of all manner trees, of wyne also and of oyle, vnto the prestes to the chestes of the house of our God. And the riches of & lode vnto the Levites, & the Levites might haue the riches in all the cities of our mynistracion.

And the prest the sonne of Aaron shal & the Levites haue also of the riches of & Levites, so that the Levites shal brynge vnto the riches of their riches vnto the house of our God to the chest in & treasure house. For the children of Israel and the children of Leui shal brynge vnto the heue-offerynges of the come, wyne and oyle vnto the chestes, that are the vessels of the Sanctuary, & the prestes & mynister, and the porters & syngers, & we forsake not the house of our God.

The XI. Chapter.

And the rulers of the people dwelt at Jerusalem. But the other people cast lottes therfore, so that amonge them one parte wente to Jerusalem in to the holy cite to dwell, and nyne partes in the cities. And & people thanked all the men that were willing to dwell at Jerusalem.

These are the heades of the londe that dwelt at Jerusalem. In the cities dwelt Juda every one in his possession & was within cities, namely Israel, the prestes, Levites, & Nethinims, and the children of Salomons seruantes. And at Jerusalem dwelt certayne of the children of Juda & of Ben Jamin.

Of the children of Juda: Athaia the sonne of Usia & sonne of Zachary, the sonne of Amaria, the sonne of Sepharia, the sonne of Mabelalel, of the children of Phares. And Maesela the sonne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of Abaia, the sonne of Joiarib, the sonne of Zachary, the sonne of Siloni. All the children of Phares that dwelt at Jerusalem, were seuen C. and eight & thie score valcunt men.

These are the childre of Ben Jamin: Salai the sonne of Mesullam, & sonne of Jochan

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the sonne of Pedaia, the sonne of Colaia, & sonne of Maesela, the sonne of Ichiel, & sonne of Jesaia. And after him Sabai, Sallai: myn hundred and eight and twenty. And Joch the sonne of Sichu had the oversight of them: and Juda & sonne of Hasnua over the seconde parte of the cite.

Of the prestes there dwelt: Jedaia & sonne of Joiarib, Jachin. Seraia the sonne of Jaddias & sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, was prynce in the house of God: & his brethren that persoumed the worke in & house: of whom there were v. ij. C. and xxiij. And Abaia the sonne of Jeroham, the sonne of Plasia, the sonne of Amyi, the sonne of Zachary, the sonne of Pashur & his brethren, these amonge the fathers: of whom there were two hundred and two and forty. And Amasai the sonne of Asariel the sonne of Ahiaia, the sonne of Mesilemoth, the sonne of Immer: and his brethren were valcunt men, of whom there were an hundred and eight and twenty. And their overseer was Sadaia the sonne of Gedolim.

C Of the Levites: Semai the sonne of Hasub, the sonne of Asitram, the sonne of Hasabia, the sonne of Buni: And Sabthai and Jachabab of the chiefe of the Levites, in the outward busynes of & house of God. And Mathania the sonne of Micha, the sonne of Sabdi, the sonne of Assaph, which was the principall to begynne the thankesgyunge vnto prayer. And bacbuchia & seconde amonge his brethren, and Abda the sonne of Samma, the sonne of Galal, the sonne of Jeditan. All the Levites in the holy cite were two hundred and foure & foure score. And & porters Acub and Talman, and their brethren & kepte the portes, were an hundred and two and seuentye. As for the residue of Israel, the prestes and Levites, they were in all the cities of Juda, every one in his inheritance.

And the Nethinims dwelt in Ophel: and Bepha and Gissa belonged vnto the Nethinims. The overseer of the Levites at Jerusalem, was Vsi the sonne of Bani, the sonne of Hasabia, the sonne of Mathania, the sonne of Micha.

D Of the children of Assaph there were syngers aboute & busynes in the house of God: for it was the kynges commandement concerninge them, that & syngers shulde deale faithfully, every daye as acordinge was.

And Pethaia the sonne of Mesefabeel of the childre of Serah the sonne of Juda next

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to the kyng in all matters concernynge the people. And the children of Juda that were without in the townes of their londe, dwelt some at Ariath Arva, and in the villages therof: & at Dibon, and in the villages therof: and at Cabzeel, and in & villages therof: and at Jesua, Melada, Bethphalet, Hazer, sual, Berseba and in their villages: & at Siclag and Mochoia, and in their villages: And at Enrimmon, Zarega, Jeremuch, Sanoah, Abullam and in their villages: At La chis, and in the feldes therof: At Asek, and in the villages therof: and dwelt from Berseba vnto the valley of Ginnom.

The children of Ben Jamin of Gaba, dwelt at Michmas, Aia, Bethel and in their villages. And at Anathoth, Nob, Anania, Hazor, Rama, Githaim, Hadid, Ziboin, Neballat, Lod, Ono & in the Carpenters valley. And certayne of the Levites & had portions in Juda, dwelt in Ben Jamin.

The XII. Chapter.

These are & prestes and Levites that wente vp with Zorobabel & sonne of Saalchiel and with Jesua: Seraia, Jeremy, Esdras, Amaria, Malluch, Jattus, Sechania, Rehun, Meremoth, Jddo, Ginchoi, Abia, Meiamin, Maadia, Bilga, Semai, Joiarib, Jedaia, Sallu, Amot, Helchias & Jedaia. These were the heades amonge the prestes and their brethren in the tyme of Jesua. The Levites were these: Jesua, Binui, Cadmiel, Serebia, Juda and Mathania, over the office of thankesgyunge, they & their brethren: Bacbuchia & Vni and their brethren, were aboute them in the watches.

Jesua begat Joachim. Joachim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jaddua. And in the tyme of Joachim were these the chiefe fathers amonge the prestes: namely of Seraia was Merai, of Jeremy was Hanania, of Esdras was Mesullam, of Amaria was Johanan, of Malluch was Jonathan, of Sebania was Joseph, of Harim was Adna, of Meraioth was Helcat, of Jddo was Zachary, of Ginchon was Mesullu, of Abia was Elchur, of Meiamin Moadia was Piltai, of Bilga was Samma, of Semai was Jonathan, of Joiarib was Mathnai, of Jedaia was Vsi, of Sallu was Callai, of Amot was Eber, of Helchias was Hasabia, of Gedalia, was Nethaneel.

And in the tyme of Eliasib. Joiada, Johanan and Jaddua, were the chiefe fathers amonge the Levites, and the prestes wrytte vnder the reigne of Darus & Persian. The

children of Levi the principall fathers were wrytten in the Cronicles, vntyll the tyme of Iohanan the sonne of Eliasib. And these were the chiefe amonge the Levites, Hasabias, Serebia and Jesua the sonne of Cadmiel, and their brethren ouer agaynst them, to geue prayse and thankes, accordinge as Dauid & mā of God had ordeyned it, one watch ouer agaynst another. Nathania, Bachiachia, Obadia, Mesullam, Talmon and Acub were porters in the watch at the thresholds of the gates. These were in the tyme of Joiachim the sonne of Jesua the sonne of Josede, and in the tyme of Nehemias the Debyce, and of the priest Esdras the scribe.

C And in the dedicacion of the wall at Jerusalem, were the Levites soughte out of all their places, that they mighte be broughte to Jerusalem, to kepe & dedicacion in gladnesse, with thankesguynges, with synge, with Cymbales, psalteries and harpes. And the children of the syngers gathered the selues together from th: playne countre aboute Jerusalem, and from the villages of Bethphathi, and from the house of Gilgal, and out of the felde of Gibeon & Asmaneth: for & syngers had buylded them villages aboute Jerusalem. And & prestes and Levites purified them selues, and clensed the people, the gates and the wall.

And I caused the prynces to go vp vpon the wall, and appoynted two greates queres of thankesguynges, which wete on the righte hande of the wall towards the Donggate, and after them wete Hosai, and halfe of the prynces of Juda, & Asaria, Esdras, Mesullam, Juda, Ben Jamin, Semaia and Jeremy: and certayne of the prestes childre with trompettes, namely Zachary & sonne of Jothan, the sonne of Semaia, the sonne of Nathania, the sonne of Michaia, the sonne of Sachur, the sonne of Assaph, and his brethren, Semaia, Asareel, Milalai, Gilalai, Maai, Nathaniel and Juda and Hanani, with the muscicall instrumentes of Dauid & man of God.

D And Esdras & scribe before the towarde the Wellgate, and they wente vp ouer agaynst them vpon the steppes of the cite of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other quere of thankesguynges wente ouer agaynst them, and I after them, and the halfe parte of the people vpon & wall, towards & Sornacegate vpwarde, vntyll & brode wall, and to & porte of Ephraim, and

to the Oldgate, and to & Sythgate, and to the tower of Hananeel, and to the tower of Meah, vntyll the Shepegate. And in & songate stode they styl, and so stode the two queres of thankesguynges of the house of God, and I and the halfe of the rulers with me, and the prestes, namely Eliachim, Ma-seia, Muniamin, Michaia, Elioenai, Zachary, Hanania, with trompettes, and Ma-seia, Semaia, Eleasar, Vsi, Iohanan, Malachia, Elam and Aser. And the syngers songe laude, and Jesrahia was the overseer.

And the same daye were there greates sacrifices offred, & they reioysed: for God had geue them greates gladnesse, so that both the wyues and children were ioyfull, & the mych of Jerusalem was herde farre of.

At the same tyme were there men appoynted ouer the treasure chestes (wherin were & heueofferuynges, the firstlinges and the tithes) that they shulde gather them out of the felde aboute the cities, to destribute them to the prestes and Levites accordinge to the lawe: for Juda was glad of the prestes, and Levites, that they stode and wayted vpon the office of their God, and the office of the purification. And the syngers & porters stode after the commaundement of Dauid & of Salomon his sonne: for in the tyme of Dauid and Assaph, were the chiefe syngers formed, and the songes of prayse and thankesguynges vnto God. In the tyme of Josobad and Nehemias, dyd all Israel geue porcions vnto the syngers and porters, every daye his porcion, and they gaue thinges halowed vnto the Levites, and the Levites gaue thinges that were sanctified, vnto the childre of Aaron.

The XIII. Chapter.

What tyme as the boke of Moyses was red in & eares of the people, there was founde wrytten therein, & the Ammonites and Moabites shulde neuer come in to the congregacion of God, because they meet not the children of Israel with bread and water, & and hyed Balaam against the, that he shulde curse them: neuertheles our God turned & curse in to a blessinge. Now whan they herde the lawe, they separated from Israel every one that had myxt himselfe therein. And before this had the priest Eliasib deliuered the chest of & house of our God vnto his kynsman Tobia: for he had made him a greates chest, and there had he aforetyme layed the meate offeruynges, the incense, the oil, and the riches of come, wyne and oyle (accordinge to the commaundement

geuen to the Levites, syngers and porters) and the heueofferuynges of the prestes.

But in all this was not I at Jerusalem: for in & two and thirtieth yere of Artaxerxes kynge of Babilon, came I vnto the kynge, and after certayne dayes obtayned I licence of the kynge to come to Jerusalem. And I gat knowlege of & euell that Eliasib dyd vnto Tobia, in that he had made him a chest in the courte of the house of God, and it greued me sore, and I cast forth all the vessels of Tobias house out of the chest, and commaunded them to clense the chest. And thither broughte I agayne the vessels of the house of God, the meate offeruynges and the incense.

And I perceaued, that the porcions of & Levites were not geuen them, for the which cause the Levites and syngers were fled, every one to his londe for to worke. Then reproved I the rulers, and sayde: Why forsake ye the house of God? But I gathered them together, and set them in their place. Then broughte all Juda the riches of come, wyne and oyle vnto the treasure. And I made treasures ouer & treasure, even Selemia & prest, and Saboc the scribe, & of the Levites Pedai, and vnder their hande Hanan the sonne of Sachur the sonne of Nathania: for they were counted faithfull, and their office was, to destribute vnto their brethren.

Thynke vpon me O my God here in, & wyne out my mercy, that I haue shewed on & house of my God, & on the offices therof.

At the same tyme sawe I some treadinge wyne presses on the Sabbath, and brynginge in clusters, and asses laden with wyne, grapes, fygges, and bryngunge all maner of burthens vnto Jerusalem, vpon the Sabbath daye. And I rebuked them earnestly & same daye that they solde & vntayles. There dwelt me of Tyre also therein, which broughte fish and all maner of ware, and solde on the Sabbath vnto the childre of Juda and Jerusalem. Then reprovied I the rulers in Juda, and sayde vnto them: What euell thinge is this that ye do, and breake the Sabbath daye? Dyd not our fathers euen thus, and our God broughte all this plage vpon vs & vpon this cite? And ye make the wrath more yet vpon Israel, in that ye breake the Sabbath.

And whan the portes of Jerusalem were shutten vp before the Sabbath, I commaunded to shutt the gates, and charged that they shulde not be opened tyll after the Sabbath: and some of my seruantes set I at the gates, & there shulde no burthe be broughte

in on the Sabbath daye. Then remayned the chapmen and marchauntes once or twice ouer nyght without Jerusalem with all maner of wares. Then reprovied I them sore, & sayde vnto them: Why tary ye all nyght aboute the wall? If ye do it once agayne, I wil laye handes vpon you. From that tyme forth came they nomore on the Sabbath. And I sayde vnto the Levites which were cleane, that they shulde come and kepe the gates, to halowe the Sabbath daye. Thynke vpon me (O my God) concerninge this also, & spare me accordinge to thy greates mercy.

And at the same tyme sawe I Jewes, that married wyues of Moab, Ammon and of Moab, and their children spake halfe in the speache of Moab, and coulde not speake in & Jewish language, but by & tongue mighte a mā perceane every people. And I reprovied them, and cursed them, & smote certayne men of the, and plucked them vp, and toke an oath of them by God: Ye shal not geue your daughters vnto their sonnes, nether shal ye take their daughters vnto your sonnes, or for your selues. Dyd not Salomon & kynge of Israel synne therin? yet amonge many heychen was there no kynge like him, & he was deare vnto his God, and God made him kynge ouer all Israel, and the outlandish women.

And one of the children of Joiada the sonne of Eliasib & hye prest, had made a contracte with Saneballath the Chorone: but I chased him fro me. O my God, thynke thou vpon them that are quyte of the presthode, and haue desyled the couenaunt of the presthode and of the Levites. Thus clensed I them from all such as were outlandish, and appoynted the courses of the prestes and Levites, every one to his

office, and to offere the wood at tymes appoynted, and the first fruits. Thynke thou vpon me (O my God) for the best.

The ende of the seconde boke of Esdras, otherwyse called the boke of Nehemiah

The boke of Hester.

What this boke conteyneth.

- Chap. I. Ahasuerus maketh a grete feast to his lordes and prynces, callith for Vasthi the quene, she cometh not, therfore is she deposed from the kyngdome.
- Chap. II. Amonge the daughters, Hester pleaseth the kyng. Mardocheus geueth the kyng warnynge of his harme.
- Chap. III. Ahasuerus is grete with the kyng, hereth Mardocheus that wil not worshippe him, and commaundeth to slaye all the Jewes.
- Chap. IV. Grete heynes amonge the Jewes.
- Chap. V. Hester cometh before the kyng, and byddeth him and Aman to a feast. Aman maketh a galowe for Mardocheus.
- Chap. VI. Mardocheus is recompensed for his frendshippes shewed vnto the kyng.
- Chap. VII. Hester prayeth for hir people, Aman is hanged on the galowe that he had prepared for Mardocheus.
- Chap. VIII. The kyng geueth Ahasuerus house vnto the quene, and at hir request he causeth Ahasuerus waytinges to be called agayne.
- Chap. IX. Ahasuerus sonnes are hanged also, and many enemyes slayne. The Jewes kepe a ioyfull feast.
- Chap. X. Of the auctorite of Mardocheus vnder the kyng.

The first Chapter.



At the tyme of Ahasuerus, which reigned from India vnto Ethiopia, ouer an hundred and seven and twentye lordes, what tyme as he sat on his seate roiall in the castell of Susan in the thirde yere of his reigne, he made a feast vnto all his prynces and seruantes, namely vnto the mightie men of Persia and Media, to the Deities and rulers of his countrees, that he might shewe the noble riches of his kingdome, and the glorious worshippe of his greatnesse, many dayes longe, euen an hundred and foure score dayes.

And whan these dayes were expyred, the kyng made a feast vnto all the people that were in the castell of Susan, both vnto grete and small, seven dayes longe in the court of the garden by the kynges palace: where there hanged whyte, reed & yalow clothes, fastened with coardes of linnen and scarlet in siluer rynges, vpon pylers of Marble stone.

The benches were of golde and siluer ma

de vpon a pavement of grene, white, yalow and black Marble. And there was euery charge of vessell. And the kynges wine was moche accordynge to the power of the kyng. And noman was appoynted what he shulde do: for the kyng had commaunded all the officers of his house, that euery one shulde do as it lyked him. And the quene Vasthi made a feast also for the women in the palace of Ahasuerus. And on the seventh daye whan the kyng was mery of the wine, he commaunded Methuman, Bistha, Harbona, Bigtha, Abagtha, Sethar and Charcas, the seven chamberlaynes (that dyd seruyce in the presence of kyng Ahasuerus) to fetch the quene Vasthi with the crowne regall, that he might shewe to people and prynces his puissance: for she was bewtifull. But the quene Vasthi wolde not come at the kynges worde by his chamberlaynes. Then was the kyng very wroth, and his indignaciō kyndled in him.

And the kyng spake to his wyse men that had vnderstandynge in the ordinaunces of the londe: for the kynges matters must be handled before all such as haue knowlege of the lawe and iudgment. And the nexte vnto him were, Charfena, Sethar, Admatha, Thafis, Mero, Marsina and Memuchan, the seven prynces of the Persians, and Micedes, which sawe the kynges face, and sat aboue in the kyngdome. What lawe shulde be executed vpon the quene Vasthi, because she dyd not accordynge to the worde of the kyng by his chamberlaynes. The saide Memuchan before the kyng & the prynces: The quene Vasthi hath not onely done euell agaynst the kyng but also agaynst all the prynces and all the people in all the lordes of kyng Ahasuerus: for this dede of the quene shall come abrode vnto all women, so that they shall despyse their husbundes before their eyes, and shall saye: The kyng Ahasuerus commaunded Vasthi & quene to come before him, but she wolde not. And so shall the pryncesses in Persia and Media saye lykewyse vnto all the kynges prynces, whan they heare of this dede of the quene, thus shall there arysen despayne and wraich ynough. If it please the kyng, let there go a kyngly commaundment from him, and let it be wrytten accordynge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi shal be nomore before kyng Ahasuerus, and let the kyng geue the kyngdome vnto another that is better then she.

And this wrytinge of the kyng which shalbe made, be published thorow out all his empyre (which is grete) that all wyues maye holde their husbundes in honoure, both amonge grete and smal.

This pleased the kyng and the prynces, and the kyng dyd accordynge to the worde of Memuchan. Then were there letters sent forth in to all the kynges lordes, in to euery londe accordynge to the wrytinge ther of, and to euery people after their langage, & euery man shulde be loude in his awne house. And this caused he be spoken after the language of his people.

The II Chapter.

After these actes whan the displeasure of kyng Ahasuerus was layed, he thoughte vpon Vasthi, what she had done, and what was concluded concernynge her. Then sayde the kynges seruantes: Let there be sayre yonge virgins soughte for the kyng, and let the kyng appoynte ouersers in all his lordes of his empyre, that they maye brynge together all sayre yonge virgins vnto the castell of Susan to the Womens buyldinge, vnder the hande of Hegai the kynges chamberlayne, that kepeth the women, and let him geue them their apparell. And loke which damsell pleaseth the kyng, let her be quene in Vasthis steade. This pleased the kyng, and he dyd so.

In the castell of Susan there was a Jewe, whose name was Mardocheus, the sonne of Jair, the sonne of Simei, the sonne of Lea, the sonne of Jemini, which was carryed awaye from Jerusalem, whan Jechonias the kyng of Iuda was led awaye, (whom Nabuchodonosor the kyng of Babilon carried awaye) and he nourished Zedassia (that is Hester) his vnckles daughter: for she had nether father nor mother, and she was a sayre and beutyfull damsell. And whan hir father and mother dyed, Mardocheus receaued her as his awne daughter.

Now whan the kynges commaundment and comysion was published, & many dasels were broughte together vnto the castell of Susan vnder the hande of Hegai, Hester was takē also vnto the kynges house vnder the hande of Hegai & kept of the women, & the damsell pleased him, & she founde grace in his sighte. And he put her & hir maydes in the best place of the Womens buildinge. And Hester shewed it not vnto hir people & hir kynred: for Mardocheus had charged her, & she shulde not tell it. And Mardocheus walked euery daye before the gate of the Womens buyldinge, & he might

knowe how Hester lyde, and what shulde be come of her.

And whan the appoynted tyme of euery damsell came that she shulde come to the kyng Ahasuerus, after that she had bene twelue monethes in the deckynge of the women (for their deckynge must haue so moche tyme, namely sixe monethes with Balme & Myrrour, & sixe monethes with good spyes, so werethe women benedified) then wente there one damsell vnto the kyng, and what so euer she requyred, & must be geue her to go with her out of the Womens buyldinge vnto the kynges palace. And whan one came in the euynynge, & same were fro him on the morow in to the seconde house of women, vnder the hande of Saasgas the kynges chamberlayne, which kepte & concubines. And she must come vnto the kyng nomore, excepte it pleased the kyng, and that he caused her to be called by name.

Now whan the tyme came of Hester the daughter of Abihail Mardocheus vnckle (whom he had receaued as his awne daughter) & she shulde come to the kyng, she desired nothynge but what Hegai the kynges chamberlayne the keeper of the women sayde.

And Hester founde fauoure in the sighte of all them that looked vpon her. And Hester was taken vnto kyng Ahasuerus in to the house royall, in the tenth moneth which is called Tebeth, in the seventh yere of his reigne.

And the kyng loued Hester aboue all the women, and she founde grace and mercy in his sighte before all the virgins: and he set the quenes crowne vpon hir heade, and made her quene in steade of Vasthi. And the kyng made a grete feast vnto all his prynces and seruantes, which feast was because of Hester) and let the lordes be in quyetnes, & gaue royall giftes.

And whan the virgins were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Hester shewed hir kynred and hir people, accordynge as Mardocheus had bydden her: for Hester dyd after the worde of Mardocheus, like as whan he was hir tūtoure. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes, Bigthan and Theris which kepte the doore, were wroth, and soughte to laye their handes on the kyng Ahasuerus: Wherof Mardocheus gat knowlege, and tolde it vnto quene Hester, and Hester certified the kyng ther of in Mardocheus name. And whan inquis

cion was made, it was founde so. And they were both hanged on tre: and it was wrytten in the Cronicles before the kynge.

The III. Chapter.

After these actes dyd the kynge promote Aman the sonne of Amadathi the Agagite, and set him hye, and set his seate aboue all the prynces that were with him. And all the kynges seruantes that were in the gate, bowed their knees, and dyd reuerence vnto Aman: for the kynge had so commaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruantes which were in the kynges gate, sayde vnto Mardocheus: Why transgresseth thou the kynges commaundement? And whan they spake this daylie vnto him; and he folowed them not, they tolde Aman, that they myghte see whether Mardocheus matters wolde endure: for he had tolde them, that he was a Jewe. And whā Aman sawe, that Mardocheus bowed not the knee vnto him, ner worshipped him, he was full of indignacion and despyte, that he shulde laye honours onely on Mardocheus: for they had shewed him the people of Mardocheus, but he sought to destroye the people of Mardocheus, and all the people that were in the whole empyre of Ahasuerus.

In the first moneth that is the moneth Nisan, in the twelveth yere of kynge Ahasuerus, was there occasion and oportunitie sought by Aman, from one daye to another, and from the same moneth vnto the twelveth moneth, that is the moneth Adar. And Amā sayde vnto kynge Ahasuerus: There is a people scattered abroad and dispersed amonge all people in all the landes of thine empire, and their lawe is contrary vnto all people, and they do not after the kynges lawes, neither is it the kynges profit to suffre the after this maner. If it please the kynge, let him wryte, that they maye be destroyed, and so wil I weye downe ten thousande talentes of silver, vnder the handes of the workmen, to be brought in to the kynges chamber. Then tolde the kynge his rynge from his hande, and gaue it vnto Aman the sonne of Amadathi the Agagite the Jewes enemye. And the kynge sayde vnto Aman: Let the silver be geynted, and that people also, to do withall what pleasest thee.

Then were the kynges scribes called on the thirtenth daye of the first moneth, and there was wrytten (acordinge as Aman commaunded) vnto the kynges prynces, and to the deputies euery where in the landes, and to the

captaynes of euery people in the countreys on euery syde, acordinge to the wryttinge of euery nacion, and after their language in the name of kynge Ahasuerus, and sealed with the kynges rynge. And the wryttinges were sent by postes in to all the kynge's landes, to rote out, to kyll, and to destroye all Jewes, both yonge and olde, childre and men in one daye (namely vpon the thirtenth daye of the twelveth moneth, which is the moneth Adar) and to spoyle their goodes.

This was the summe of the wryttinge, that there shulde be a commaundement geynted all landes, to be published vnto all people, that they shulde be ready agaynst the same daye. And the postes wente in all the haist acordinge to the kynges commaundement. And in the castell of Susan was the commaundement deuysed. And the kynge and Aman sat drinke. But the cite of Susan was disquieted.

The III. Chapter.

When Mardocheus perceaued all that was done, he rote his clothes, and put on a sack cloth, and ashyes, and wente out in to the myddes of the cite, and cried loude and lamentably, and came before the kynges gate: for there might no man entre within the kynges gate, that had a sack cloth on. And in all landes and places, as far as the kynge's worde and commaundement extended, there was greete lamentacion amonge the Jewes, and many fasted, wept, mourned, and laye in sack clothes and in ashyes. So Hesters dauides, and hir chamberlaines, came and tolde it her. Then was the quene exceedingly astonnyed. And she sent raynment, that Mardocheus shulde put them on, and laye the sack cloth from him. But Mardocheus wolde not take them. The called Hester Hathac one of the kynges chamberlaines (which stode before her) and gaue him a commaundement vnto Mardocheus, that he might knowe what it were, and wherfor he dyd so. So Hathac wente forth to Mardocheus vnto the strete of the cite, which was before the kynges gate.

And Mardocheus tolde him of all that had happened vnto him, and of the summe of silver that Amā had promysed to reweyd in the kynges chamber because of the Jewes, for to destroye them, and he gaue him the copye of the commaundement, that was deuysed at Susan to destroye them, that he might shewe it vnto Hester, and to speake to her and charge her, that she shulde go in to the kynge, and make her prayer and supplication to him for his people.

And whā Hathac came in, and tolde Hester the wordes of Mardocheus, Hester spake vnto Hathac, and commaunded him to saye vnto Mardocheus: All the kynges seruantes, and the people in the landes of the kynge knowe, that who so euer cometh within the court vnto the kynge, whether it be man or woman, which is not called, the commaundement is that the same shal dye immediatly, excepte the kynge holde out the golde cepter vnto him, that he maye lyue. As for me, I haue not bene called to come in to the kynge now this thirtie dayes.

And whā Mardocheus was certified of Hesters wordes, Mardocheus bad saie agayne vnto Hester: Thynte not to saue thine awnelyfe, whyle thou art in the kynges house before all Jewes: for yf thou holdest thy peace at this tyme, then shal the Jewes haue helpe and deliuerance out of another place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come in to the kyngdome, for this tymes sake? Hester bad geue Mardocheus this answer: Go thou and waye then, and gather together all the Jewes that are founde at Susan, and fast ye for me, and yeate not and drynke not in thie dayes, neither daye ner night. And my damself wil fast likewise, and so wil I go in to the kynge contrary to the commaundement: yf I perishe, I perishe. So Mardocheus wente his waye, and dyd all that Hester had commaunded him.

The V. Chapter.

And on the thirde daye put Hester on hir royall apparell, and stode in the court of the kynge's palace within ouer agaynst the kynge's house. And the kynge sat vpon his royall seate in the kynge's palace ouer agaynst the dore of the house. And whan the kynge sawe Hester the quene stodinge in the court, he founde grace in his sighte. And the kynge helde out the golde cepter in his hande toward Hester. So Hester stepte forth, and touched the toppe of the cepter. Then sayde the kynge vnto her: What wilt thou quene Hester? what requyrest thou? axe euē the halfe of the empyre, and it shal be geue thee. Hester sayde: If it please the kynge, let the kynge and Aman come this daye vnto the banquet that I haue prepared. The kynge sayde: Cause Aman to make haist, that he maye do as Hester hath saide.

Now whā the kynge and Aman came to the banquet that Hester had prepared, the kynge sayde vnto Hester whan he had drunken wyne: Hester, what is thy petition? it shal be geue thee. And what requyrest thou? euen the halfe of the empyre, it shal be done.

Then answered Hester and sayde: My petition and desire is, yf I haue founde grace in thy sight of the kynge, and yf it please the kynge to geue me my petition, and to fulfill my request, then let the kynge and Aman come to the banquet that I shal prepare for the, and so wil I do tomorrow as the kynge hath saide.

Then wente Aman forth the same daye ioyfull and mery in his mynde. And whan he sawe Mardocheus in the kynge's gate, that he stode not vp and kneled before him, he was full of indignacion at Mardocheus. Nevertheless he refrained himselfe: and whā he came home, he sent, and called for his frendes, and Seres his wyfe, and tolde them of the glory of his riches, and the multitude of his children, all together how the kynge had promoted him so greatly, and how that he was taken aboue the prynces and seruantes of the kynge. Aman sayde moreover: See and Hester the quene let no man come with the kynge vnto the banquet that she had prepared, excepte me, and tomorrow am I bidden vnto her also with the kynge. But in all this am I not satisfied as longe as I see Mardocheus the Jewe syttinge in the kynge's gate. Then sayde Seres his wife and all his frendes vnto him: Let the make a galowe of fiftye cubites hie, and tomorrow speake thou vnto the kynge, that Mardocheus maye be hanged thereon, yf thou comest merely with the kynge vnto the banquet. Aman was well content withall, and caused a galowe to be prepared.

The VI. Chapter.

The same night coulde not the kynge slepe, and he commaunded to brynge the Cronicles and storyes: which whā they were red before the kynge, they happened on the place where it was wrytten, how Mardocheus had tolde, that the kynge's two chamberlaines (which kepte the thresholdes) sought to laie honours on kynge Ahasuerus. And the kynge saide: What worshipp and good haue we done to Mardocheus therfore? Then sayde the kynge's seruantes that mynistred vnto him. There is nothinge done for him. And the kynge sayde: Who is in the court? (for Aman was gone in to the court without before the kynge's house, that he might speake vnto the kynge to hange Mardocheus on the tre, that he had prepared for him.) And the kynge's seruantes saide vnto him: Beholde, Amā stode in the court. The kynge saide: Let him come in. And whā Amā came in, the kynge saide vnto him: What shal be done vnto the man, whom the kynge wolde sayne brynge vnto

woisshippe: But Hamā thought in his hert: Whom shulde the kynge els be glad to brynge vnto woisshippe, but me? And Aman sayde vnto the kynge: Let the man vnto whom the kynge wolde be glad to do woisshippe, be broughte hither, that he maye be arayed with the royall garmentes which the kynge vsyth to weere: and the house that the kynge rydeth vpon, and that the crowne royall maye be set vpon his heade. And let this rayment and horse be deliuered vnder the hande of one of the kynges prynces, that he maye araye the man withall (whom the kynge wolde sayne honoure) and cary him vpon the horse thorow the strete of the cite, and cause it to be proclaimed before him: Thus shal it be done to every man, whom the kynge wolde sayne honoure.

C The kynge sayde: Make haist, and take (as thou hast sayde) the rayment and the horse, and do even so with Mardocheus y Jewe that sitteth before the kynges gate, and let nothinge sayle of all that thou hast spoken. Then toke Aman the rayment and the horse, and arayed him, and broughte him on hoisbacke thorow the strete of the cite, and proclaimed before him: Euen thus shall it be done vnto every man whom the kynge is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Aman gat him home in all the haist, mournynge with bare heade, and tolde Seres his wyfe and all his frendes, every thyng that had happened him. Then sayde his wise men and Seres his wyfe vnto him: If it be Mardocheus of the seide of the Jewes, before whō thou hast begonne to fall, thou canst do nothinge vnto him, but shalt fall before him. Whyle they were yet talkynge with him, came the kynges chamberlaynes, and caused Aman to make haist to come vnto the bancket that Hester had prepared.

The VII. Chapter.

A And whan the kynge and Aman came to the bancket that quene Hester had prepared, the kynge sayde vnto Hester on the seconde daye whan he had bidde ten wyne: What is thy petition quene Hester, that it maye be geuen the? And what requyrest thou? See are even halfe of the empyre, and it shal be done. Hester y quene answered and sayde: If I haue founde grace in thy sighte (O kynge) and yf it please the kynge, then graunte me my lyfe at my desyre and my people for my petitions sake: for we are solde to be destroyed, to be slayne, and to perishe. And wolde God we were solde to be

bondmen and bondwomen, then wolde I holde my tonge, so shulde not the enemye be so hye to the kynges harme. The kynge Abasuerus spake y sayde vnto quene Hester: What is he that? Or wher is he y darre psume in his mynde to do soch a thinge after that maner? Hester sayde: The enemye and aduersary is this wicked Aman.

As for Amā, he was exceedingly afraid before y kynge y quene. And the kynge arose fro the bancket y fro y wyne in his displeasure, and wente in to the palace garden. And Aman stode vp, and besoughte quene Hester for his lyfe: for he sawe y there was a mischance prepared for him of the kynge allready.

And whan the kynge came agayne out of the palace garden in to y parler wher they had eaten, Aman had layed him vpon the bed that Hester sat vpon. Then sayde the kynge: Wyl he force the quene also besyde me in the house? As soone as that worde wente out of the kynges mouth, they covered Amans face. And Harbona one of the chamberlaynes that stode before the kynge, sayde: Beholde, there stondest a galowe in Amā house fytte cubytes hye, which he had made for Mardocheus, that spake good for y kynge. The kynge sayde: Change him theron. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the kynges wrath styllled.

The VIII. Chapter.

The same daye dyd kynge Abasuerus geue the house of Aman the Jewes enemye, vnto quene Hester. And Mardocheus came before y kynge: for Hester tolde how that he beloged vnto her. And the kynge put of his synger rynge, which he had taken from Aman, y gaue it vnto Mardocheus. And Hester set Mardocheus out of the house of Aman. And Hester spake yet more before the kynge, and fell downe at his fete, y besoughte him, that he wolde put away the wickednes of Aman the Agagite, and his deuice that he had ymagined against y Jewes. And the kynge helde out the golden cepter vnto Hester. Then rose Hester, and stode before the kynge, and sayde: If it please the kynge, and yf I haue foude grace in his sighte, yf it be couenyent for the kynge, and yf it be accepted in his sighte, then let it be wyttē, y the letters of the denyce of Amā the sonne of Amadathai the Agagite, makē be called agayne: which letters he wrote, to destroye y Jewes in all y kynges lodes. In how can I se the euell that shal happen

my people: and how can I lōke vpon the destruction of my kynred?

Then sayde y kynge Abasuerus vnto quene Hester, and to Mardocheus the Jewe: Beholde, I haue geuen Hester the house of Aman, y him haue they hanged vpon a tre, because he layed hāde vpon y Jewes. Wryte ye now therfore for the Jewes, as it liketh you in the kynges name, and seale it with y kynges rynge (for the wrytinges that were wrytten in y kynges name, and sealed with the kynges rynge, durst no man dysanulle.) Then were the kynges scribes called at the sametyme in the thirde moneth, that is the moneth Siuan, on the thre y twentieth daie.

And it was wrytten (as Mardocheus commaunded) vnto the Jewes and to the prynces, to the Debities and capteynes in the lodes from India vntyll Ethiopia, namely, an hundred and seven and twenty lodes, vnto every one acordinge to the wrytinge therof, vnto every people after their speche, and to the Jewes acordinge to their wrytinge and language.

And it was written in the kynge Abasuerus name, and sealed with the kynges rynge. And by postes that rode vpon swyfte yonge Mules, sent he the wrytinges, wher in the kynge graunted the Jewes (in what cities so ever they were) to gather them selues together, and to stonde for their lyfe, and for to rote out, to slaye, and to destroye all the power of the people and lode that wolde trouble them, with childien and women, and to spoyle their good vpon one daye in all the lodes of kynge Abasuerus, namely vpon the thirtenth daye of the twelveth moneth, which is the moneth Adar.

The summe of the wrytinge was, how there was a commaundement geuen in all lodes to be published vnto all the people, that y Jewes shulde be ready agaynst that daye to avenge them selues on their enemies. And the postes that rode vpon the Mules, made haist with all speede, acordinge to the kynges worde: and the commaundement was deuysed in the castel of Susan.

As for Mardocheus, he wente out from the kynge in royall apparell of yalow and whyte, and with a greate crowne of golde, beyng arayed with a garment of linnen and purple, and y cite of Susan reioysed y was glad: but vnto the Jewes there was comeliche and gladnesse, y ioye y woisshippe. And in all lodes and cities, in to what places so euer the kynges worde and commaundement reached, there was ioye y myrth, prosperite

and good dayes amonge the Jewes: in so much that many of the people in the lode became of the Jewes beleue, for the feare of the Jewes came vpon them.

The IX. Chapter.

In the twelveth moneth, that is the moneth Adar, vpon the thirtenth daye, which the kynges worde and commaundement had appoynted, that it shulde be done, euē vpon y same daie y the enemies shulde haue destroyed the Jewes to haue oppressed them, it turned contrary wise, euen y the Jewes shulde subdne their enemies. Then gathered the Jewes together in their cities within all y lodes of kynge Abasuerus, to laye honde on soch as wolde do the euell, y no man coulde withstonde them: for y feare of the was come ouer all people. And all the rulers in the lodes, and prynces and Debities, and officers of the kynge promoted the Jewes: for the feare of Mardocheus came vnto the. For Mardocheus was greate in the kynges house, y the reporte of him was noised in all lodes, how he increased y grewe.

Thus the Jewes smote all their enemies with a sore slaughter, and slewe and destroyed, y dyd after their wyl vnto soch as were their aduersaries. And at y castell of Susan slewe the Jewes and destroyed fyue hundred men: y slewe Parsandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmastha, Arissai, Aridai, Datisatha, the ten sonnes of Aman y sonne of Amadathi y enemye of the Jewes: but on his goodes they layed no handes. At the same tyme was the kynge certified of the nombre of those that were slaine at the castell of Susan. And the kynge sayde vnto quene Hester: The Jewes haue slayne and destroyed fyue hundred men at y castell of Susan, and the ten sonnes of Amā: What shal they do in the other lodes of y kynge? What is thy petition, that it maye be geuen the? y what requyrest thou more to be done? Hester sayde: If it please the kynge, let him suffice the Jewes tomorrow also to do acordinge vnto this dayes commaundement, that they maye hang: Amans ten sonnes vnto y tre. And the kynge charged to do so, and the commaundement was deuysed at Susan, y Amans ten sonnes were hanged. And the Jewes gathered the selues together at Susan, vpon the fourtenth daye of the moneth Adar, and slewe thre hundred men at Susan, but on their goodes they laied no hādes.

As for the other Jewes in the kynges lodes, they came together, y stode for their lyues, y gatt rest fro their enemies: and slewe

The booke of Hester.

of theit enemies fyue and seuentye thousande, howbeit they layed no hondes on their goodes. This was done on the thirteth daie of the moneth Adar, and on the fourtenth daie of the same moneth rested they, which (daie) they ordeyned to be a daie of feastinge and gladnesse. But the Jewes at Susa were come together both on the thirtenth daie and on the fourtenth, and on the fiftenth daie they rested, and the same daie ordeyned they to be a daie of feastinge and gladnes. Therefore the Jewes that dwelt in the vyllages and unwalled townes, ordeyned the fourtenth daie of the moneth Adar, to be a daie of feastinge and gladnes, and one sent giftes vnto another.

And Mardocheus wrote these actes, and sent the writings vnto all the Jewes that were in all the landes of the kynge Ahasuerus, both nye and farre, that they shoulde yearly receaue and holde the fourtenth and fiftenth daie of the moneth Adar, as the daies wherein the Jewes came to rest from their enemies, and as a moneth wherein their payne was turned to ioye, and their sorowe in to prosperite: that they shoulde obserue the same as daies of wealch and gladnes, and one to sende giftes vnto another, and to distribute vnto the poore.

And the Jewes receaued it that they had begonne to do, and that Mardocheus wrote vnto them: how that Aman the sonne of Amadathai all the Jewes enemye, had deuysed to destroye all the Jewes, and caused the lot to be cast for to put them in feare, and to brynge them to naught: and how Hester wente and spake to the kynge, that thow letters his wicked deuys (which he ymagyned agaynst the Jewes) might be turned vpon his awne heade, and how he and his sonnes were hanged on the tre. For the which cause they called this daie Purim after the name of the lot, acordyng to all the wordes of this wytyng: and what they thei selues had sene, and what had happened vnto them.

And the Jewes set it vp, and toke it vpon

The x. Chap.

them and their sede, and vpon all such as layed themselves vnto them, that they wold not mysse to obserue these two daies yearly, acordyng as they were wytted and appoynted, how the daies are not to be forgotten, but to be kepte of childers children and of all kynreds in all landes and cities. They are the daies of Purim, which are not to be ouerslypte amonge the Jewes, and the memoriall of them oughte not to perishe from their sede.

And quene Hester the daughter of Abihail and Mardocheus the Jewe, wrote with all auctorite, to confirme this seconde wytyng of Purim, and sent the letters vnto all the Jewes in the hundred and seven and twentye landes of the empyre of Ahasuerus, with frendly and faithfull wordes, to confirme these daies of Purim, in their tyme appoynted, acordyng as Mardocheus the Jewe and Hester the quene had ordeined: and cernyng them: lyke as they vpon their soules and vpon their sede had confirmed the same of the fastinges and of hir complaint. And Hester commaunded to stablish these actes of this Purim, and to wyte them in a booke.

The X. Chapter.

When the kynge Ahasuerus layed downe vpon the londe, and vpon the bankes of the See. As for all the wyte of his power and auctorite, and the greates worshippe of Mardocheus, which the kynge gave him, beholde, it is wytted in the Cronicles of the kynges of Media and Persia. For Mardocheus the Jewe was the seconde next vnto the kynge Ahasuerus, and greates amonge the Jewes, and accepted amonge the multitude of his brethren, as one that seeketh the welch of his people, and speaketh the best for all his sede.

The ende of the seconde parte of the Olde Testament.

The booke of Job.

What this booke conteyneth.

- Chap. I. II.** The prosperite of Job, and how God geueth Satan power over his body and goodes, which he is content withall.
- Chap. III.** The fleshy car for suffre: and here is described the vnpacient man, that grudgeth agaynst the iudgment of God.
- Chap. IIII.** Jobs frendes comforte him, and geue him synnes the blame of his punysshment.
- Chap. V.** That no man is without synne. Spraye off the allmyghtynesse and louynge kyndnesse of God.
- Chap. VI.** Job excuseth his owne vnpacientie, layeth hypocrysie to his frendes charge, and sayeth they are but dyssemblers.
- Chap. VII.** A frendly contencion that Job maketh with God, shewing the myserable life and trauayle of man.
- Chap. VIII.** Baldad reproveth Job. The nature of hypocrytes.
- Chap. IX.** All men are synners in the sight of God, and rightuousnesse cometh only of him. He punyssheth also whom he will.
- Chap. X.** No man is without synne, nether maye any man escape the houbde of God.
- Chap. XI.** Sophar reproveth Job of synne: and for so moch as no man maye withstonde God, he byddeth him be paciet.
- Chap. XII.** All thinges come off the mightie ordinaunce of God. The wicked haue better dayes then the godly.
- Chap. XIII.** Job speaketh as he thinketh, reproveh the hypocrysy of his frendes, and commendeth the wysdome of God.
- Chap. XIII.** The miserable life off man.
- Chap. XV. XVI.** No man is innocent before God: The conuersacion of the vngodly.
- Chap. XVII.** Job declareth his mysery.
- Chap. XVIII.** Baldad reproveth Job as vngodly, and sheweth the punysshment off the wicked.
- Chap. XIX.** Job sheweth his miserable estate, and reproveth his frendes, in that they increace his payne.
- Chap. XX.** Punysshment off the proude, vngodly and hypocrytes.
- Chap. XXI.** Wicked men haue prosperite in this worlde. God punyssheth acordyng to his owne will.
- Chap. XXII.** They tell Job, that is punysshment cometh for his synnes.
- Chap. XXIII. XXIIII.** Job defendeth his innocency.
- Chap. XXV.** No man is innocent before God.
- Chap. XXVI.** Job mocketh his frendes, because they go aboute to proue the thynge, that he denieth not. The power of God.
- Chap. XXVII.** God punyssheth vs not acordyng to oure merites, but is mercifull and spareth euen the vngodly. Agayne, he chasteneth the most rightous (as Job was) with aduerse.
- Chap. XXVIII.** The wysdome and foreknowledge of God.
- Chap. XXIX.** The prosperite that Job was in afore his innocency and good dedes.

The first. Chap. Ho. i.

- Chap. XXX.** He complayneth of his mysery: how the ignorant and symple people laugh him to scorne.
- Chap. XXXI.** He rehearseth his innocent life.
- Chap. XXXII.** Jobs frendes are angrie, and forsake him.
- Chap. XXXIII.** God punyssheth for synne, yet heareth he a meke prayer.
- Chap. XXXIIII.** Job withstodeth the wordes of them, which saye, that the wicked only are punysshed.
- Chap. XXXV.** Job is reproveth, for holdinge himselfe righteous.
- Chap. XXXVI.** A argument, that God punyssheth no man, excepte he haue deserued it.
- Chap. XXXVII.** The power of God is here described. Job is reproveth.
- Chap. XXXVIII. XXXIX. XL. XLI.** The foreknowledge and wysdome of God.
- Chap. XLII.** Jobs frendes are reproveth, and he himselfe is restored to his prosperite agayne.



The first Chapter.



In the lode of Ihus there was a man called Job: an innocent and vertuous man, such one as feared God, and eschued euill. This man had viij. sonnes, and iij. daughters. His substance was vij. M. shepe, iij. M. camels, v. C. yock of oxen, v. C. she asses, and a very greates housholde: so that he was one of the most principall men amonge all them of the east countre. His sonnes now wente on euery man, and made banckettes: one daie in one house, another daie in another, and sent for their iij. sisters, to eate and drinke with them. So when they had passed ouer the tyme of their banquettinge rounde aboute, Job sent for them, and clensed them agayne, stode vpon early, and offered for euery one a brette offeringe. For Job thought thus: peradventure my sonnes haue done some offence, and haue bene vnchastfull to God in their hertes. And thus dyd Job euery daie.

The boke of Job.

Now upon a tyme, when the seruantes of God came and stode before the LORDE, Sathan came also amonger them. And the LORDE sayde vnto Sathan: From whence comest thou? Sathan answered the LORDE, and sayde: I haue gone aboute the lode, and walked thorow it.

Then sayde the LORDE vnto Sathan: hast thou not considered my seruante Job, how that he is an innocent and vertuous man: soch one as feareth God, and eschuech euell, and that there is none like him in the londe: Sathan answered, and sayde vnto the LORDE: Dost thou feare God for naught? hast thou not perserued him, his house, and all his substance on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the londe? But laye thyne honde vpon him a litle, touch once all that he hath, and (I holde) he shall curse the to thy face. And the LORDE sayde vnto Sathan: lo all that he hath, be in thy power: only vpon him self se that thou laye not thine honde. Then wente Sathan forth from the LORDE.

Now upon a certayne daye when his sonnes and daughters were eatinge, and drynkinge wyne in their eldest brothers house, there came a messaunger vnto Job, and sayde: Whyle the oxen were a plowinge, and the asses goinge in the pasture besyde them: the Sabees came in violently, and toke them all awaye: yee they haue slayne the seruantes with the swerde, and I only ranne my waye, to tell the.

And whyle he was yet speakinge, there came another, and sayde: The fyre of God is fallen from heauen, it hath consumed 2 bite vp all the shepe and seruantes: and I only ranne my waye, to tell the. In the meane season whyle he was yet speakinge, there came another, and sayde: The Caldees made thre armies, and fell in vpon the camels, which they haue caried awaye, yee and slayne the seruantes with the swerde: and I only am gotten awaye, to tell the. Whyle he was speakinge, there came yet another, and sayde: Thy sonnes and daughters were eatinge and drynkinge wyne in their eldest brothers house, and sodenly there came a mightie greete wynde out off the South, and smote the iiii. corners of the house: which fell vpon thy children, so that they are deed: and I am gotten awaye alone, to tell the.

Then Job stode vp, and rente his clothes, shaued his heade, fell downe vpon the groude, worshipped, and sayde: Naked came I out of my mothers wombe, and naked shall

The ii. Chap.

I come thither agayne. The LORDE gaue, and the LORDE hath taken awaye: the LORDE hath done his pleasure: now blessed be the name off the LORDE. In all these thinges dyd Job not offende, ner murmured foolishly agaynst God.

The II. Chapter.

It happened also upon a tyme, that when the seruantes of God came, and stode before the LORDE, Sathan came also amonger them, and stode before him. And the LORDE sayde vnto Sathan: From whence comest thou? Sathan answered, and sayde: I haue gone aboute the lode, and walked thorow it.

Then sayde the LORDE vnto Sathan: Hast thou not considered my seruante Job, how that he is an innocent 2 vertuous man: soch one as feareth God, and eschuech euell, and that there is none like him in the londe? But thou mouedest me agaynst him, to punish him: yet is it in vayne, for he contemnerth still in his godlynesse.

Sathan answered the LORDE, and sayde: Skynne for skynne: yee a man will geue all for euer he hath, for his life. But laye thine honde vpon him, touch him once vpon the bone and flesh, and (I holde) he shall curse the to thy face. Then sayde the LORDE vnto Sathan: lo, there hast thou him in thy power, but spare his life.

So wente Sathan forth from the LORDE, and smote Job with maruelous sores by les, from the sole off the fote vnto his crosse: so that he sat vpon the grounde in the ashes, and scraped of the etter off his skin with a potsherde.

Then sayde his wife vnto him: Dost thou yet cōtinue in thy perfectnesse? curse God, 2 dye. But Job sayde vnto her: Thou speakest like a foolish woman. Seinge we haue receyued prosperite at the honde of God, what shulde we not be content with aduersite also? In all these thinges, dyd not Job synne with his lippes.

Now when Jobs frendes herde of all this trouble, that happened vnto him, they came thre off them, euery one from his owne place: namely, Eliphaz the Themanite, Baldad the Shuhite, and Sophar the Naamathite.

For they were agreed together to come, to shewe their compassion vpon him, and to comforte him. So when they lifte vp their eyes a farre off, they knewe him not,

The boke of Job.

Then they cried, and wepte: then enery one off them rente his clothes, and sprynckled dust vpon their heades in the ayre. They sat them downe by him also vpon the grounde, viij. dayes and viij. nightes. Neither was there any of them that spake one worde vnto him, for they sawe that his payne was very greate.

The III. Chapter.

After this opened Job his mouth, and cursed his daye, and sayde: lost be that daye, wherein I was borne: and the night, in the which it was sayde: there is a man hidde in darkness. The same daye be turned to darkness, and not regarded of God from aboue, neither be shyned vpon wth light: but be covered with darkness, and the shadowe of death. Let the dynme cloude fall vpon it, and let it be lapped in with sorow. Let the darck storme overcome y^e night, let it not be reckened amonge the dayes off the yere, ner counted in the monethes. Despyed be that night, and discommended: let them that curse the daye, geue it their curse also, even those that be ready to raise vp Leuiathan. Let the startes be dynme thorow darkness of it. Let it loke for light, but let it see none, neither the rysynge vp of the sayre morninge: because it shut not vp the wombe that bare me, ner hyd these sorowes from my eyes.

Alas, why dyed I not in y^e byrth? Why dyd not I perishe, as soone as I came out of my mothers wombe? Why set they me vpon y^e hill? Why gaue they me suck with their milke? Then shulde I now haue lye still, I shulde haue slepte, and bene at rest: like as the kynges ad lordes of y^e earth, which buyldethem selues speciall places: As the princies that haue greete substance of golde, 2 their houses full of syluer. O that I utterly had no beinge, or were as a thynge borne out of tyme (that is put asyde) ether as yonge children, which neuer sawe the light. There must the wicked ceasse from their tyanny, ether soch as are ouerlaboured, be at rest: there are those letten out fre, which haue bene in prison, so that they heare nomore the voyce of the oppressour: There are small and grater the bonde man, and he that is fre fro his master.

Wherefore is the light geuen, to him that is in mysery? and life vnto them, that haue heavy hertes? Which longe for death, and it cometh not: for yf they might fynde the graue, they wolde be maruelous glad, as

The iiij. Chap. Fo. ii.

those that bygge vp treasure: To the man whose waye is hyd, which God kepeth backe from him.

This is the cause, that I syghe before I eate, and my roarynges fall out like a water floude. For the thyng that I feared, is come vpon me: and the thyng that I was afrayed of, is happened vnto me. Was I not happy? Had I not quyetnesse? Was I not in rest? And now cometh soch mysery vpon me.

The III. Chapter.

Then answered Eliphaz the Themanite, and sayde vnto him: If we begynne to comon with the peradventure thou wilt be myscomene, but who can witholde himself from speakinge? Beholde, thou hast bene a teacher of many, and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But now that the plage is come vpon the, thou shiest awaye: now that it hath touched thyself, thou art faine hatted. Where is now thy feare of God, thy stedfastnesse, thy patience, and the perfectnesse of thy life? Considre (I praye the) who euer perisshed, beynge an innocent? Or, when were the goodly destroyed? As for those that plowe wickednesse (as I haue sene myself, and sene myscheffe, they reape y^e same. For whos God bloweth vpon them, they perishe, and are destroyed thorow the blast of his wyath. The roaryng of the lyon, the cryenge off the lyonesse, 2 y^e catch off y^e lyons whelpes are brot. The greete lyon perissheth, because he can get no praye and the lyons whelpes are scattered abroad.

There is spoken vnto me a thyng in counsell, which hath geuen a terrible sounde in myne eare, with a vision in the night, when men are fallen a slepe. Soch feare and drede came vpon me, that all my bones shoke. And when the wynde passed ouer by me, the hayres of my flesh stode vp.

Then stode there one before me, whose face I knewe not: an ymage there was, and the wether was still, so that I herde this voyce: Maye a man be iustified before God? Maye there eny man be indged to be cleue, by reason of his owne workes? Beholde, he hath founde vn faythfulnesse amonge his owne seruantes, and proude disobedience amonge his angels.

How much more shal they that dwell

The booke of Job.

in houses of claye, whose foundation is but earth: hemoch eaten: They shalbe destroyed from the mounyng vnto the euenyng: yee they shall perishe, or ener they be awarre: and betaken awaye so clene, that none of the shall remayne, but be deed, or euer they be awarre off it.

The V. Chapter.

Ame me one els, yf thou canst fynde any: yee loke aboute the, vpon any of the holy men. As for the foolish man displeasure kylleth him, and anger slayeth yf ignorant. I haue sene my self, when the foolish was depergred, that his bettry was sodely destroyed: that his children were without prosperite or health: that they were slayne in the doore, and no mā to deliuer them: that his haruest was eaten vp off the hungrie: that the weapened man had spoyled it, and that the thurstie had droncke vp his riches. It is not the earth that bryngeth forth traualle, nether commeth sorrow out of yf ground: but it is man, that is borne vnto mysery, like as the byrde for to fle.

But now will I speake off the LORDE, and talke of God: which doeth thinges, that are vnsearchable, and marueles without nō bre: Which geneth rayne vps the earth, and poureth water vpon all thinges: which setteth vp them of lowe degre, and sendeth prosperite, to those that are in heuynesse: Which destroyeth the deuycs of the sorcyl, so that they are not able to performe the thynges that they take in hōde: which compasseth yf wyse in their owne craftynesse, and ouertroweth the counsell of the wicked: In so much that they runne in to darcknesse by fayre daye, and grope aboute them at the noone daye, like as in the night.

And so he deliuereth the poore from the sweorde, from their mouth, and from the hōde of the cruell: that the poore maye haue hope, & that the mouth of the oppressoure maye be stopped.

C Beholde, happie is the man, whom God punyssheth: therefore, despyse not thou yf chastenynge of the Allmyghty. For though he make a wounde, he geneth a medecyne agayne: though he smyte, his bonde maketh who le agayne.

He deliuereth the out of fyre troubles, so that in the seuenth there can no harme touch the. In the myddest of hunger he saureth yf from death: and when it is warre, from the power of the sweorde.

The vi. Chap.

He shall kepe the from the pious tonge, so that when trouble commeth, thou shalt not nedeto feare. In destruction and dath, thou shalt be mery, and shalt not be afraide for the beastes of the earth: But the captiue in the londe shal be confederate with the, & the beastes of the felde shal geue the peace:

Neethou shalt se, that thy dwelling place shalbe in rest: thou shalt beholde thy substance, and be nemoie punysshed for synne. Thou shalt se also, that thy seide shal manure, and that thy posterite shalbe as the gras se vpon the earth. Thou shalt come to thy graue in a fayre age, like as yf come shewe are brought in to the barne in due season. Lo, this is the matter, as we oure selues haue proued by experience. Therfore now that thou hearest it, take better hede to thy self.

The VI. Chapter.

Job answered, and sayde: O that my mysery weere reueyed, and my punysshment layed in the balauces: for then shulde it be henyed, then the sonde of the se. This is the cause, that my wordes are so sorowfull.

For the allmyghty hath shott at me with his arrowes, whose indignacion hath droncke vp my spere, and yf terrible feares of God fight agaynst me. Doth the wilde asse reare when he hath grasse? Or crieth the oxe, whē he hath fodder ynough? Maye a thynge be eaten vnseasoned, or without salt? What taist hath yf w hycr within the yoke an egg? The thinges that sometyme I might not a waye withall, are now my meate for very sorrow. O that I might haue my desire: O yf God wolde graunte me the thyng, that I longe for: That he wolde begynne and smyte me: that he wolde let his hende go, & hūme me downe. The shulde I haue seme cōfession yee I wolde desyre him in my payne, that he shulde not spare, for I will not be agaynst wordes of the holy ene.

What power haue I to endure? Or what is myne ende, that my soule might be pacified? Is my strength the strength of stones? Or is my flesh made of brass? Am I able to helpe my self? Is not my strength gone from me, like as yf one withdrew a good rede from his frende, and forsooke the feare of God? Myne owne brethren passe ouer by me as thēterbroke, that hastily runneth thorow wāleys. But they that feare the hōrefest, the snow shal fall vpon them.

The booke of Job.

When their tyme cometh, they shalbe destroyed and perishe: and when they be set on fre, they shalbe removed out of their place. For the pathes yf they go in, are croked: they haue after vayne thinges, and shal perishe. Confide the pathes off them, & the way es off Saba, wherein they haue put their trust. Confounded are they, that put eny confidence in them: For whē they came to opteyne the thynges that they looked for, they were brought to confusion.

Lo so are ye also come vnto me: but now that yee see my mysery, ye are afraide. Dyd I desyre you, to come hyther? Or, to geue me any off youre substance? To deliuer me from the enemies hōde, or to saue me from the power off the mightie? Teach me and I will holde my tōge: and yf I do erre, shew me wherin.

Wherfore blame ye then the wordes, that are well and truly spoken? which of you can reprove them? Saunge only that ye are sorowfull to chide mens sayenges, and can speake many wordes in the wynde. Ye fall vpon the fatherlesse, & go aboute to ouerthrowe you reowe frende. Wherfore loke not only vpon me, but vpon youre selues: whether I ly, or no. Turne into youre owne selues (I praye you) be indifferent iudges, and confide in myne vngyltynesse: whether there be any myghtynesse in my tōge, or vayne wordes in my mouth.

The VII. Chapter.

Is not the life off mē vpon earth a very vayne? Are not his dayes, like the dayes of an hyred seruante? For like as a bonde seruante desyeth the shadewe, and as an hyrelinge wolde fayne haue an ende of his worke: Euen so haue I laboured whole monethes longe (but in vayne) and many a carefull night haue I tolde. When I layed me downe to slepe, I sayde: O when shal I ryse? Agayne, I longed sore for the night. Thus am I full off sorrow, till it be darke. My flesh is clothed with wormes, fylthynesse and dust: my slenne is wythered, and crumpled together: my dayes passe ouer more speedely, thē a weener can weene out his webbe, and are gone, or I am awarre. Remember, that my life is but a wynde, & that myne eye shal nomore se the pleasures thereof: and that none other mans eye shal se me any more. For yf thou fasten thine eyes vpon me, I come to naught, like as a cloude is consumed and vanyshed awaye, euen so he that

The viij. Chap. Jo. iij.

goeth downe to hell, commeth nomore vp, ner turneth agayne in to his house, nether shall his place knowe him any more.

Therfore I will not spare my mouth, but will speake in the trouble of my spere, in yf byrternesse of my mynde will I talke. Am I a see or a whalyshe, that thou kepest me so in prison? When I thynke: my bedd shal comforte me, I shall haue some refreshinge by talkynge with myself vpon my couche: The troublest thou me with dreames, & makest me so afraide thow visions, that my soule wyssheth rather to be hanged, and my bones to be deed.

I can se no remedy, I shall lyue nomore: O spare methen, for my dayes are but vayne. What is man, that thou hast him in soch reputation, and setteest somoch by him? Thou takeest diligent care for him, and sodely deest thou trye him.

Why goest thou not fro me, ner lettest me alone, so longe till I swallowe downe my spere? I haue offended, what shal I do vnto yf, O thou preseruer off men? Why hast thou made me to stonde in thy waye, and am so heuy a burden vnto myself? Why doest thou not forgiue me my synne? Wherfore takest thou not awaye my wickednesse? Beholde, now must I slepe in the dust: and yff thou sekest me tomorrow in the mounyng, I shalbe gone.

The VIII. Chapter.

Job answered Baldad the Sabe: and sayde: How longe wilt thou talke of soch thinges? how longe shal yf mouth speake so proude wordes? Doth God peruerre the thinge that is lauffull? Or, doth the Allmyghtie destroye the thyng that is right? Whē thy sonnes synned agaynst him, dyd not he punyssh the for their wickednesse? Off thou woldest now resorte vnto God by tymes, and make thine humble prayer to yf Allmyghtie: yf thou woldest lyue a pure and a godly life: shulde he not wake vp vnto the immediatly, & geue the the bewtie of rightynesse agayne? In so much, that where i so euer thou haddest litle afoie, thou shuldest now haue greete abundaunce. Enquire of them that haue bene before the, search diligently amonge thy forefathers: I amely, yf we are but of yesterdaye, and confide not, that oure dayes vpon earth are but a very shadow. They shall shewe the, they shall tell the, yee they will gladly confesse the same.

B Maye a reff he be grene without moyf-
neffe: maye the grasse growe without wa-
ter? No: but (or ever it be shot forth, and or
ever it be gathered) it wythereth, before ny
other herbe. Euen so goeth it with all them,
that foiget God: and euen thus also shal the
ypocrytes hope come to naught. His confi-
dence shalbe destroyed, for he trusteth in a
spiders webbe.

He leeneth him vpon his house, but he shal
not stonde: he holdeth him fast by it, yet shal
he not endure. Of tymes a thinge doeth
flourish, and men thynke that it maye abyde
the Somershyne: it shuterth forth the braun-
ches in his garden, it takerth many rotes, in
so much that it is like an house of stoncs.

But yf it be taken out off his place, every
man denyeth it, sayenge: I knowe the not.
Lo, thus is it wth him, that reioysseth in his
owne deinges: and as for ether, they growe
out of the earth.

Beholde, God will not cast awaye a ver-
tuous man, nether wil he helpe the vngodly.
Thy mouth shal be fylled with laughynge, and
thy lippes with gladnesse. They that hate
the, shalbe confounded, and y^e drallinges of y^e
vngodly shal come to naught.

The IX. Chapter.

J Ob answered, and sayde: As for y^e
I knowe it is so of a treuth, y^e a man
compared vnto God, can not be iusti-
fied. Yf he wil argue with him, he shall not
be able to answer him vnto one amonge a
thousande. He is wyse of hert, and mightie in
strength. Who ever prospered, that toke par-
te agaynst him? He tramylateth the moontay-
nes, or ever they be awarre, and ouerthroweth
them in his wrath. He remoueth the earth
out of hir place, that hir pilers shake with-
all. He commaundeth the Sone, and it ryseth
not: he closeth vp the starres, as it were vn-
der a signet. He himself alone spredeth out y^e
heauens, and goeth vpon the waves of the
see. He maketh the waynes of heauen, the O-
rions, the vj. starres and the secrete places
of the south. He doeth greates chinges, such as
are vnsearcheable, yee and wonders without
nombre.

Yf he came by me, I might not loke vpon
him: yf he wente his waye, I shulde not per-
ceiue it. Yf he be haisty to take any thinge
awaye, who wil make hym reffere it agayne?
Who wil saye vnto him: what doest thou?
He is God, whose wrath no man maye with-
stande: but the proudest of all must stoupe vn-
der him. How shulde I then answer him? or,

what wordes shulde I fynde out agaynst
him? Yet though I be righteous, yet will I
not geue him one worde agayne, but I will
suffyre my self to my iudge. All be it that
I call vpon him, and he heare me, yet am I
not sure, yf he hath herde my voyce: he trou-
bleth me so with the tempest, and woundeth
me out of measure without a cause. He will
not let my spiete be in rest, but fylleth me wth
bitternesse.

Yf men will speake of strength, he is the
strongest of all: yf men will speake of righteouf-
nes, who darre be my recorder? yf I will ius-
tifie my self, myne owne mouth shall condemne
me: yf I will put forth my self for a perfect
man, he shal proue me a wicked deer: for
that I shulde be an innocent, my conscience
knoweth it not, yee I my self am weary of
my life.

This onerthynge wil I saye: He destroyeth
both the righteous and vngodly. And though
he slayeth denyly wth the scourge, yet laugheth
he at the punishment of the innocent. As
for the woulde, he geueth it ouer into the po-
wer of the wicked, such as the rulers be, who
of all londes are full. Is it not so? where is
there any, but he is soch one?

My dayes haue bene more swifte, then a
runner: they are gone sodenly, and haue le-
ft no good thinge. They are passed awaye, as
the shippes that be good vnder sale, and as
the Aegle that hasteth to the pray. When
I am purposed to forget my complainynge,
to chaunge my countenance, and to cofor-
te my self: then am I afraied of all my wer-
kes, for I knowe, thou fauourest not an vni-
uerse. Yf I be then a wicked one, why haue I
laboured in vayne? Though I washed my
self with snowe water, and made myne hon-
des as pure as cleane, yet shuldest thou dyppe
me in y^e myre, and myne owne clothes shulde
defyle me. For he y^e I must geue answer vnto
and with whom I go to lawe, is not a man
as I am. Nether is there any dayes man to
reproue both the partes, or to laye his hode
betwixte vs. Let him take his rod awaye
from me, yee let him make me nomore afraied
of him, and then shal I answer him with-
out any feare. For as long as I am in such
fearefulnesse, I can make no answer: And
why: it groweth my soule to lyue.

The X. Chapter.

Wherthelesse, now will I put forth
my wordes: I wil speake out of the
very heynynesse off my soule, and wil

saye vnto God: O do not condemne me, but
shewe me the cause, wherfore thou iudgest
me on this maner. Thinkest thou it well de-
me, to oppresse me, to cast me off beinge a wor-
te of thy bondes? and to manteyne the coun-
sell of the vngodly? Hast thou fleshy eyes
then, or doest thou loke as man lokech? Are
thy dayes as the dayes of man, and thy yea-
res as mans yeaes? that thou makest soch
inquisition for my wickednesse, and searchest
out my synne? where as (notwithstandynge)
thou knowest that I am no wicked person, and
that there is no man able to deliuer me out
of thine honde. Thy bondes haue made me,
and fashioned me altogether rounde aboute,
wilt thou then destroye me sodenly? O remem-
ber (I beseeche the) howe that thou madest me
of the mould of the earth, and shalt bryn-
ge me to earth agayne.

Hast thou not mulcted me as it were myld:
and turned me to cruddes like chese? Thou
hast covered me with synne and flesch, and
joined me together with bones and synowes.
Thou hast graunted me life, and done me
good: and the diligent hede that thou tokest
vpon me, hath preserued my spiete.

Though thou hydest these chinges in thi
nebert, yet am I sure, that thou remembrest
the all. Wherfore didest thou kepe me, when
I sinned, and hast not clenfed me from myne
offence? Yf I do wickedly, woe is me therfo-
re: Yf I be righteous, yet darre I not lift
vp my heade: so full am I of confucion, and
of myne owne misery.

Thou humtest me out (beyng in heynynes-
se) as it were a Lyon, and troublest me out of
measure. Thou bungest fresh witnessses a-
gaynst me, thy wrath increaseth thou vpon
me, very many are the plagges that I am in.
Wherfore hast thou brought me out of my
mothers wombe? O that I had perished, and
that no eye had sene me. Yf they had caried
me to my graue, as soone as I was borne,
then shulde I be now, as though I had ne-
uer bene.

Shall not my short life come soone to an
ende? O helde the fro me, let me alone, that
I maye ease my self a litle: afore I go thy-
ther, from whence I shal not turne agayne:
Namely, to that londe of darcknesse and sha-
dowe of death: yee into that darck cloudy
londe and deadly shadowe, where as is no or-
der, but terrible feare as in the darcknesse.

The XI. Chapter.

Z en answered Sophar the Naama-
thite, and sayde: Shulde not he that
maketh many wordes, be answered?

Shulde he that bableth much, be commen-
ded therein? Shulde men geue eare vnto the
only? Then wilt laugh other men to scorne,
and shal no body mocke the agayne: Wilt thou
saye vnto God: The thinge that I take in
honde, is perfecte, and I am cleane in thy sight?
O that God wolde speake, and open his lip-
pes agaynst the, that he might shewe the
(out of his secrete wysdome) how many fol-
de his lawe is: then shuldest thou knowe,
that God had forgotten the, because of thy
synnes.

Wilt thou fynde out God with thy sekyn-
ge? wilt thou attayne to the perfectnesse of
the Allmightie? He is hyer the heauē, what
wilt thou do? Deper the hell, how wilt thou
then knowe him? His length excedeth the
length of the earth, and his bredth y^e bredth
of the see. Though he turne all chinges vpon
syde downe, close them in, or thrust the toge-
ther, who darre ched him therfore?

For it is he, that knoweth the vanite of
men: he seyth thei wickednesse also, shulde
he not then conside it? A vayne body exal-
teth him self, and the sonne of man is like a
wyld assesse foale. Yf thou haddest new a
right herte, and liftest vp thine bondes towar-
de him: yf thou woldest put awaye the wic-
kednesse, which thou hast in honde, so that
no vngodlynesse dwelt in thy house: Then
mightest thou lift vp thy face without sha-
me, and shuldest thou be sure, and haue no ne-
ede to feare.

Then shuldest thou forget thy misery,
and thynke nomore vpon it, then vpon the
waters that runne by. Then shuldest thou
be as cleare as the noone daye, and sprynge
forth as the morninge. Then mightest thou
haue comfort, in the hope that thou hast:
and slepe quietly, when thou art buried. Then
shuldest thou take thy rest, and nomore to
make the afraied, yee many one shulde set mocke
by the. As for the eyes of the vngodly, they
shal be consumed, and not escape their hope
shalbe misery and sorow of mynde.

The XII. Chapter.

S O Job answered, and sayde: Then
(no doube) ye are the men alone, and
wysdome shal perish with you. But
I haue vnderstandynge as well as ye, and am
no lesse then ye. Yee who knoweth not these
chinges: Thus he that calleth vpon God, and
whom God heareth, is mocked of his negh-
boure: the godly and innocent man is laugh-
ed to scorne. Godlynesse is a light despy-
sed in y^e hertes of the rich, and is set forthem to
fomble vpon.

The boke of Job.

The xiii. Chap.

The houses of robbers are in wealth and prosperite, & they that maliciously medle agaynst God, dwel without care: yee God geueth all thinges richely with his honde.

B Are the catell, & they shal enfourme the: the foules of the ayre, and they shal tell y: Speake to the earth, and it shal shewe the: Or to the ffishes of the see, and they shal certifie the. What is he, but he knoweth, that yf hōde of the LORDE made all these? In whose honde is the soule of every lyuynge thinge, and the breath of all men. Haue not the eares pleasure in hearinge, and the mouth in tastunge the thinge that it eateth? Amonge olde personnes there is wysdome, and amonge the aged is vnderstōdinge. Yee with God is wysdome and strength, it is he that hath counsell & foreknowledge. If he breake downe a thinge, who can set it vp agayne? If he shutt a thinge, who wil open it? Beholde, yf he withholde the waters, they drye vp: If he let the go, they destroye the earth. With him is strength and wysdome: he knoweth both the disceauer, and him that is disceaued.

C He carrieth awaye the wyse men, as it were a spoyle, and bringeth the iudges out of their wyttres. He lowseth the gyrdle of kynge, and gyrdeth their loynes with a bonde. He ledeth awaye the prestes into captiuyte, and turneth the mightie vp syde downe. He taketh the verite from out of the mouth, & disapoyneth yf aged of their wysdome. He poureth out confusion vpon prynces, and cōforteth them that haue bene oppressed. Loke what lyeth hyd in darcknesse, he declareth it opely: and the very shadowe of death bringeth herto light. He both increaseth the people, and destroyeth them: he maketh them to multiplie, and dryneth them awaye. He chaungech the herte of the prynces and kynge of the earth, and disapoyneth them: so that they go wādinge out of the waye, and grope in the darcke without light, stakeninge to and fro like drunken men.

The XIII. Chapter.

All this haue I sene with myne eye, herde with myne eare, & vnderstōde it. Loke what ye knowe, that same do I knowe also, nether am I inferior vnto you. Neuerthelesse I am purposed to talke with the Allmightie, and my desyre is to comon with God. As for you, ye are woit masters of lyes: and vnprofitable phisicians alltogether. Wolde God ye kepte youre tonge, that ye might be taken for wyse men. Therfore heare my wordes, and pondre the sentence of my lippes. Will ye make answe-

re for God with lyes, and māteyne him with disceate? Wil ye accepte yf personne of God, and increate for him? Shal that helpe you, when he calleth you to rekenyng? Thynke ye to begyle him, as a man is begyled? Punyssh you shall he and reprove you, yf ye do secretly accepte my personne. Shal he not make you a strayed, when he sheweth himself? Shal not his terrible feare fall vpon you? Youre remembraunce shal be like the dust, & youre pryde shal be turned to claye.

Holde youre tonges now, and let me speake, for there is some thinge come in to my mynde. Wherfore do I beare my flesh in my teth, and my soule in myne hondes? Lo, there is nether cōforte ner hope for me, yf he wil slaye me. But yf I shewe and reprove myne owne wayes in his sight, he is euen the same, that maketh me whole: and whyt there maye no Apocrite come before him, heare my wordes, and pondre my sayenges with youre eares. Beholde, though sentence were geuen vpon me, I am sure to be knowne for vngilty. What is he, that will goe to lawe with me? For yf I holde my tounge, I shal dye. Neuerthelesse graunte me yf thinges, and then will I not hyde myself from the.

Withdraue thine honde from me, & let not the fearfull drede of the make me a strayed. And then sende for me to the lawe, yf I maye answer for myself: or els, let me speake, and geue thou the answer. How greates are my mysdedes & synnes? Let me knowe my transgressions & offences. Wherfore hydest thou thy face, and holdest me for thine enemy? Wilt thou be so cruell & extreme vnto a flyng leaf, and solowe vpon drye stubble? Thou layest so sharply to my charge, and wilt utterly vndoome me, for yf synnes of my youth? Thou hast put my fete in the stocks: thou lokest narrowly vnto all my paches, & markest the steppes of my fete: where as I (not withstandinge) must consume like as a flocke carion, and as a clothe that is moth eaten.

The XIII. Chapter.

What is borne of a woman, but a short tyme to lyue, and is full of dyuerse miseries. He cometh up, and falleth awaye like a floure. He is as it were a shadowe, and neuer continueth in one state. Thynkest thou it now well done, to open thine eyes vpon such one, and to brynge me before the iudgment? Who can make it cleane, that cometh of an vncleane thinge? To body. The dayes of man are shewen, yf membre of his monethes are knowen only vnto the. Thou hast apoynted him his tyme,

The boke of Job.

The xv. Chap. Ho. v.

des, he can not go beyonde them. So from him, that he maye rest a litle: vntill his daye come, which he lokech for, like as an hyreling doth.

If a tre be cutt downe, there is some hope yet, that it will sprout and shute forth the brannches agayne: for though a rote be warne olde and deede in the grounde, yet whē the stocke greatch the sent of water, it will budde, and bringe forth bowes, like as when it was first planted. But as for man, when he is deede, perished and consumed awaye, what cometh of him? The floudes when they be dryed vp, & the ryuers when they be emptye, are fylled agayne thorow the flowinge waters of the see: but when man slepeth, he riseth not agayne, vntill the heauen perish: he shal not wake vponer ryse out of his slepe. What thou woldest kepe me, and hyde me in the hell, vntill thy wrath were stilled: & so apoynt me a tyme, wherein thou mightest remembre me. Laye a deed man lyne agayne? All the dayes of this my pilgrymage am I letyng, when my chaunginge shal come. If thou woldest but call me, I shulde obeie the: only despyse not the woite of thine owne hondes.

If thou hast nombred all my goynges, & be not thou to extreme vpon my synnes. Thou hast scaled vp myne offences, as it were in a bagg: but be mercifull vnto my wickednesse. The mountaynes fall awaye at the lest, the rockes are remoued out of their place, the waters pearse thorow the very stones by lile and lile, the floudes wash awaye the grauell & earth: Euen so destroyest thou the hope of man in like maner. Thou preyest agaynst him, so that he passeth awaye: thou chaungest his estate, and puttest him from the. Whether his children come to worshipe or no, he can not tell: And yf they be men of lowe degre, he knoweth not. Whyle he lyueth, his flesh must haue trauayle: and whyle the soule is in him, he must be in sorrowe.

The XV. Chapter.

When answered Eliphaz the Themanite, and sayde: Shulde a wyse man geue such an answer (as it were one that spake in the wynde) and fylle his stomacke with anger? Thou reprovest w wordes, that are nothyng worth: and speakest the thinges, which can do no good. As for shame, thou hast set it asyde, els woldest thou not make so many wordes before God: but thy wickednesse teacheth thy mouth, and so thou hast chosen the a craftie tonge. Thine

owne mouth condemneth the, and not Thyee thine owne lippes shappe the an answer. Art thou the first man, that euer was borne? Or, wast thou made before the hylles? Hast thou herde the secrete counsell of God, that all wysdome is to lile for yf? What knowest thou, yf we knowe not? What vnderstōdest thou, but we can the same? With vs are olde and aged men, yee such as haue lyued longer then thy forefathers.

Dost thou nomore regarde the comforte of God? but thy wicked wordes wil not suffre the. Why doth thine herte make the so proude? Why stōdest thou so greatly in thine owne conceite? Where vnto loke thine eyes, yf thy mynde is so puffed vp agaynst God? & lettest such wordes go out of thy mouth? What is man, that he shulde be vncleane? what hath he (which is borne of a woman) wherby he might be knowne to be righteous? Beholde, he hath founde vnfaithfulnesse amonge his owne sanctes: yee the very heuens are vncleane in his sight. How moch more then an abhominable and vyle mā, which dryndeth wickednesse like water? I will tell the, heare me: I wil shewe the a thinge, that I knowe: which wyse men haue tolde, & hath not bene hyd from their fathers: vnto whom only the londe was geuen, that no stranger shulde come amonge them.

The vngodly despayreth all the dayes of his life, & then cometh of a tryaunces yeares is vnto knowe. A fearfull sounde is euer in his eares, & when it is peace, yet feareth he destruction: he beleueth neuer to be deliuered out of darcknesse, the stearde is allwaye before his eyes. When he goeth forth to get his lyuynge, he thynketh planely, that the daye of darcknesse is at honde. Sorow and carefulness make him a strayed, & cōpasse him rounde aboute, like as it were a kinge with his hoostredy to the battayll. For he hath stretched out his honde agaynst God, & armed himself agaynst yf Allmightie. He runneth proudly vpon him, & with a stiff necke fighteth he agaynst him: where as he couereth his face with fatnesse, and maketh his body well lykynge. Therfore shall his dwellinge be in desolate citres, & in houses which nomā inhabiteth, but are become heapes of stones.

He shall not be rich, nether shall his substance continue, ner encrease vpon earth. He shal neuer come out of darcknesse, the flame shal drye vp his brannches, with yf blast of the mynd of God shal he be take awaye. He wil nether applye himself to faithfulness, nor trowth, so fore is he disceaued w vanite.

The boke of Job.

He shall perish, afore his tyme be wome out, and his honde shal not be grene. He shal be plucked of as an vntymely grape from y synne, and shal let his floure fall, as the olyue doth. For the congregacion of Apocrites is vnfructfull, & the fyre shal consume the houses of such, as are greedy to receaue giftes. He conceaith tranayle, he beareth myschefe, & his body bryngeth forth disceate.

The XVI. Chapter.

J Ob answered, and sayde: I haue oft tymes herde such thinges. Miserable geuens of comforte are ye, all the sorte of you. Shall not thy wayne wordes come yet to an ende? Or, hast thou yet any more to saye? I can speake, as ye do also. But wolde God, that youre soule were in my soules steade: then shulde I heape vp wordes agaynst you, and shake my heade at you. I shulde comforte you with my mouth, and release youre payne with y talkinge of my lypes. But what shall I do? For all my wordes, my sorow wil not ceasse: and though I holde my tonge, yet wil it not departe from me. And now that I am full of payne, and all that I haue destroyed (whereof my wyndes beare wytnesse) there stodech vpon a dyssembler to make me answer with lyes to my face. He is angrie at me, he hateth me, and gnasheth vpon me with his teth. Myne enemy shrouleth vpon me with his eyes.

They haue opened their mouthes wyde vpon me, and smytten me vpon the cheke despitously, they haue eased the selues thoro myne aduersite. God hath geuen me ouer to the vngodly, and deliuered me into the hondes of y wicked. I was somtyme in wealch, but sodenly hath he brought me to naught. He hath taken me by the neck, he hath rente me, and set me, as it were a march for him to shute at. He hath compassed me rounde aboute with his dardes, he hath wounded my loynes, & not spared. My bowels hath he poured vpon the grounde. He hath geue me one wounde vpon another, and is falle vpon me like a giaunte. I haue sowed a sack cloth vpon my sleynne, and lye with my strengch in the dust.

My face is swollē with wepinge, & myne eyes are waxen dymme. Howbeit there is no wickednesse in my hondes, and my prayer is cleve. O earth, couer not my blonde, and let my crienge synde nor wome. For lo, my witness is in heauen, and he that knoweth me, is aboue in the heyth. My frendes laugh me to scorne, but myne eye poureth out teares vnto God. Though a body might please w

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God, as oneman doth with another, yet the nombre of my yeares are come, & I must go the waye, from whence I shal not turne agayne.

The XVII. Chapter.

My breth sayeth, my dayes are shewened, I am harde at deatches do. I haue disceaue no man, yet must myne eye continue in heynesse. O deliuer me, and set me by the, who shal then be able to thrust my hondes together? Thou hast much holde their bertes from vnderstōdinge, therefore shall they not be set wpan hye. He promyseth his frendes parte of his good, but his owne childē spende it. He hath maden as it were a bywoorde of the comon people, I am his gestinge stocke amōge the. My countenance is heuy for very anger, & the members of my body are become like a shadowe. Vertuous mē therfore shall wel cōsidre this, and the innocent shal take parte agaynst the Apocrite.

The righteous wil kepe his waye, and he y hath cleane handes, wil enen be stronger & stronger. As for you, turne you, & get you hence, for I can not se one wyse mā amōge you. My dayes are past, my thoughtes are vnder hed awaye, which haue vered myne hart, chaunginge the night in to daye, & y light in to darcknes. Though I tary neuer somoch, yet the grane is my house, and I must make my bed in the darcke. I call corruption my father, and the womes call I my mother and my sister. What helpeth then my longe tarienge? O, who wil fulfill the thinge, that I loke for? All that I haue, shall go downe in to the pyet, & lye with me in the dust.

The XVIII. Chapter.

Then answered Baldad the Subar, and sayde: when wil ye make an ende of youre wordes? Marke well, and considre, we wil speake also. Wherefore are we counted as bestes, & reputed so wyle in your sight? Why destroyest thou chyld with anger? Shal y earth be forsaken, or the stones remoued out of their place because of y? Shal not the light of the vngodly be put out? yee the flame of his fyre shal not burne. The light shal be darcke in his dwellinge, & his candle shal be put out with him. His presumptuous goinges shal be kepte in, and his owne counsell shal cast him downe. For his fete shal be taken in the nett, and he shal walke in the snare. His fete shal be holden in the gilder, and the thurstie shal catch him. The snare is layed for him in the grounde, and the pyet fall in the waye.

The boke of Job.

Fearfulnesse shal make him a frayed on every syde, that he shall not knowe, where to get out. Hunger shal be his substance, and my fortune shal hange vpon him. He shall rate his owne sleynne, yee his owne armes shal be deuoure, beyng a firstborne of deatch. All his comforte and hope shal be roted out of his dwellinge, very fearfulnesse shal brynge him to the kynge. Other men shal dwell in his house (which now is none of his) and brymstone shal be scatered vpon his habitation. His rotes shal be dryd vp beneth, & aboute shal his harvest be cut downe. His remembraunce shal perish from the earth, & his name shal not be playd in the stretes: he shal be dryuen from the light into darcknesse, and be cast cleme out of the worlde. He shal neither haue children ner kynsfolkes amōge his people, no ner eny posterite in his countre: yonge & olde shal be astonysed at his deatch. Such are now the dwellinges of the wicked, and this is y place of him that knoweth not God. The XIX. Chap.

J Ob answered, & sayde: How longe wil ye vere my mynde, & trouble me with wordes? Lo, ten tymes haue ye reproved me: are ye not ashamed, for to laugh me to scorne? yf I go wronge, I go wronge to my self. But yf ye wil enhaunce yf selues agaynst me, & accuse me to be a wicked person because of the shame that is come vpon me: knowe this then, yf it is God, which hath handled me so violently, & hath compassed me aboute with his scourges. Beholde, though I am, yet violence is done vnto me, I can not be harde: Though I complaine, there is none to geue sentence with me. He hath hedged vpon my path, I can not get awaye, he hath set darcknesse in my gate.

He hath spoyled me of myne honoure, & taken the crowne awaye from my heade. He hath destroyed me on every syde, and I am vndone: My hope hath he taken awaye from me, as it were a tre plucked vp by the rote. His wrath is kyndled agaynst me, he taketh me, as though I were his enemy.

His mon of warre came together, which made their waye ouer me, and beseged my dwellinge rounde aboute. He hath put my brethren farre awaye from me, and such as were of myne acquaintance, are become straungers vnto me. Myne owne kynsfolkes haue forsaken me, and my frendes haue put me out of remembraunce. The seruautes and maydens of myne owne house take me for a straungere, and I am become as an aleaunt in their sight.

The xx. Chap. Jo. vi.

When I call vpon my seruaunt, he geueth me no answer: no though I praie him with my mouth. Myne owne wyse maye not abyde my breth, I am fayne to speake fayne vnto the children of myne owne body. Yet the very deserte foolles despise me, and when I am gone from them, they speake euell vpon me. All such as were my most familiers, abhorre me: and they whom I loued best, are turned agaynst me. My bone hangereth to my sleynne, and the flesh is awaye, only there is left me the sleynne aboute my teth. Haue pite vpon me, haue pite vpon me (o ye my frendes) for the hande of the LORDE hath touched me. Seynge God persecuteth me, wil ye vere me also? Haue ye not yet ynough of the trouble of my flesh?

O that my wordes were written, O that they were put in a boke: wolde God they were graue w an yron pene in leade or in stone. For I am sure, that my redeemer lyueth, and that I shall ryse out of the earth in the latter daye: that I shal be clothed againe with this sleynne, and se God in my flesh. Yee I my self shal beholde him, not with other but with these same eyes. My reynes are confirmed within me, when ye saye: Why do not we persecute him? we haue founde an occasion agaynst him. But beware of the swearde, for the swearde wil be avenge of wickednesse, and be sure, that there is a iudgment.

The XX. Chapter.

Then answered Sophar the Naama Thite, and sayde: For the same cause do my thoughtes compell me to answer. And why in my mynde is tossed here and there. I haue sufficiently herde the cheeryng & reprove, therfore am I purposed to make answer after my vnderstōdinge. And wist thou not this, namely: that from the beginninge (euer sence the creacion of man vpon earth) the prayse of the vngodly hath bene shorte, and that the ioye of Apocrites continued but y twyncklinge of an eye: Though he be magnified vp to the heauē, so that his heade reacheth vnto the cloudes: yet he perisheth at the last like donger: In somoch y they which haue sene him, saye: Where is he? He vanysheth as a dreame, so that he can no more be founde, & passeth awaye as a vision in y night. So that the eye which sawe him before, getteth new no sight of him, & his place knoweth him nomore. His childē go a begginge, their handes brynge the to sorow and heynesse.

From his youth his bones are ful of vyce, which shal lie downe w him in y earth. What

The boke of Job.

wickednesse is swete in his mouth, he hydeeth it vnder his tonge. That he fauoureth, that wyll he not forsake, but kepeth it close in his throte. The meate that he eateth, shalbe turned to the poyson of serpentes within his body. The riches yf he deuoureth, shall he perbriake agayne, for God shal drawe them out of his bely. The serpentes heade shall sucke him, and the adders tonge shall slaye him: so that he shal nomore se the ryuers and brotes of hony and butter: But labour shall be, yf yet he haue nothinge to eate. Grete trauayle shal he make for riches, but he shal not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them. His bely coude neuer be fylled, therfore shall he perishe in his couetousnesse. He deuoured so greedely, yf he leste nothinge behynde, therfore his gooddes shal not prospeere. Though he had plentyousnesse of euerythinge, yet was he poore, yf therfore he is but a wiche on euery syde.

lecl. 3. b

For though yf wicked haue neuer so much to fyll his bely, yet God shal sende his wiath vpon him, and cause his battaylle to rayne ouer him: so that yf he sle the yron weapens, he shall be short with the stele bowe. The arrowe shal be taken forth, yf go out at his backe, and a glisteringe sweardethorow yf all of him, feare shal come vpo him. There shal no darcknes be able to hyde him. An vnkynd led fyre shal consume him, and ioke what remayneth in his house, it shall be destroyed. The heauen shal declare his wickednesse, yf the earth shal take parte agaynst him. The substaunce that he hath in his house, shal be taken awaye and perishe, in the daye of the LORDES wiath. This is the porcion that yf wicked shal haue of God, and the heretage that he maye loke for of the LORDE.

Job 27. b

The XXI. Chapter.

Answered, and sayde: O heare my wordes, and amende yo' selues. Suffer me a litle, that I maye speake also, and the laugh my wordes to scorne, yf ye will. Is it with a man, that I make this disputaciō? Which yf it were so, shulde not my spiete be che in sore trouble? Marke me well, be abasshed, and laye youre hade vpon youre mouth. For whē I pōndre yf conside this, I am afrayed, and my flesh is smytten with feare. Wherfore do wicked mē lyue in health and prosperite, come to their olde age, yf increase in riches? Their childers children lyue in their sight, yf their generacion before their eyes. Their houses are safe from all feare, for the rodd of God doth not smyte the. Their

Psal. 72. 2
Ier. 12. 2

Pro. 3. b
Heb. 11. 2

The xxi. Chap.

bullocke gendrieth, and that not out of synne their cow calueth, and is not vnfruitfull.

They sende forth their children by flocke, and their sonnes lede the daunce. They beare with them tabrettes and harpes, and haue instrumentes of musick at their pleasure. They spende their dayes in welchynesse: but suddenly they go downe to hell. They say vnto God: go from vs, we desyre not the knowlege of thy wayes. What maner of felow is the Allmightie, that we shulde serue him? What profit shulde we haue, to submitte oure selues vnto him? Lo, there is vterly no goodnesse in them, therfore will not I haue to do with the counsell of the vngodly. How oft shal the candle of yf wicked be put out? How oft commeth their destruccion vpon them? O what sorowe shall God geue them for their parte in his wiath? As they shal be euen as chaffe before the wynde, and as duff that the stōme carieth awaye.

And though God saue their childre from soch sorowe, yet wil he so reward the sinner, that they shal knowe it. Their owne destruccion and misery shal they se with their eyes, and drynte of the fearfull wiath of the Allmightie. For what charyte he, what become of his housholde after his death? wheremetheres passe awaye swifter then an arrowe. In as much the as God hath yf byest pōwe of all, who can teach him eny knowlege? Omdyeth now when he is mightie yf at his best rich and in prosperite: euen when his bowes are at the fatteest, and his bones full of marrow. Another dyeth in sorowe and heynesse, and neuer had good daies. Now slepe they both a like in the earth, yf the wormes couer them. But I knowe what ye thinke, yf and what ye ymagin agaynst me vnrightously. I saye: where is the prynces palace? wher is the dwellinge of the vngodly? Are any man that goeth by the waye, and yf ye wil not regarde their tokens yf dedes, he shal tell you, that the wicked is kepte vnto the daye of destruccion, and that the vngodly shal be brought forth in the daye of wiath. Whedarre repone him for his wayes to his face who rewardeth him for the vngodlynesse that he doeth? Yet shal he be brought to his graue, and watch amonge the heape of the dede. The shal he be fayne to be buried amonge the stones by the broke syde. All men forsowe him, yf there are innumerable good before him. O how wayne is the comfort yf geue me? Are not youre answers cleare contrary to right and truth?

The XXII. Chapter.

The boke of Job.

So Eliphaz the Themanite gaue answere, yf sayde: Maye a man be compared vnto God in wysdome, though he seme to himself, for to be like him? What pleasure hath God in yf thou art righteous? Or what doth it profite him, yf thy wayes are perfecte? Is he afrayed to repone the, yf to steppe forth w the into iudgment? Cometh not this for yf grete wickednesse, yf for thine vngodly dedes which are innumerable? Thou hast take the pledge from thy brether for naught, yf robbed the naked of their clothinge: To soch as were weery, hast thou geuen no water to drynte, thou hast withdrawe bed fro the hungry: Shulde soch one the as yfch violēce, widge yf oppression (doinge all thinges of parcialyte, yf hauynge respecte of persones) dwell in the lode? Thou hast sent wyddowes awaye emptye and oppressed the poore fatherlesse.

Therfore art thou compassed aboute with snares on euery syde, yf sodely vered w feare. Shuldest thou the se no darcknesse? Shulde not the water floude runne ouer the? Now because yf God is hyer the heauens, yf be cause thou saist yf the starrs are so hye, wilt thou therfore saye: Tush, how shulde God knowe? Doth his dominion reach beyonde the cloudes? Tush, the cloudes couer him, yf he maye not se, for he dwelleth in heauen. Well, thou wilt kepe the olde waye, yf all wicked mē haue gone: both olde yf yonge, whose foundation is a runnyng water, which saye vnto God: go from vs, and after this maner: Tush, what wil the Allmightie do vnto vs? wher as he (not with stōdinge) fylleth their houses w all good. Which meanynge of the vngodly be farre frome. For w ioys shal the godly, and with gladnesse shal the innocēt se, that their increase shal be heuen downe, yf their posterite consumed with the fyre.

Therfore recōcile the vnto God, yf be content, so shal all thinges prospeere w the right will. Receaue the lawe at his mouth, yf laye vpon his wordes in thine herte. For yf thou wilt turne to the Allmightie, thou shalt stonde fast, yf all vnrightousnesse shal be farre from thy dwellinge: He shal geue the an harvest, which in plenty yf abundaunce shal excede the dust of the earth, and the golde of Ophir like ryuer stones. Meethe Allmightie his owne self shal be thine harvest, yf the heape of thy money. Then shalt thou haue thy deliue in the Allmightie, yf lift vpe thy face vnto God. The shalst thou make thy prayer vnto him, yf he shal heare the, yf thou shalt kepe thy promyses. The, loke what thou takest in

The xxiiij. Chap. Jo. viij.

honde, he shal make it to prospeere with the, and the light shal shyne in thy wayes. For who so humbleth himself, him shal he set vp: and who so lotheth mekely, shalbe healed. Yf thou be innocēt, he shal saue the: and thorow the vngiltyneesse of thine handes shalt thou be deliuered.

The XXIII. Chapter.

Answered, and sayde: My sayenge is yet this daye in bytternes, and my hande heavy amonge my grownges. O that I might se him yf synde him: O that I might come before his seate, to please my cause before him, and to fyll my mouth with argumentes: That I might knowe, what answere he wolde geue me: yf that I might vnderstonde, wher he wolde saye vnto me. Wil he please agaynst me with his grete power yf strength, or wyll he leane him self vterly vpon me? Oh no, let him not do so with me. But let hym geue me like power to go to lawe, then am I sure to wyne my matter. For though I go before, I synde him not: yf I come behynde, I can get no knowlege of him: Yf I go on the left syde to pōndre his wordes, I can not atteyne vnto them: Agayne, yf I go on the right syde, he hydeh himself, yf I can not se him. But as for my waye, he knoweth it: yf trieth me as yf golde in yf fyre.

Sap. 3. 2
1. Pet. 1. 1

Neuertheles my fete kepe his path, his hye strete haue I holden, and not gone out of it. I haue not forsaken the comaundement of his lippes, but loke what he charged me with his mouth, that haue I shutt vp in my herte. It is he himself alone, who will turne him back: He doeth as him listeth, and bynggeth to passe what he wil. Herewardeth me into my bosome, yf many other thinges mo doth he, as he maye by his power. This is yf cause, that I stremte at his presence, so that when I conside him, I am afrayed of him. For in so much as he is God, he maketh my herte soft: and seynge that he is Allmightie, he putteth me in feare. Thus can not I get out of darcknesse, the cloude hath so couered my face.

The XXIII. Chapter.

Consideringe then that there is no ty me hyd from the Allmightie, how hap peneth it, that they which knowe him, wil not regarde his dayes? For some mē the re be, that remoue other mē's londe markes: that robbe than of their catell, and kepe the same for their owne: that dryue awaye the asse of the fatherlesse: that take yf wyddowes ore for a pledge: that thrust the poore out of the waye, yf oppresse the symple of the woul-

Deu. 19. 14
Exo. 22. 26

Exo. 23. 2

The booke of Job.

together. Beholde, the wilde asses in y^e be-
serte go by tymes (as their maner is) to spoyle:
see the very wilderness ministreth foode
for their children. They reape the come fel-
de that is not their owne: and gather the gra-
pes out of his vynyarde, whom they haue
oppressed by violence. They are the cause y^e
so many men are naked and bare, hauyn-
ge no clothes to couer them and kepe them
from colde: So that when the showers in
the mountaynes haue rayned vpon them, &
they be all wet, they haue none other succu-
re, but to kepe them amonge the rockes.

They spoyle the suckinge fatherlesse chil-
dren, and put the poore in prison: In so much
that they let them go naked without clothin-
ge, and yet the y^erigne beare the sheeues.
The poore are made to labour in their oyle
mylles, yee aⁿ ^{to} treade in their wyne pres-
ses, and yet they crye. The whole cite
crieth vnto t^{he} ^{LORDE} with sighinge, the
soules of the layne make their complaine:
But God destroyeth them not for all this,
where as they (not w^{ith} standing) are rebellious
and disobedient enemies: which seeke not his
light and waye, nor turne agayne into his
path. Tymely in the mornyng do they ary-
se, to murther the simple and poore, & in the
night they go a stealinge.

The eye of the vngodly is like the aduon-
terer, that wayeth for the darcknesse, and sa-
yeth thus in himself: To sh^e, there shal no mā
se me, & so he dysgyseth his face. In the night
reason they search the houses, and hyde them
selues in the daye tyme, but wil not knowe y^e
light. For as soone as the daye breaketh, the
shadowe of death cometh vpon them, and
they go in horrible darcknesse. The vngodly
is very swyft: O y^e his porciō also vpon earth
were swyfter then y^e runnyng water, which
suffreth not y^e shipmā to beholde the saye &
pleasūt vnyardes. O y^e they (for the wicked-
nesse which they haue done) were drawn to
the hell, sooner thē snowe melteth at the hea-
te. O y^e all cōpassion vpon thē were forgottē:
y^e their daynties were wormes: that they we-
re clene put out of remembrance, & vterly
hewē downe like an vnfrutefull tre. For they
manteyne the baren, & makethem y^e they can
not beare, & vnto wyddowes they do no go-
od. They plucke downe the mightie w^{ith} their
power, & when they them selues are gotten
vp, they are neuer without feare, as longe as
they liue. And though they might be safe, yet
they wil not receaue it, for their eyes loke v-
pon their owne wayes. They are exalted for
a litle, but shortly are they gone, brought to

extreme poverte, & take out of the waye: y^e
& vterly plucke of as the eares of come. Is
it not so? Who wil thē reproue me as a y^e,
& saye y^e my wordes are nothinge worth?

The XXV. Chapter.

Then answered Baldad the Subite, &
sayde: Power & feare is with him
aboue, that maketh peace (sittinge) in
his bynesse, whose men of warre are innume-
rable, and whose light aryseth ouer all. But
how maye a man cōpared vnto God, be ius-
tified? Or, how can he be clene, that is borne of
a woman? Beholde, the Moone shyneth no
thinge in comparison to him, & the starres a-
re vncleane in his sight. How much more thē
mā, that is but corrupcion: and the sonne of
man, which is but a worme?

The XXVI. Chapter.

Job answered, and sayde: O how ha-
pest thou the weaker: what comfort
gapest thou vnto him that hath no
strength? Where is y^e cōsell y^e thou shouldest
geue him, which hath no wysdome? Wit-
thou so shewesthine excellent righteousnes?
Before whom hast thou spoken those wor-
des? Who made the breth to come out of y^e
mouth? The giants & worthies y^e are slay-
ne, & lye vnder y^e mould w^{ith} their cōpanions:
yee & all they which dwell beneath in the hell
are not hyd fro him, & the very destruction
self cā not be kepte out of his sight. He stre-
cheth out y^e north ouer the emptie, & hāgeth
y^e earth vpon nothinge. He byndeth y^e water
in his cloudes, that they fall not downe toge-
ther. He holdeth back his stole, that it cā not
be sene, and spreadeth his cloudes before it.

He hath cōpassed the waters w^{ith} certayne
boundes, vntill the daye & night come to an
ende. The very pilers of heauē tremble & quā-
ke at his reproue. He stilleth the see w^{ith} his
power, & thoro^{ugh} his wysdome hath he set
forth y^e mould. W^{ith} his sperte hath he gar-
nished the heauē, & w^{ith} his hande hath he
wounded the rebellious serper. This is now
a shorte summe of his doynge. But who is
able sufficiently to rehearse his workes?
Who can perceaue and vnderstande y^e thō
dre of his power? The XXVII. Chap.

Job also proceeded and wote forth in
his communicacion, sayenge: As tru-
ly as God lyueth (which hath taken
awaye my power from me) & the Allmightie,
that hath vexed my mynde: My lippes shal
talke of no vanite, and my tounge shal speake
no disceate, whyle my breth is in me, and as
longe as the wynde (that God hath geuen
me) is in my nostrils.

The booke of Job.

God seabydde, that I shulde graunte you
cause to be right. As for me, vntill myne
ende come wil I neuer go from myne innocen-
cy. My righteous dealinge wil I kepe fast,
& not forsake it: For my conscience reproveth
me not in all my conuersacion. Therfore my-
ne enemy shal be founde as the vngodly, & he
y^e eateth parte agaynst me, as the vnrigh-
tious. What hope hath y^e Epocrite, though
he haue greate good, and though God geue
him riches after his hertes desyre? Doth
God heare him the sooner, whē he crieth vn-
to him in his necessite? Hath he soch pleasure
redelye in the Allmightie, that he darre all-
waye call vpon God? I wil teach you in the
name of God, & the thinge that I haue of y^e
Allmightie, wil I not kepe from you. Behol-
de, y^e stonde in y^e owne conceate, as though
ye knew all thinges. Wherefore then do ye go
aboue w^{ith} soch vayne wordes, sayenge: This
is the porciō that the wicked shal haue of
God, & the heretage that Tyrautes shal re-
ceiue of y^e Allmightie. If he get many chil-
dren, they shal perish w^{ith} the swerde, & his pos-
terite shal haue scarcenesse of bried. Loke
whē he leaureth behinde him, they shal dye
& be buried, & no man shal haue pite of his
wyddowes. Though he haue as much mo-
ney as the dust of the earth, & raymēt as re-
dye as the claye, he maye well prepare it: but
the godly shal put it vpon him, and the inno-
cent shal deale out the money. His house shal
moure as the moth, & as a bothe that the
watchman maketh. W^{hen} the rich man dy-
eth, he carieth nothinge w^{ith} him: he is go-
ne in y^e twinklynge of an eye. Destruction
taketh holde vpon him as a water floude, & y^e
tipest stealeth him awaye in the night sea-
son. A vehement wynde carieth him hence, &
departeth: a storme plucketh him out of his
place. It russheth in vpon him, and spareth
him not, he maye not escape from the power
therof. Than clappemē their hōdes at him,
ye and ieast of him, whē they loke vpon his
place.

The XXVIII. Chapter.

Here are places where syluer is mol-
ten, & where golde is tryed: where yron
is dygged out of the grounde, & sto-
ne resolved to metall. The darcknes shal on
e come to an ende, he can seke out the groun-
de of all thinges: the stones, the darcke, & the
horrible shadowe w^{ith} the ryuer of water par-
teth he a sūder the straunge people, y^e kno-
weth no good neighbourhede: soch as are
rude, vnmannerly & boysteous. He bryngeth
foode out of the earth, & y^e which is vnder,
consumeth he w^{ith} fyre. There is founde a

The xxix. Chap. Jo. viij.

place, whose stones are clene Saphires, and
where y^e clottes of the earth are golde. The-
re is a waye also that the byrdes knowe not,
that no vulturs eye hath sene: wherin y^e prou-
de & hye mynded walke not, & where no lyon
cometh. There putteth he his honde vpon
the stony rockes, & enerthoweth the moun-
taynes. A ryuer flowe out of the rockes, & lo-
ke what is pleasānt, his eye seeth it. Out
of dropes bryngeth he greate floudes toge-
ther, & the thinge that is hyd bryngeth he to
light. How cometh a man then by wysdō
me? Where is the place that men fynde vn-
derstandinge? Verely no man can tell how
worthy a thinge she is, neher is she founde in
the lode of she luyng. The depe sayeth: she
is not in me. The see sayeth: she is not w^{ith}
me. She can not be gotten for the most sy-
ne golde, neher maye the pryce of her be
bought w^{ith} eny moneye. No wedges of
golde of Ophir, no precious Onix stones, no
Saphires maye be compared vnto her. No,
neher golde ner Christail, neher swete o-
dours ner golden plate. There is nothinge so
worthy, or so excellent, as once to be named vn-
to her: for perfecte wysdome geeth farre be-
yonde thē all. The Topas that cometh out
of Inde, maye in no wyse be likened vnto
her: yee no maner of apparell how pleasānt
and saye so euer it be.

From whēce then cometh wysdome? &
where is the place of vnderstandinge? She
is hyd from the eyes of all men, yee & fro the
soules of the aye. Destruction & death saie
we haue herde tell of her w^{ith} oure eares. But
God seyth hir waie, & knoweth hir place. For
he beholdeth the endes of the woude, and lo-
keth vpon all that is vnder the heauē. W^{hen}
he wyed the wyndes, & measured y^e waters:
whē he set the rayne in ordie, and gauē the
mightie floudes a lawe: Thē dyd he se her,
thē declared he her, prepared her and knewe
her. And vnto man he sayde: Beholde, to fea-
re the LORDE, is wysdome: & to forsake euell,
is vnderstandinge. The XXIX. Chap.

Job proceeded and wote forth in
his communicacion, sayenge: O y^e I
were as I was in the monethes by-
past, & in the dayes whē God preserued me:
whē his light shyned vpon my heade: whē
I wente after the same light & shyne enūtho-
row the darcknesse. As it stode w^{ith} me, whē I
was welthy & had ynough: whē God pros-
pered my house: whē the allmightie was
w^{ith} me: whē my housholde folkes stode a-
bout me: whē my wayes raine ouer w^{ith} but-
ter, & whē the stony rockes gaue me ryuers

Eccl. i. a
7. c
Iacob. 4. a
3. Reg. 3. b
4. c
Pro. 2. a
8. p. 7. b

Psal. 118. b
Pro. 1. a
9. b
Eccl. 1. e
24

of oyle: when I wentethorowthe cite vnto the gate, & whē they set me a chayre in y^e streete: whē the yonge mē (as soone as they sawe me) hyd the selues, & when the aged arose, & stode vp vnto me: whē the princes left of the ir talkinge, & laied their hādetothair mouth: whē the mightie kepte still their voyce, and whē their tonges cleued to the rose of their meuthes. When all they y^e herd me, called me happie: & when all they y^e sawe me, wysshed me good. For I deliuered y^e poore: whē he cried, & the fatherlesse y^e wanted helpe. & I y^e shulde haue bene lost, gaue me a good word, & y^e widdowes hert praied me. And why? I put vpon me righteousnes, which couered me as a garmēt, & equite was my crowne. I was an eye vnto the blynde, & a fote to the lame. I was a father vnto the poore, & whē I knewe not their cause, I soughte it out diligētly. I brake the chafes of y^e vnrightheus, & plucked the spoyle out of their teth.

Gen. 14. c

C Therefore, I thought verely, y^e I shulde haue dyed in my nest: & y^e my dayes shulde haue bene as many as the sondes of the see. For my rote was spied out by the waters syde, & the dew laye vpo my corne. My hono^r encreased more & more, and my bowe was euer the stronger in my hande. Vnto me men gaue care, me they regarded, & w^o silence they taried for my counsell. If I had spoken, they wolde haue it none other wayes, my wordes were so well taken amonge the. They wayted for me, as the earth doth for the rayne: & gaped vpon me, as the troude doth to receaue the latter shower. When I laughed, they knewe well it was not earnest: & this testimony of my countenance pleased the nothinge at all. When I agreed vnto their waye, I was the chiefe, & sat as a kynge amonge his seruantes: Or as one that comforteth soch as be in heuynesse. The XXX. Chapter.

A Now they that are my inferiours & yonger then I, haue me in derision: yee enuie they, whose fathers I wolde haue thought some to haue set w^o the dogges of my catell. The power & strenght of the ir hādes might do me no good, & as for their age, it is spēt & past awaye without eny profit. For very misery & hunger, they wente aboute in the wilderness like wretches & beggers, pluckinge vp herbes from amonge the bushes, & the Jumpers rote was their meate. And when they were dryuen forth, men cried after them, as it had bene after a thefe. Their dwellinge was beside foule brookes, yee in the caues & denues of the earth. Vpo the daye heeth wiche they aboute crienge, & in the

biome hilles they gathered them together. They were the children of foolles & vylanes, which are deed awaye fro the woulde. Now am I their songe, & am become their iestinge stocke. they abhorre me, they fle from me & stayne my face w^o specke. For y^e LORD hath opened his quyer, he hath hymme put a bydle in my mouth. Vpon my night, de they rose together agaynst me, they hurte my sete, made awaye to destroye me, & my path haue they cleue marred. It was so easy for them to do me harme, that they needed no man to helpe the. They fell vpon me, as it had bene y^e breakyng in of waters, & as me in by heapes to destroye me. Fearfull is turned agaynst me. Myne hono^r ren shech awaye more swifely then wynde, & my prosperite departed hēce like as it was a cloude. Therefore is my mynde pained full of heuynesse, & y^e dayes of trouble haue tū holden vpon me. My bones are pearced & rewin y^e night season, & my synneres tatem rest. With all their power haue they changed my garmēt, & gyrded me therewith, as were w^o a coate. I am euē as it were clay, & am become like as shes & dust. Whē I came to the, thou doest not heare me: & though I stonde before the, yet thou regardest me not. Thou art become myne enemye, & w^o y^e wille hadest thou takest parte agaynst me. In my mes past thou didest see me vpon hye, as were aboute y^e winde, but now hast thou gaue me a very sore fall. Sure I am, y^e thou wilt deliuer me vnto death: where as a lodgyng is prepared for all mē lyunge. Now is it ready: but where hurte is done, there is yet to helpe. Dyne I wepe in y^e tyme of trouble: had not my soule compassiō vpo y^e petre: yet neuer thelesse where as I looked for god, euell happened vnto me: and where as I waited for light, there came darcknesse. My bewels sceth w^o in me & take no rest, for y^e yes of my trouble are come vpo me. Much & lowly came I in, yee & without eny displeasure: I stode vp in y^e cōgregacion, & communed with the. But now. I am a cōpanyon of dragons, & a felowe of Estriches. My syne vpo me is turned to black, & my benes are bit w^o heate: my harpe is turned to sorow, & my pipe to wepinge. The XXXI. Chap.

I Made a couenaunt w^o myne eyes, I wolde not loke vpo a dāsell. For heuynesse, I greete a porciō shal I haue of god fro aboute: & what inheritaunce fro y^e Almighty on hie: As for the vngodly & he y^e ioyne himselfe to y^e cōpany of wicked doers shal not

I faire be it from God, that he shulde medle w^o wickednesse: and faire be it from the Almighty, y^e he shulde medle with vnrightheus dealinge: but he rewardeth the wortes of man, and canseth every man to fynde acordyng to his wayes. For sure it is, that god cōdemneth no man wrongeously, and the iudgmēt of the Almighty is not vnrightheus. Who ruleth the earth in his steade? Or, whom hath he set to gouerne the whole woulde? To whom hath he geuen his herte, for to diuine his spire and bieth vnto him? All flesh shal come together vnto naught, & all mē shal turne agayne vnto earth. If thou now haue vnderstōdinge, heare what I saye and hearken to the voyce of my wordes.

Maye he be made whole, that loueth no right? If thou were a very innocent man, shuldest thou then be punyshed? For he is euē the same, y^e knoweth the rebellious kynge, & sayeth to princes: Vngodly men are ye he hath no respecte vnto the personnes of y^e lowly, & regardeth not the rich more the poore. For they be all the worke of his handes. In the twinklinge off an eye shal they be slayne: and at mydnight, when the people & they tyrantes rage, then shal they perish, ad be taken awaye without hondes. And why? his eyes loke vpon the wayes of man, and he seeth all his goinges. There is no darcknesse hidde shadowe, y^e can hyde the wicked doers from him. For no mā shal be suffred to go into iudgment with God.

Many one, yee innumerable doth he punyssh and sceth ocher in their steades. For he knoweth their euell & darcke workes, therefore shal they be destroyed. They that were in y^e steade of Seers, dealt like vngodly mē. Therefore turned they backe traytorously and vnfaithfully fro hi, & wolde not receaue his wayes. In so moch that they haue caused y^e voyce of the poore to come vnto him, & now he heareth the cōplaynte of soch as are in neccesse. If he deliuer & graunte pardō, who will iudge or cōdemne? But yf he hyde awaye his countenance, who wil turne it aboute agayne, whether it be to the people or to my man? For the wickednesse & synne of y^e people, he maketh an ypocrite to reigne ouer the. For so moch then as I haue begonne to talke of God, I wil not hyndre the. If I haue gone amysse, enfourme me: yf I haue done wronge, I wil leaue of. Wilt thou not geue a reasonable answer? Art thou afrayed of any thinge, feyngethou beganest first to speake, & not I. For els the men of vnderstōdinge & wisdome that haue herde me, might

saye: What cast thou speake? As for Job he hath nether spoken to the purpose ner wysely. O father, let Job be well cryed, because he he hath turned himselfe to y^e wicked: yee aboute his synnes he hath blasphemed, which offence he hath done euen before vs, in y^e he stryuethe agaynst God with his wordes.

The XXXV Chapter.

Liu spake morouer, and sayde: Thinkest thou it right that thou sayest: I am righteous before God? Seinge thou sayest so, how doest thou knowe it? What thinge hast thou more excellēt, the y^e I am a synner? Therefore will I geue answer vnto the & thy frendes: loke vnto the heauē, & beholde it: cōsidre y^e cloudes, how they are hyer then thou. If thou synnest, what dost thou vnto him? If thine offences be many, how gettest thou his fauoure? If thou be righteous, what geuest thou him? Or, what receaueth he of thy handes? Of soch an vngodly personne as thou, & of y^e sonne of man that is righteous as thou pretendest to be: there is a greete crye & cōplaynte made by the that are oppressed with violence, yee every man cōplayneth vpon the cruell arme of tyrantes. For soch one neuer sayeth: Where is God that made me? ad y^e shyneth vpon vs, that we might prayse him in the night: Which geueth vs more vnderstōdinge then he doth the beastes of the earth, and teacheth vs more then the foules off heauē. If eny soch cōplayne, no mā geueth answer, and y^e because of the wickednesse off proude tyrantes. But yf a man call vpon God, doth not he heare him? Doth not the Almighty accept his crye? Whā thou speakest then, shulde not he pardon the, yff thou open thy selfe before him, and put thy trust in him? Then vseth he no violence in his wrath nether hath he pleasure in curions and depe inquisitiones. Therefore hath Job opened his mouth but in vayne, ad folishly hath he made so many wordes.

The XXXVI Chapter.

Liu proceeded forth in his talkinge, & sayde: holde the still a litle, and I shal shewe the, what I haue yet to speake on Gods behalfe. I wil open vnto y^e yet more of myne vnderstōdinge, and proue my maker righteous. True are my wordes, & no lye: and the knowlege wherewithall I argue agaynst the, is perfecte. Beholde, God casteth not awaye y^e mightie, for he himselfe is mightie in power and wisdome.

The boke of Job.

The xxxvii. Chap.

The boke of Job.

The xxxix. Chap. Ho. ri.

Job. 31. b
Re. 7. c
Re. 10. c
Par. 11. c

As for the vngodly, he preserueth the not but helpeth the poore to their right. He turneth not his eyes away from the righteous he setteth vp kynges in their Trone, and confirmeth them, so that they allwaye syt therein. But yf they be layed in prison and cheynes, or bounde with the bondes of powerte: then sheweth he them their woikes ad dedes and the synnes wherw they haue vsed cruell violence.

B he with punysshinge and nourturinge off them, rowneth them in the eares, warneth them to leaue of from their wickednesse, and to amende. If they now will take hede and be obedient, they shall weere out their dayes in prosperite, and their yeares in pleasure ad ioye. But yff they will not obeye, they shall go thorow the swearde, z perish or euer they be awarre. As for such as be fayned, dyssembler and ypocrytes, they heape vp wiath for them selues: for they call not vpon him, though they be his prisoners. Thus their soule perisheth in foolishnesse, and their lyfe w' y' condemed. The poore deliuereth he out of his straynesse, and comforteth such as be in necessite and trouble. Euen so shall he kepe the yf thou wilt be content) from the botcomlesse pytte that is beneth: z yf thou wilt holde the quyet, he shal fyll thy table with plenteousnesse.

E uerthelesse, thou hast condemned the iudgment of the vngodly, yee euen such a iudgment and sentence shalt thou suffie. For then shal not thy cause be stilled with cruelte, ner pacified with many gifces. Hath God ordered then, that the glorious life off the z all such mightie men shulde not be put downe: Prolonge not thou the tyme, till there come a night for the, to set other people in thy steade. But beware that thou turne not asyde to wickednesse and synne, which hyether to then hast chosen more then mekenesse. Beholde, God is of a mightie hye power: Where is there such a gyde and lawe gener as he? Who wil reproue him of his waye: who wil saye vnto him: thou hast done wronge?

D o conside how greate and excellent his woikes be, whom all men loue and prayse: yee wondre at him, and yet they se him but a farre of. Beholde, so greate is God, that he passeth oure knowlege, nether are we able to come to y' experie of his yeares. He turneth y' water to smal droppes, he dryueth his clondes together for to rayne, so that they poure downe and droppe vpon men. He can spiede out the clondes (a couerynge off his tabernacle) and cause his light to shyne vpo

them, and to couer the botome of the see. By these thinges gouerneth he his people, and geneth the abundaunce of meate. In turnyng of a hande he hydeth the light, z at his commaundement it commeth agayne. The rysinge vpon the of sheweth herto his frendes and to the catell.

The XXXVII. Chapter.

I n this my hert is astomied, and mued out of his place. Heare then the founde of his voyce, and the noise y' goeth out of his mouth. He gouerneth euery thinge vnder the heauen, and his light reacheth vnto the ende of the worlde. A morninge voyce foloweth him: for his glorious magesty geneth such a thondre clappe, (though a man heare it) yet maye he not cease it afterwarde. It geneth an homely sounde, when God sendeth out his voyce: greate thinges doth he, which we can not cypichende. When he commaundeth the snowe, it falleth vpon the earth: As soon as he geneth the rayne a charge, Immediately the showers haue their strength and fall downe. He sendeth feare vpon euery man, that they might knowe their owne woikes. The beetes crepe in to their denes, z take their rest. Out of the south commeth the tempest, and colde out of the north.

At the birth of God, the frost commeth, z the waters are shed abroad. The clondes do their labour in genyngemoyssnesse, the clondes poure downe their rayne. He distibutech also on euery syde, accordinge as it pleaseth him to deale out his woikes, that they maye do, what so euer he commaundeth the thowre the whole worlde: whether it be to punyssh eny londe, or to do good vnto them that seke him.

Heare vnto this (o Job) stande still, and conside the wonderous woikes of God. As thou of couisel with God, when he doth these thinges: When he causeth the light to come forth of his clondes: A rethou of his cell, when he spiedeth out the clondes: Hast thou the perfecte knowlege of his wonder: and how thy clothes are warme, when he helpeth him to spied out the heauen, which is to lode vpo, as it were cast of cleare metall. Teach vs what we shal saye vnto hi, for we are vnmete because of darknes. Shal it be to be him, what I saye? Shalde a man speake, or shulde he kepe it backe? For euery man seeth not the light, y' he kepeth cleare in the clondes, which he clenseth when he maketh the wynde to blowe. Golde is brought out of

the earth, but the prayse and honoure off Gods face commeth fro God himself. It is not we that can fynde out the almighty: for in power, equite and rightousnesse he is hyer then can be expessed. Seinge then that euery body feareth him, why shulde not all wyse men also stode in feare of hi? Chap. XXXVIII.

W hen spake the LORDE vnto Job out of the storme, and sayde: what is he, that hydeth his mynde with foolyshe wordes? Gyde vpon thy loynes like a man, for I will question the se thou geue me a dyrecte answer. Where wast thou, when I layed y' foundacions of the earth? Tell planely yff thou hast vnderstandinge. Who hath measured it, knowest thou? Or, who hath spied y' lme vpon it? Where vpon stode the pilers of it? Or, who layed y' corner stone? Where wast thou when the morninge starres gaue me prayse, ad when all the angels of God reioyced? Who shutt the see with doores, when it brake forth as a childe out off his mothers wombe? When I made the clondes to be a couerynge for it, and swedled it with y' darknes: when I gaue it my commaundement, makinge doores z barres for it, sayenge: Zither shalt thou come, but no further, and here shalt thou laye downe thy proude and hye wayes. Hast thou geue the morninge his charge (as soone as thou wast borne) and she wote the daye spunge his place, y' it might kepe holde of the corners of the earth, z y' the vngodly might be shate out? Their cotles z wapies hast thou turned like claye, z seest thou hast spoyle the vngodly off their light, z broke the arme of the proude. Camest thou euer into the groude of the see, Or, hast thou walked in y' lowe corners of y' depe? Hast thou the gates of deach bene opened vnto the? Hast thou seene the doore of euerlastige treasure? Hast thou also perceaued, how brode y' earth is? How yf thou hast knowlege of all the shewe me where light dwelleth, and where darknes is: y' thou mayest bringe vs another quarters, yf thou canst tell the waye to their houses. Anwest thou (when thou wast borne) how olde thou shuldest be?

Wenest thou euer into the treasures off the snowe, or hast thou seene y' secrete places of the hale: which I haue prepared agaynst the tyme of trouble, agaynst the tyme of battell z warre? By what waye is the light parted, z the heate dealt out vpon earth? Who denyeth the abundaunce of waters in to ryntes, or who maketh a waye for the stormy we:her, y' it watereth z moyseth y' drye z barren grounde: to make the grassee growe in place: where no body dwelleth, z in the wil-

dernes where no man mayneth: Who is the father of rayne? Or, who hath begotten the droppes of dew? Out of whose wobe came the yse: who hath gendred the coldnes of y' ayre: y' the waters are as harde as stones, z lye congeled aboute the depe. Hast thou brought y' vii. starres together? Or, art thou able to breake the Circle of heauē? Cast thou bringe forth the morninge starre or the eveninge starre at conuenient tyme, z coueyeth the home agayne? Anwest thou the counse off heauē, y' thou mayest see vpon the ordinaunce therof vpo earth? Moreover, cast thou lift vpon thy voyce to y' cloues, y' they maye poure downe a greate rayne vpo the? Canst thou thow also y' they maye go their waye, z be obedient vnto the, saye ge: lo, here are we? Who geneth sure wisdome, or stedfast vnderstandinge? who nombrieth the cloues in wisdome? who stilleth y' vehement waters of the heauen? who turneth the clottes to dust, z the to be clottes agayne? Huntst thou the praye fro the Lyon, or sedest thou his whelpes lyge in their dens z lurking in their couches? who preyeth meate for the rauen, when his yonge ones crye vnto God, ad fle aboute for want of meate? Chap. XXXIX.

A nwest thou the tyme when the wilde gores buge forth their yoge and ge the stony rockes? Or layest thou waye when the hinds vnto farne? Kestest thou the monethes after they ingendie, y' thou knowest the tyme of their bearinge? Or when they lye downe, when they cast the ir yonge ones, z when they are deliuered off their trauayle z payne? How their yoge ones growe vp z waye greate thow good feedinge: who lettech the wilde asse go fre, or who lowseth the bodes of the Mole? Vnto whos I haue geuen the wyldernes to be their house, z the vtillid londe to be their dwellinge place. That they maye geue no foice for the multitude off people in the cities, nether to regarde the crienge of the dryuer: but to seke their pasture aboute the mountaynes, z to folowe vpon the grene grassee. Wylle the vnicome be so tame as to do y' seruyce, or to abyde still by thy cribe? Cast thou bynde y' yocke aboute him in thy forres, to make him plow a fter the in y' vallis: Mayest thou trust hi (because he is ströge) or cōmence thy laboure vnto hi? Mayest thou beleue hi, y' he wil bigge home y' come, or to cary eny thinge vnto y' barne? The L. strich (whose fethers are fayrer the y' wynges of the sparrow haute) when he hath layed his egges vpon the greunde, he biddeth them in the dust, and forgetteth them: so that they might be treden with fete, or broken with fennie wilde beaste.

Deu. 11. c
as. d

So harde is he vnto his yong ones, as though they werenot his, and labourerth in wayne without eny feare. And that because God hath taken wisdom from him, & hath not geuen him vnderstandinge. When his tyme is, he flyeth vp an hie, and careth neither for horse ner man.

C Hast thou geuen the horse is strength, or larned him to bowe downe his neck with fear: that he letteth him self be dryuen forth like a greshopper, where as the stoute neyenge that he maketh, is fearfull: he breaketh yf grounde with the hofes of his fete chearfully in his strength, and runneth to mete the harness men. He layeth asyde all feare, his stomack is not abated, nether starteth he a back for eny swerde. Though the quyners rattle vpon him, though the speare and shilde glister: yet ruff heth he in fearfly, and beareth vpon the grounde. He fearerth not the noyse of the trompettes, but as soone as he heareth the shawmes blowe, rush (sayeth he) for he smelleth the batell as farre of, yf noyse, the captaynes and the shoutinge.

D Commeth it thorow thy wysdome, that the goshaute flyeth toward the south? Doth the Aegle mounte vp & make his nest on hie at thy commaundement? He abydeh in the stony rockes, ad vpon the hie toppes of harde mountaynes, where no man can come. From thence maye he beholde his praye, and loke farre aboute with his eyes. His yong ones are fed with bloude, and where eny deede body lyeth, there is he immediatly.

Moreover, God spake vnto Job and sayde: Canst thou stryue with the Almighty, be at rest? Shulde not he which disputeth with God, geue him an answer? Job answered the LORDE, sayenge: Beholde, I am to vyle a personne, to answer the, therefore will I laye my hande vpon my mouth. Once or twyse haue I spoken, but I will saye no more.

The XL. Chapter.

A Then spake the LORDE vnto Job out of the storme, and sayde: gyde vp yf loynes like a man, and tell me the thinge that I will aye the. Wilt thou disanulle my iudgment? Or, wilt thou condemne me, yf thou thy self mayest be made righteous? Is thine arme then like the arme of God? Wilt thou take thy voyce such a soude as his doth? Then arme thy self with thine owne power, vp, decke the in thy ioly aray, poure out the indignacion of thy wrath: se that thou cast downe all yf proude, loke well, that thou makest all such as be stubburne, to obey: treade all the vngodly vnder thy fete, cast the downe

ne into the myre, and conuertheir faces with darknesse: Then will I confesse also, that thine owne right honde hath saued the.

Beholde, the cruell beaste (whom I make w^o the) which eateth haye as an ore: lo, he is stronge he is in his loynes, and what power he hath in the nauell of his body. He spredeth out his tale like a Cedre tre, all his waynes are stiff. His shyms are like pipes of brass, his rygge bones are like stanes of yf. First when God made him, he ordered the wyldernes for him, yf the mountaynes shulde geue him grasse, where all the beastes off the felde take their pastyme. He lyeth amonge the redes in the Mosses, the fennes hyde him with their shadowe, and the wyldewes of the broke couer him rounde aboute. Lo, without eny labour might he drynke out the whole floude, and suppe off Jordane without any trauayle. Who darre laye honde vpon him openly, and vnder take to catch him? Or, who darre put an hoke thorow his nose, ad laye a snare for him?

Darrest thou drawe out Leniathan with an angle, or bynde his tonge with a snare? Canst thou put a ryng in the nose of him, or bore his chafes thorow with a naule? Wilt he make many saye wordes with the (thou test thou) or flatter the? Wilt he make a commaunt with the? Or, art thou able for to compell him to do the continuall seruyce? Wilt thou take thy pastyme w^o him as with a byde, or geue him vnto thy maydens, that thy companyons maye heve him in pecis, to be parted amonge the marchaunt men? Canst thou fylle the neck w^o his slayne, or yf fylle nyer with his heade? Darrest thou laye honde vpon him? It is better for the to confide what harme might happen the there thorow and not to touch him. For when thou thykest to haue holde vpon him, he shall begyle the: Every man also that seyth him, shall go backe. And why: there darre none be so bold, as to rayse him vp.

The xli. Chapter.

Who is able to stonde before me? Or, who hath geuen me eny thinge a fore hande, that I am bounde to warde him agayne? All thinges vnder heauen are myne. I feare him not, whether he threaten or speake saye. Wholifeth him up and striperth him out of his clothes, or who taketh him by the bytt of his byble? Who openeth the dore of his face: for he hath horrible terhe rounde aboute. His body is covered with scales as it were with shyldes, locked in, kepte, and well compacte together. Or

is so loyned to another, that no ayre can come in: yet one hangeth so vpon another, and side so together, that they can not be sundered. His neyenge is like a glisteringe fyre, and his eyes like the mountyng shyne. Out of his mouth goe torches and fyre brandes, out off his nostrils there goeth a smoke, like as out off an hote seeringe pott. His bieth maketh the coales burne, the flame goeth out of his mouth. In his necke remayneth strength, and before his face sorowe is turned to gladnesse. The membres of his body are loyned so straitly one to another, and cleue so fast together, that he can not be moued.

His hart is as harde as a stone, ad as fast as the stythye that the hammer man smyteth vpon. When he goeth: the mightiest off all are afrayed, and the waves heuy. If he wake out the swerde, there maye nether feare ner best plate abyde him. He setteth as much by a strawe as by yf, and as much by a rotten stocke as by metall. He starteth w^o awaye for him that bendeth the bowe, & is for flyng stones, he careth as much for fubble as for them. He counteth the hammer no better then a strawe, he laugheth him to scorn that shaketh the speare. He treadeth the golde in the myre like yf sharpe potshardes. He maketh the depe to seeth and boy like a pott, and stereth the see together like moymment. The waye is light after him, the depe is his walkyng place. Vpon earth is there no power like vnto his, for he is so made, that he feareth not. If a man will consider all hie thinges, this same is a kyngdomme of all the children off pryde.

The XLII. Chapter.

When Job answered the LORDE, and sayde: I knowe that thou hast power of all thinges, and that there is no thought hid vnto the. For who can kepe his owne counsell so secrete, but it shall be knowne? Therefore haue I spoken vnwisely, I kyng these thinges are so hye, and passe my vnderstandinge. O herken thou vnto me also, and let me speake: answer me vnto the thinge that I will aye the. I haue geuen billi gent eare vnto the, and now I se yf with my ne eyes. Wherefore I geue myne owne self yf blame, and take repentance in the dust and ashes.

Now when the LORDE had spoken these wordes vnto Job, he sayde vnto Eliphaz yf Themanite: I am displeased with the & thy two frendes, for ye haue not spoken the thing

ge yf is right before me, like as my seruante Job hath done. Therefore take viij. oxen & seven rammes, and go to my seruante Job & offer vp also for youre selues a burnt offeringe, and let my seruante Job praye for you: so that him will I accepte, and not deale with you after youre foolishnesse: in that ye haue spoke yf thinge which is right, like as my seruante Job hath done.

So Eliphaz the Themanite, Baldad the Suhite and Sophar the Naamathite, the te their waye, and did a cordinge as the LORDE commaunded them. The LORDE also accepted the personne off Job, and the LORDE turned him vnto Job, when he prayed for his frendes: And the LORDE gaue Job twyse the much as he had afore.

And there came there vnto him all his children, all his sisters with all them that had bene off his acquatance afore, and ate bread with him in his house, woundinge at him, ad comfortinge him ouer all the trouble, that the LORDE had brought vpon him. And the LORDE gaue him a shepe and a Jewell of gleece.

And the LORDE made Job richer then he was before: for he had xliij. M. shepe, vi. M. of camels, a M. yocke of oxen, and a M. asses. He had children also: viij. sonnes and iij. daughters. The first he called Daye, the seconde yf pouerte: the thirde, All plenteousnes. In the londe were none founde so saye, as the daughters of Job, & their father gaue them an heritaunce amonge their brethien.

After this luyed Job xl. yeaeres, so that he sawe his children, & his childrens children vnto the fourth generation. And so he

dyed, beinge olde & of a perfect age.

The ende of the booke of Job.

The Psalter

The first psalme.



Blessed is yf man, yf goeth in the counsell of yf vngod: fen yf abydeh not in the waye of symners, & syttech not in yf shoute of the scoimefull. But wylteth in the lawe of yf LORDE, & exerceyten himself in his lawe both daye and night. Soch a mā is like a tre planted yf water, syf de, yf bagerth forth his frute in due season.

The Psalter.

This leues shal not fall off, ad loke what
er he doth, it shal prosper. As for the vn-
ly, it is not so with them: but they are li-
ke dust, which yf wynde scattereth awa-
om of the grounde. Therfore the vngod
all not be able to stonde in the iudgme-
nt, for the synners in the congregacion off
ighteous. For the LORDE aloweth yf
of the righteous, but the waye of the
dly shal perishe.

The II. A psalme of David.

Why do the heathen grudge? why do
the people ymagyn vayne thinges?
The kynge of the earth stode vp,
he rulers are come together, agaynst
LORDE ad agaynst his anoynted. Let
he breake their bondes a sunder, and cast a-
ye their yocke from vs. Neuerthelesse,
that dwelleth in heauen, shall laugh the
of scorner: yee even the LORDE himselfe shall
haue them in derision. Then shal he spea-
vnto them in his wrath, and vexe them in
fore displeasure. Yet haue I set my kyn-
vpon my holy hill of Sion. As for me
ill preach the lawe, wherof the LORDE
h sayde vnto me: Thou art my sonne,
is daye haue I begotten the. Desyre off
re, and I shall geue the the heithen for thi-
e enheritaunce. See the vttemost partes of
wolde for thy possession. Thou shalt cru-
hem with a rodde of yron, and breake the
peeces like an erthen vessell. Be wyse now
erfore (o ye kynge) be warned, ye that are
dges of the earth. Serue the LORDE
ich feare, and reioyse before him with reue-
nce. Byssethe sonne, lest the LORDE be an-
ie, and so ye perish from the right waye.
or his wrath shal be kindled shortly: blessed
ll they that put their trust in him.

The III. A psalme of David.

Why are they so many (o LORDE) yf
trouble me: a greates multitude are
they, that rise agaynst me. See
one there be that saye off my soule:
is no helpe for him in God. Sela
heu (o LORDE) art my defender, my wor-
ad the lifter vp of my heade. I call
the LORDE with my voyce, and he hea-
me out of his holy hill. Sela I layed
downe and slepte, but I rose vp agayne,
the LORDE susteyned me. I am not a fray
for thousandes of the people, that compas-
me rounde aboute. Up LORDE, and helpe
omy God: for thou smytest all myne ene-
ys vpon the chek. Lones, and breakest the
th of the v. godly. Helpe belongeth vnto
the LORDE, therefore let thy blessinge

The v. psalme.

be vpon thy people.

The IIII. A psalme of David.

Hear me when I call, o God of my righ-
tuosnes, thou that comfortest me in
my trouble: haue mercy vpon me, and
hearken vnto my prayer. O ye sonnes of
men: how longe will ye blaspheme my ho-
noure: why haue ye such pleasure in vayne?
seke after lyes? Sela. Knowe this, that
the LORDE dealeth maruelously with his
sayntes: and when I call vpon the LORDE,
he heareth me. Be angrie, but synne not:
come w your owne hertes vnto yo beddes,
z remembre yo felues. Sela. Offre y sac-
fice of righteuousnes, z put yo trust in y LOR-
DE. There be many y saye: who wil doe
eny good: wher as thou (o LORDE) hast sh-
wed vs the light of y countenance. Thou
reioycest myne herte, though their encreas
be greates both in come z wyne. Therefor
wil I laye me downe in peace, z take my rest
for thou LORDE only setteest me in a sure dwel-
lynge. The V. A psalme of David.

Hear my wordes (o LORDE) consid-
er my callinge. O marke the voyce of
my peticion, my kynge z my God: for
vnto the wil I make my prayer. Heare my
voyce by tymes (o LORDE) for early in the morn-
ninge wil I gett me vnto the, yee z yf w' d' be
gece. For thou art not the God yf hath plea-
sure in wickednesse, there maye no vngodly
personne dwel with the. Soch as be cruel
maye not stonde in thy sight, thou art an an-
mie vnto all wicked doers.

Thou destroyest the lyers: the LORDE sh-
horreth the bloude thurstie and disceatfull.
But as for me, I wil come into thy house,
uen vpon the multitude of thy mercy: ad in
thy feare wyll I worshippe towarde thy holy
reple. Lede me (o LORDE) in thy righteou-
nesse, because of myne enemyes, ad make thy
waye playne before me. For there is no
faichfulnesse in their mouthes: they dysfi-
ble in their hertes: their throte is an open se-
pulchre: with their tonges they disceane.
Punyshe them (o God) that they maye perish
in their owne ymaginacions: cast them out
because of the multitude of their vngodly-
se, for they rebell agaynst the. Agayne, let
all them that put their trust in the, reioyse
yee let them ever be genyng of thankes, to
cause thou defendest them: that they which
loue thy name, maye be ioysfull in the. For
thou LORDE geuest thy blessinge vnto the
righteous: and with thy fauorable hand
thou defendest him, as with a shield.

The Psalter.

The VI. A psalme of David.

O LORDE, rebuke me not in thine an-
ger: Oh chasten me not in thy heuy dis-
pleasure. Haue mercy vpon me (o
LORDE) for I am weak: o LORDE heale me,
for all my bones are vexed. My soule also
is in greates trouble, but LORDE how longe?
Turne the (o LORDE) z deliuer my soule: Oh
saue me, for thy mercies sake. For in death
no man remembreth the: Oh who wil geue the
thanks in the hell? I am weery of groyninge:
Every night was I in my bedde, z water
my conche with my teares. My countenance
is chaunged for very inwarde greife, I cosu-
me awaye, I haue so many enemyes. A-
waye from me all ye wicked doers, for the LOR-
DE hath herde the voyce off my wepinge.
The LORDE hath herde myne humble peti-
on: the LORDE hath receaued my prayer. All
my enemyes shal be confounded z sore vexed:
yet they shal be turned backe and put to sha-
me, and that right soone.

The VII. A psalme of David.

O LORDE my God, in y do I trust: sa-
ue me fro all the y persecute me, z de-
liuer me. Lest he haneth vp my soule
like a lyon, z reare it in peeces: whyle the is
no to helpe. O LORDE my God, yff I
haue done eny soch thinge: yf there be eny vn-
righteousnes in my handes: O yf I haue re-
warded euell vnto the y' deale frendly w' me
whate the y' w' out eny cause are myne ene-
mies: Then let myne enemye persecute my
soule, z take me: yee let hit reade my life dow-
ne in the earth, z laye myne hono' in the dust.
Sela. Stode vp (o LORDE) in y' wrath, lift
vp thy selfe ouer the furious indignacion of my
ne enemyes: arise vp (for me) in the vengeance
that thou hast promysed. That the con-
gregacion of the people maye come aboute
the, for their sakes therefore lift vp thy selfe a-
gayne. The LORDE is iudge over the peo-
ple: Auenge me then (o LORDE) acordinge to
my righteuousnes z innocency. Oh let the vic-
tories of the vngodly come to an ende: but
manteine the iust, thou righteous God, y'
trust the very hertes z the reynes. My hel-
pe cometh of God, which preseruethe me yf
I am true of herte. God is a righteous iud-
ge: z God is ever threateninge. If men wil
not turne, he hath whet his sword: he hath
bent his bowe z made it ready. He hath
prepayed him the weapons of death, z or-
dained his arrowes to destroye. Beholde, he
trauayleth with myschefe, he hath conceaued
vnhappynesse, and broughte forth a lye. He
hath grauen and dygged vp a pytte, but he

The ix. psalme. Ho. xii.

shal fall himself into y pytte y he hath ma-
de. For his vnhappynesse shal come vpon
his owne heade, z his wickednes shal fall v-
pon his owne pate. As for me, I will geue
thankes vnto the LORDE for his righteouf-
nes sake, and wil prayse the name of the LOR-
DE the most hyest.

The VIII. A psalme of David.

O LORDE oure gouernoure: how won-
derfull is thy name in all the wolde:
how excellent is thy glory aboue the
heauens? Out of the mouth of the very ba-
bes z sucklinges thou hast ordered prayse, be-
cause of thine enemyes, y thou mightest des-
troye the enemye and the auenger. For I
confidre thy heauens, euen the most cross thy
fingers: the Moone and the starres which
thou hast made. Oh n haue is man, y thou
art so myndfull of him: ether the sonne of ma-
that thou visitest him: After thou haddest
for a season made him lower the the angels,
thou crownedest him with hono' z glory.
Thou hast set him aboue the workes off thy
bondes: thou hast put all thinges in subiecci-
on vnder his feete. All shepe and oxen, yee
and the beastes of the felde. The foules of
the ayre: the fsh of the see, and what so wal-
keth thorow the wayes of the see. O LOR-
DE oure gouernoure, how wonderfull is thy
name in all the wolde?

The IX. A psalme of David.

Wil geue thankes vnto the (o LORDE)
with my whole herte, I wil speake of
all thy maruelous workes. I wil be
glad z reioyse in the, yee my songes wil I ma-
ke of thy name, o thou most hyest. Becau-
se thou hast dryue myne enemyes abacke, they
were discouered, z perished at thy presence.
For thou hast manteined my righte and my
cause: thou syttst in the Throne that art the
true iudge. Thou rebukest the heithen, and
destroyest the vngodly, thou puttest out the-
ir name for ever and ever. The enemyes swe-
des are come to an ende, thou hast ouerthro-
wen their cities, their memoriall is perished
with the. But y LORDE endureth for ever,
he hath prepared his scat vnto iudgmente.
He gouerneth y' wolde with righteuousnes
z ministreth true iudgmente vnto the people.
The LORDE is a defence for the poore, a defen-
ce in the tyme of trouble. Therefore they y
knowe thy name, put their trust in y: for thou
(LORDE) neuer faylist the, that seke the. O
prayse the LORDE, which dwelleth in Sion
herve y people of his doinges. And why
he maketh inquisicion for their bloude, and
Cc

The Psalter.

Psalm 110. remembreth them: he forgetteth not the complaynte of the poore. Haue mercy vpon me (o LORDE) considere the trouble that I am in amonge myne enemies, thou that liftest me vp from y gates of death. That I maye see all thy prayes within the portes off the doughter Sion, and reioyse in thy sauynge health. As for the heithen, they are suncke vnder ne in the pytte that they made in the same nette, which they spide out pruely, is their owne fote take. Thus y LORDE is knowne to execute true iudgment, whē the vngodly is trapped in the workes of his owne handes. **Sela.** The wicked must be turned vnto hell, and all the heithen y forget God. But the poore shal not allwaye be out of remembraunce, the paciēt abydinge of such as be in trouble shal not perish for ever. Vpon LORDE, let not man haue the vpper hande, let the heithen be cōdemned before the. O LORDE, set a scolemaster ouer the, that the heithen maye knowe them selues to be but me. **Sela.**

Here the hebrwes begynne the x. psalme.

Psalm 111. Why art thou gone so farre of, o LORDE: wilt thou hyde thyself in tyme of trouble? Why le y vngodly hath the ouer hande, the poore must suffre persecucion: O that they were taken in the ymaginations which they go aboute. For the vngodly maketh boost of his owne hertes desire, the curvetours blesseth him self, and blasphemeth the LORDE. The vngodly is so proude and full of indignaciō, that he careth not: neither is God before his eyes. His wayes are allwaye filthy, thy iudgements are farre out of his sight, he despyeth all his enemies. For he sayeth in his herte: Tush, I shal neuer be cast downe, there shal no harme happen vnto me. His mouth is full of cursynge, fraude and disceate: vnder his esge is trauayle & sorrow. He setteth lute ynge in the gardens, that he maye pruely murdure the innocent, his eyes are set vpon the poore. He lyeth wayting secretly, as it were a lyon in his denne. He lurketh that he maye rauysh the poore, yee to rauysh the poore, when he hath gotten him in to his net. Then smyteth he, then oppresseth he & casteth downe the poore with his auctorite. For he sayeth in his herte: Tush, God hath forgotten, he hath turned a waye his face, so y he will neuer see it. Arise o LORDE God, lift vpe thine honde, and forget not the poore. Wherefore shulde the wicked blaspheme God, and saye in his herte: Tush, he careth not for it? This thou seist, for thou considerest the misery and sorrowe: The

The xi. psalme.

poore geneth himself ouer in to thy hande, and committeth him vnto the, for thou art the helper of the fendlesse. Breakethou y arme off the vngodly and malicious, search out the wickednesse which he hath done, that he maye perish. The LORDE is kynge for ever, yee heithen shal perish out off his lorde. LORDE, thou hearest the desyrous longynge off the poore: their herte is sure, that thine eare hearkeneth therto. Helpe the fathelless and poore vnto their righte, that the vngodly be nomore exalted vpon earth.

The X. A psalme of Dauid.

Psalm 112. The LORDE put I my trust: how will yethen saye to my soule: that he shulde fle as a byde vpon yome hill: for so, the vngodly haue bet their bowe, and made redy their arrowes in the quyer: that they maye pruely shute at them, which are true of herte. The very foundation han they cast downe, what ca the righteous the do withall? But the LORDE is in his holy temple, the LORDES seate is in heauen: he considereth it with his eyes, his eye lyddes to holde the children of men. The LORDE seeth both the righteous and vngodly, but who so delitereth in wickednes, him his soule abhoret. Vpon the vngodly he shal rayne snares, fyre, brymstone, storme and tempest: the reward shal they haue to drynte. For the LORDE is righteous, ad he loueth righteousnes, his countenaunce he holdeth the iust.

The XI. A psalme of Dauid.

Psalm 113. Helpe LORDE, for there is not one saye more: very seure faithfull are thine amonge the children off men. Every man cōcealeth lyes to his neghbore, they do but flater with their lippes and dissimble in their herte. O that the LORDE wolde rote out all disceatfull lippes, ad the tounge that speaketh prouder thinges. Which saye: Our tounge shulde prouaile: we are they that ought to speake, who is lorde ouer vs? Now in the troubles sake off the oppressed, & because of the complaynte of the poore, I wil vpsayeth the LORDE: I wil helpe the, and sit the at rest. The wordes of the LORDE are pur wordes: enē as y syluer, which from earth is tried and purified vnto tymes in the fyre. As pe the ether fore (o LORDE) and preserve vs fro this generacion for ever. And why? what vanite and ydylnes getteth the ouer hande amonge the children of men, all are full off vngodly.

The Psalter.

The XII. A psalme of Dauid.

Psalm 114. How longe wilt thou forget me, o LORDE: for ever: how longe wilt thou hyde thy face frome? Oh how longe shall I seke counsell in my soule: how longe shall I be so vered in my herte: how longe shal my enemy triumphe ouer me? Considre, ad heare me, o LORDE my God: lighten myne eyes, that I slepe not in death. Lest myne enemy saye: I haue prouaile agaynst hi: yf I be cast downe, they that trouble me will reioyse at it.

But my trust is in thy mercy, and my herte is ioyfull in thy sauynge health. I wil synge of the LORDE, that dealeth so longynge with me: (ye I wil prayse the name of the LORDE the most hyest)

The XIII. A psalme of Dauid.

Psalm 115. The foolish bodyes saye in their hertes: Tush, there is no God. They are corrupte, ad become abhominable in their doynges, there is not one y doth good. The LORDE loketh downe fro heauē vpon the children of men, to se yf there were any, that wolde vnderstande & seke after God. But they are all gone out of the waye, they are altogether become vnprofitable: there is no that doth good, no not one. * Their thion is an open sepulchre, rather their tōnges they haue disceaued, the poyson of Aspes is vnder their lippes. * Their mouth is full of cursynge and bytternes, their fete are swift to shed bloude. * Destruction & wretchednes are in their wayes, ad the waye of peace haue they not knowne: there is no feare off God before their eyes. How can they haue vnderstandinge, y worke myschese, eatinge vpon my people, as it were bled, & call not vpon y LORDE? Therefore shal they be brought in greate feare, for God stondeth by the generacion of the righteous. As for you, ye haue made a made at the cōcell of the poore, because he putteth his trust in the LORDE. Oh y the sauynge health were geuen vnto Israel out off Sion. Oh that the LORDE wolde deliuer his people out of captiuyte. This shulde Jacob reioyse, and Israel shulde be right glad.

The XIII. A psalme of Dauid.

Psalm 116. LORDE, who shal dwell in thy tabernacle: who shal rest vpon y holy hill? Euen he y ledeh an vnconrupte life: that doth the thinge which is right, ad that speaketh the trowth from his herte. He y vseth no disceat in his tounge: he that doth no euill to his neghboure, & slaundereth not his neghbours. He y setteth not by the vngodly

The xvi. psalme. Fo. xiiij.

but maketh moche of the that feare the LORDE: he y sweareth vnto his neghboure & offpoynteth him not. He that geneth not his money vpon vsury, and taketh no reward agaynst the innocent. Whoso doth these thinges, shal neuer be removed.

The XV. A psalme of Dauid.

Psalm 117. Reserve me (o God) for in the do I trust. I haue sayde vnto y LORDE: thou art my God, my goodes are nothinge vnto the. All my delyte is vpon the sanctes that are in the earth, and vpon such like. But they y runne a fter another, shal haue greate trouble. Their drynke offerynge of bloude w. I not I offe, neither make mencion of their name in my mouth. The LORDE himself is my good and my thou manerynes: my enheritance. He is fallen vnto me in a saye grom: he is glad in me a goodly heretage. I wil thank the LORDE for geuynge me warnynge: my reioysinge. Thou shalt haue chastened me in the mighte of thine hande. For he is on my right honde, that I shulde not be meued.

Therefore dyd my herte reioyce, & my tounge was glad, my flesh also shal rest in hope. For why? thou shalt not leaue my soule in hell, neither shalt thou suffre thy saye to se corruption. Thou hast shewed me the wayes off life: thou shalt make me full of ioye w thy countenaunce. At thy right hande there is pleasure and ioye for evermore.

The XVI. A psalme of Dauid.

Psalm 118. Lare y right (o LORDE) considere my cōplaynte: hearken vnto my prayer, that goeth not out of a fayed mouth. Let my sentence come forth fro thy presence, and loke vpon the thinge that is equall. Thou hast proued & visited myne herte in the night season: thou hast tried me in the fyre, & hast founde no wickednes in me: for I utterly purposed, that my mouth shulde not offende. Because of the wordes of thy lippes, I haue kepte me fro the workes of men, in y way off the murdurer. Oh ordure thou my goynge in thy pathes, that my fote steppes slippe not. For vnto the LORDE, heare me o God, encline thine eares to me, and hearken vnto my wordes. Shewe y marvelous louynge kinnesse, thou that sauest them in high put their trust in the, from such as resist thy right honde. Repe me as the apple of an eye, defende me vnder the shadowe of thy wynges. From the vngodly that trouble me, fro myne enemies which compasse my soule rounde aboute.

The Psalter.

Which manteyne their owne welchynesse with oppression, & their mouth speaketh proud things. They lye waytinge in & waye on every syde, turnyng their eyes downe to the grounde. Like as a lyon that is greedy of his praye, as it were a lyon whelpelurkinge in his denne. Up LORDE, dispoynthe him & cast him downe: deliuer my soule with thy swerde from the vngodly. Fro the men of thy honde (O LORDE) from the men off the wolde, which haue their porcion in this life: whose belies thou fyllest with thy treasure.

They haue children at their desyre, and leaue the reste of their substance for their babes. But as for me, I will beholde thy presence in righteousness: and when thy glory appeareth, I shall be satisfied.

XVII. A psalme of David when he is deliuered from the honde off Saul.

Willow the (O LORDE) my strength.

The LORDE is my succour, my refuge, my Saviour: my god, my helper in whom I trust: my buckler, & horne of my health, & my protectour. I will prayse y^e LORDE & call vpon him, so shall I be safe from myne enemies.

The sorowes of death compassed me: & the biores of vngodlynes made me afraied. The paynes of hell came aboute me, the snares of death toke holde vpon me. Yet in my trouble I called vpon the LORDE, & he answered vnto my God. So he herde my voyce out off his holy temple, & my complaine came before hi, yee eue into his eares. The earth trembled & quaked, the very foundacions of the hillies shoke & were remoued, because he was wrothe.

There wote a smoke out of his nostrils, & a consuming fyre out of his mouth, so y^e coales were kindled at it. He bowed the heauens & came downe, & it was darke vnder his feet. He rode vpon the Cherubins & dyd flye: he came flyenge with the wynges of the wynde. He made darkness his pavilion rounde aboute hi, with darkness water & thicke cloudes to conuer him. At the brightnes off his presence the cloudes remoued, with hale stones & coales of fyre. The LORDE also thondred out off y^e heauens, & the heych gaue his thondre wth hale stones & coales of fyre. He sent out his arrowes & scattered the heathen, he cast sore lightnings, & destroyed the heathen. The spunges of waters were sene, & the foundacions of the rounde wolde were discovered at y^e chiding (O LORDE) at the blasting & breath of thy displeasure. He sent downe fro the heych to fetch me, & toke me out of greates waters. He deliuered me from my stronge enemies, and from my foes

The xvij. psalme.

which were to mightie forme. They persecuted me in the tyme of my trouble, but y^e LORDE was my defence. He brought me forth also into lyberte: & deliuered me, because he had a fauour vnto me. The LORDE shall reward me after my righteous dealinge, & accordinge to the cleynesse of my hodes shall he recopense me. For I haue kepte the wayes of the LORDE, & haue not behaved myself wickedly agaynst my God. I haue an eye vnto all his lawes, & cast not out his commandmentes fro me. Vncorrupte will I be before hi, & wil eschue myne owne wickednes. Therefore shall y^e LORDE reward me a far my righteous dealinge, & a cordinge vnto y^e cleynesse of my hodes in his eyesight. With the holy thou shalt be holy, & wth y^e innocēt thou shalt be innocēt. With the cleynethou shalt be cleyn & with the frowarde thou shalt be frowarde. For thou shalt saue the poore oppressed, & bringe downe the hye lokes of the proude. Thou lightest my candle, O LORDE my God: thou makest my darkness to be light. For in the I can discōfite an host of me: yee in my God I can leape ouer the wall.

The waye of God is a perfecte waye: the wordes of the LORDE are tried in the furnace, & is a shyld of defence, for all them that trust in him. For who is God, but the LORDE? Or, who hath eny strength, but oure God? It is God that hath gydded me with strength & made my waye vncorrupte. He hath made my feete like hartes feete, & hee set me vpon an hye. He teacheth myne hondes to fight, and maketh myne armes to breake enen a bowe off stele. Thou hast geue me the defence of thy health, thy right hande vpholdeth me, and thy louynge correccion maketh me greates. Thou hast made rowme vnto my derme for to go, that my foot steppes shal not slide. I will folowe vpon myne enemies, and take them: I will not turne till they be discomfited. I will smyte them, they shall not be able to stande, but fall vnder my feet. Thou hast gydded me with strength vnto y^e battell, thou hast throwen them all downe vnder me, that rose vpon agaynst me. Thou hast made myne enemies to turne their backs vpon me, thou hast destroyed the heathen. They cried, but there was none to helpe them: yee euen vnto the LORDE, but he herde them not. I will beate them as small as the dust before the wynde, I will cast them out as claye in the stretes. Thou shalt deliuer me from the strynges of the people, thou shalt make me the heade of the church. A people whom I haue not knowne, shall serue me.

The Psalter.

As soone as they heare of me, they shall tremble, but the straunge childre dyssemble with me. The straunge children are wretched, and go haltinge out of their pathes. The LORDE lyueth: & blessed be my helper, praised be the God of my health. Let y^e God which seyth that I be auenged, and subdue the people vnto me. It is he that deliuereth me from my cruell enemies: thou shalt lift me vp from them that rise agaynst me, thou shalt ryd me from the wicked man.

For this cause I wil geue thankes vnto y^e LORDE amonge the Gentiles, and synge praises vnto thy name. Greate prosperite geueth he vnto his kynge, and sheweth louynge thyndnesse vnto Dauid his anoynted, yee & vnto his sede for euermore.

The XVIII. A psalme of David.

He very heauens declare the glory off God, & the very firmamēt sheweth his hande worke. One daye telleth another, and one night certifieth another. There is nether speech ner language, but their voyces are herde amonge the heathen. Their soules are gone out in to all londes, and their wordes in to the endes of the wolde.

In the hath he sett a tabernacle for y^e Son, which cometh forth as a brydegrome out of his chambre, & reioysseth as a giant to rume his course. It goeth forth fro the one ende of the heauen, and runneth aboute vnto the same ende agayne, & there maye no man byde himself fro the heate therof. The lawe of the LORDE is a perfecte lawe, it quickeneth the soule. The testimony of y^e LORDE is true, & geueth wisdom euen vnto babes. The statutes of the LORDE are right, & reioyse the heart: y^e commaundment of y^e LORDE is pure, and geueth light vnto the eyes.

The feare of the LORDE is cleane, & entueth for euere the iudgmentes of the LORDE are true and righteous altogether. More pleasure are they then golde, yee then moche fyne golde: sweter then honny & the honny combe. These thy seruants sepech, & for kepynge of them there is greate reward. What canst thou, how oft he offendeth? Whylse thou art from my secrete fautes. Repethy seruants also from presumptuous synnes, lest they get the dominion ouer me: so shall I be vndefiled & innocēt fro the greates offence. See the wordes of my mouth & the meditaciō of my heart shall be acceptable vnto the, O LORDE my helper and my redemer.

The XIX. A psalme of David.

The LORDE heare the in the tyme off trouble, the name of the God of Ja-

The xx. Chap. Fo. xv.

cob defende the. Sende the helpe fro the Sanctuary, & strength y^e out of Sion. Remember all thy offerynges, and accept thy brient sacrifice. Selah. Graunte the thy hertes desyre, & fulfill all thy mynde. We will reioyse in thy health, & triumph in y^e name of the LORDE oure God: the LORDE persourme all thy peticiōs. Now knowe I, that the LORDE helpeth his anoynted, and will heare him fro his holy heauen: mightie is the helpe of his right hande. Some put their trust in charrettes, & some in horses: but we wil remembre y^e name of the LORDE oure God. They are brought downe and fallen, but we are risen and stonde vpon right. Salue LORDE, & helpe vs (O kynge) when we call vpon the.

The XX. A psalme of David.

LORDE, be reioysfull in the kynge in y^e strength: O how exceeding glad is he of thy sauynge health? Thou hast geuen him his hertes desyre, & hast not put him fro the request of his lippes. Selah. For thou hast prouided him wth liberrall blessinges, & set a crowne of golde vpon his heade. He asked life of the, & thou gauest him a longe life, eue for euer & ener. His honoure is greates in thy sauynge health, glory and greate worship shall thou laye vpon him. For thou shalt geue him euerslastinge felicitye, & make him glad wth the ioye of y^e countenance. And why? because the kynge putteth his trust in the LORDE, & in the mercy of the most blesed he shall not mysfear. Let all thine enemies file thy honde, let thy right honde synde out all the y^e hate the. Thou shalt make the like a fyre ouen in tyme of thy wrath: the LORDE shall destroye the in his displeasure, & the fyre shall consume them. Their fyre shall thou rote out of the earth, & their sede fro amonge the childre of men. For they intended myscheff agaynst the, & ymagined such deuycies, as they were not able to persourme. Therefore shalt thou put the to flight, & with thy stringes thou shalt make ready thine arrowes agaynst the faces off them. Be thou exalted (LORDE) in thine owne strength, so wil we synge and prayse thy power.

The XXI. A psalme of David.

O God, my God: why hast thou forsaken me? y^e wordes of my complaine are sarre fro my health. O my God, I arise in the daye tyme, but thou hearest not: and in the night season also I take no rest. Yet wellest thou in the Sanctuary, O thou worshippe of Israel. Oure fathers hoped in the, they trusted in the, & thou dydest deliuer them. They called vpon the,

The psalter.

and were helped: they put their trust in the, and were not confounded. But as for me, I am a weime and no man: a very scorne of me and the outcast of the people. All they y se me, laugh me to scorne: they shute out their lippes, and shake their heades. He trusted in God, let him deliuer him: let him helpe hi, yf he wil hane him. But thou art he that take me out of my mothers wombe: thou wast my hope, when I hanged yet vpon my mothers brestes. I haue bene left vnto the euer sence I was borne, thou art my God, eue fro my mothers wombe. O go not fro me the, for trouble is harde at hande, and here is none to helpe me. Greate bulles are come aboute me, farr oren close me in on euery syde. They gape vpon me with their mouthes, as it were a rampinge and roaringe lion.

I am poured out like water, all my bones are out of ioynt: my hert in the myddest off my body is euen like meltinge waxe. My strength is dried vp like a pdesherde, my tounge cleueth to my goghes, and thou hast brough me into the dust of death. For dogges are come aboute me, the cofil of y wic ked hath layed sege agaynst me. They fear sed my hendes and my feete, I might haue tol de all my bones: as for them, they stode starin ge and lookinge vpon me. They haue par ted my garmentes amonge them, ad cast lot tes vpon my vesture.

But benot thou farre fro me, O LORDE: thou art my succoure, haist the to helpe me. Deliuer my soule from the swearde, my dear linge from the power of the dogge. Saue me from the Lyons mouth, and heare me frs amonge the homes off the vnicornes. So will I declare thy name vnto my brechren, in the myddest off the congregacion will I prayse the. O prayse the LORDE yee that fea re him: Magnifie him all ye sede of Jacob, z let all y sede of Israel feare hi. For he hath not despysed ner abhorred the miserable esta te of the poore: he hath not hyd his face fro me, but whē I called vnto him, he herde me. I wil prayse the in the greate congregacion, and performe my vowes in the sight off all the that feare the. The poore shal eate ad be satisfied: they y sete after y LORDE shal prayse him: youre herte shal lyne for euer.

All the endes of the wolde shal remembre themselves, z be turned vnto the LORDE: and all the generacions of the heithen shal wor shippe before him. For the kyngdome is the LORDES, and he shal be the gouernoure of y heithen. All such as be far vps earth, shal eate also and worshippe: All they that ly in

The xxiii. psalme.

the dust, and lyne so hardly, shall fall downe before him. The sede shall serue him, and preach of the LORDE for euer. They shal come, z declare his righteousnes: vnto a pe plet hat shal be borne, whos the LORDE hath made.

The XXII. A psalme of Dauid.

The LORDE is my shepherde, I can wante nothinge. He feedeth me in a grene pasture, ad ledech me to a fresh water. He quickeneth my soule, z bingeth me forth in the waye of righteousness for his names sake. Though I shulde walke in the valley of the shadowe of death, yet I feare no euill, for thou art with me: thy staffe z thy shepheardes cōfōrte me. Thou pre parest a table before me agaynst mine enemies: thou anoyntest my heade with oyle, z fillest my cuppe full. O helpe thy louynges byndes z mercy folow me all the dayes off my life, that I maye dwell in the house off the LORDE for euer.

The XXIII. A psalme of Dauid.

The earth is the LORDES, z all that therein is: the cōpase of the wolde, ad all y dwell therein. For he hath fōd ded it vps the sees, z bayded it vpon the flos des. Who shal go vp in to the hill off the LORDE: Or, who shal remayne in his holy place? Eue he y hath innocēt hōdes z a cleue herte: which listeth not vps his mynde vnto vanite, z sweareth not to disceane. He shal receaue the blessinge frs the LORDE, ad mercy frs God his sauoure. This is y ge neraciō of the y sete him, of the y sette y sa ce, o Jacob. Sela. Open yo gates (o ye pynes) let the euerlastinge dores be opened, y f kyng of glory maye come in. Who is the kyng of glory? It is the LORDE strōge and mightie, euen the LORDE mightie in battell.

Open youre gates (o ye prynces) let the euerlastinge dores be opened, y the kyng off glory maye come in. Who is this kyng off glory? It is the LORDE of hostes, he is the kyng of glory. Sela.

The XXIII. A psalme of Dauid.

Unto the (O LORDE) I lift vp my soule. My God, I trust in y: O helpe me not be confounded, lest myne enemies triuphe ouer me. For all they y hope in y shal not be ashamed: but such as be scōmfull despyers w out a cause, they shal be put to cōfusiō. Shewe me thy wayes (O LORDE) z teach me thy pathes. Led me in y truth and lerne me, for thou art the God off my healeth, and in the is my hope all the dayes of my life.

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Call to remembrance, O LORDE, thy ten der mercyes z thy louynges kyndnesse, which haue bene euer of olde. O helpe me not y synnes z offences of my yowth, but a cōdin ge vnto thy mercy thynke vpon me (O LOR DE) for thy goodnesse. O how freidly z righ tuous is the LORDE, therfore wil he teach synners in the waye. He ledech the sym ple a right, and soch as be meke the lerneth he his wayes. All the wayes of the LOR DE are very mercy z faithfulnessse, vnto soch as kepe his testament and couenaunt. For thy names sake, O LORDE, be mercifull vnto my synne, for it is greate. What so euer he be that feareth the LORDE, he shal pre pare the waye that he hath chosen.

His soule shal dwell at ease, and his sede shal possesse the londe. The secretes of the LORDE is amonge them that feare him, and he sheweth them his couenaunt. Myne eyes are euer lookinge vnto the LORDE, for he shal plucke my feete out of y nett. Turne the vnto me and haue mercy vpon me, for I am desolate and in misery. The sorowes of my herte are greate, O bryng me out of my troubles.

Loke vpon my aduersite and misery, and forgiue me all my synnes. Considre how myne enemies are many, and beare a mali cious hate agaynst me. O kepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in the. Let innocency and righteous dealinge wayte vpon me, for my hope is in the. Deliuer Istraell (O God) out of all his trouble.

The XXV. A psalme of Dauid.

Behold my iudge (O LORDE) for I walke innocently: my trust is in the LORDE, therfore shall I not fall. Examine me O LORDE, and proue me: trie out my reynes and my hert. For thy lo uynge kyndnesse is before myne eyes, and I walke in thy truth. I sye not amonge vayne personnes, and haue no fellowshipe with the disceitfull. I hate the congregacion of the wicked, and I will not sye amonge the vngodly.

I washe my hondes with innocency O LORDE, and so go I to thine aulter. That I maye shewe the voyce of thy prayse, and tell of all thy wonderous workes. LOR DE, I loue the habitacon of thy house, and y place where thy honoure dwelleth. O destroye not my soule with the synners, ner my life with the bloudthirstie. In whose hondes is wickednesse, and their right hon dres full of gifts. But as for me I will

The xxvi. psalme. Ps. xvi.

walke innocently: O deliuer me, and be mer ci full vnto me. My forte stondeth right: I wil prayse the (O LORDE) in the congrega cions.

The XXVI. A psalme of Dauid.

The LORDE is my light and my helpe: I shall not fall: whom then shulde I feare? The LORDE is the strength of my life, for whom the shulde I be a frayd? Ther fore when the wicked (euen myne enemies z my foes) came vpon me, to eate vp my flesh, they stombled and fell. Though an host of men were layed agaynst me, yet shal not my hert be a frayd: and though there rose vp warre agaynst me, yet wil I put my trust in him. One thinge haue I desired of the LORDE, which I wil requyre: namely, that I maye dwell in the house of the LORDE all the dayes of my life, to beholde the sayre ben tie of the LORDE, and to vyset his temple.

For in the tyme of trouble he hath hyd me in his tabernacle, yee in the secrete place of his dwellinge hath he kepte and set me vp vpon a rocke of stone. And now hath he lift vp my heade above myne enemies, that cōpassed me rounde aboute. Therfore wil I esse in his dwellinge, the oblation of the kynges: I wil both synge z speake pray ses vnto the LORDE. Herte vnto my voy ce (O LORDE) when I crye vnto the: haue mercy vpon me: z heare me. My hert spea keth vnto the, my face seeketh the, yee LOR DE, thy face wil I see. O hyde not thou thy face fro me, cast not thy seruaunt of in displeasure. Thou art my succoure, leaue me not, nether forsake me, O God my Sa uioure. For my father and my mother ha ue forsaken me, but the LORDE hath taken me up. Shewe me thy waye O LORDE, and lede me in the right path, because of my ne enemies. Deliuer me not into the wyl les of myne aduersaries, for there are fals wyncesses risen up agaynst me, and they ymagyn myschefe. Neuerthelesse, I beleue ve rely to see the goodnesse of the LORDE in the londe of the lyuyng. O ary thou y LOR DE, be strōge, let thine hert be of good cōfōrte, and wayte thou still for the LORDE.

The XXVII. A psalme of Dauid.

Unto the wil I crye, o my strōge de fence: thinke no scorne of me, lest yf thou make the as though thou herdest not: I become like them, that go downe in to y pytte. Heare the voyce of my hum ble peticion, when I crye vnto the, and holde vp my hondes toward the thy holy temple.

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The xxx. psalme.

O please me not away amonge the vn-
godly and wicked doers, which speake stend-
ly to their neighbour, but ymagin my selfe
in their hertes. Rewarder them accordinge
to their doings and wickednesse of their owne
inventions. Recompense them after
merites of their doings, paye them that they
have deserved. For they regarde not the
workes of the LORD, nor the operation of
his handes: therefore shal he breake them downe,
and not buyld them vp. Prayd be yf
LORDE, for he hath herde the voyce of my
humble petitiō. The LORD is my strength
and my shyld: my herte hoped in him, & I
am helpe: therefore my herte shall seth for loye,
and I will synge prayes vnto him. The
LORDE is the strength of his people, he is
the defender and Saviour of his anoynted.
O helpe thy people, geue thy blessinge vnto
thy heritaunce: feede them, and see them
vp for ever.

The XXVIII. A psalme of David.

Write vnto the LORD (O ye mighty-
tie) ascribe vnto the LORD worship-
pe and strength. Geue the LORD
the honoure of his name, bowe your selues
to the holy magesty of the LORD. It is
the LORD that commaundeth the waters:
It is the glorious God that maketh yf thon-
der: it is the LORD yf ruleth the see. The
voyce of the LORD is mightie in opera-
cion, the voyce of the LORD is a glorious
voyce. The voyce of the LORD breaketh
the Cedars: yee the LORD breaketh the
Ceders of Libanus. He maketh them to
skippe like a calfe: Libanus and Sirion like
a yonge vnycome. The voyce of the LORD
denideth the flames of fyre: the voyce of
the LORD shaketh the wilderness, yee the
LORD shaketh the wilderness of Cades.
The voyce of the LORD moueth yf hyndes
& discovereth the thicke bushes: in his
temple shal every man speake of his honou-
re. The LORD filleth the water floude, &
yf LORD remayneth a kynge for ever. The
LORD shall geue power vnto his people,
the LORD shall geue his people the blessinge
of peace.

The XXIX. A psalme of David.

Will magnifie yf (O LORD) for thou
hast set me vp, & not suffred my foes
to triumphe ouer me. O LORD my
God, I cried vnto the, and thou hast healed
me. Thou LORD hast brought my soule
out of hell: thou hast kepte my life, where as
they go downe to the pytte. Synge pray-
ses vnto the LORD (O ye sayntes of his) ge-

nechantes vnto him for a remembrance of
his holynesse. For his wrath endureth but
the twinklinge of an eye, and his pleasure
is in life: heynesse maye well endure for a
night, but loye commeth in the morninge.

As forme, whē I was in prosperite, I say
be: Tush, I shal neuer fall more. And why
thou LORD of thy goodnesse haddest ma-
de my hill so stronge. But as soone as thou
turnedest thy face from me, I was brought in
feare. The LORD cried I vnto yf (O LORD) yee
vnto yf LORD made I my prayer. What
profite is there in my bloude, yf I geue
to corrupcion? Maye the dust geue than-
kes vnto yf? O shal it declare thy faith-
nesse? Heare (O LORD) and haue mercy
vpon me: LORD be thou my helper. And
so thou hast turned my heynesse into ioye,
thou hast put of my sack cloth, & gyded me
w gladnesse. That my hound might syn-
ge prayes vnto the w out ceasinge: O LORD
my God, I wil geue thankes vnto the for
euer.

The XXX. A psalme of David.

When the LORD is my trust: let me
neuer be put to confacion, but deliuer
me in thy righteousness. Deme-
downe thine eare to me, make hast to deli-
uer me: be thou my stronger rocke and a house
of defence, that thou mayest saue me. For
thou art my stronge holde & my castell: O
bethou my gyde, & lede me for thy names sa-
ke. Drape me out of the nett yf they have
layed pituely forme, for thou art my strength.
Into thy handes I commendemy spirit:
thou hast deliuered me O LORD thou God
of treuth. I hate them that holde of vani-
ties, and my trust is in the LORD. I will be
glad and reioyse in thy mercy: for thou hast
considred my trouble, thou hast knowen my
soule in aduersite. Thou hast not deliuered
me ouer in to the handes of the enemy, but
hast set my feete in a larger rowme. Haue mer-
cy vpon me, O LORD, for I am in trouble,
myne eye is consumed for very heynesse, yee
my soule and my body. My life is waken
olde with heynesse, and my yeares w moun-
nyng. My strength faylech me because of
my aduersite, and my bones are corrupte. I
am become a very reprose amonge all myne
enemies, my neighbours & they of myne owne
acquaintance are a frayd of me: they yf
seme in the strete, covey them selues from me.
I am clene forgotten and out of mynde, as a
deed man: I am become like a broken vessel.
For I haue herde the blasphemy of the
multitude: every man abhorreth me, they ha-

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ue gathered a counceill together agaynst me,
and are purposed to take awaye my life.

But my hope is in yf O LORD, & I saye:
show art my God. My tyme is in thy hon-
de: deliuer me from the honde of myne ene-
mies, & from them yf persecute me. Shewe
thy seruant the light of thy countenaun-
ce, helpe me for thy mercies sake. Let me
not be confounded (O LORD) for I call vpon
the: let the vngodly rather be put to con-
facion, and brought vnto the hell. Let the
hygelippes be put to sylence, which cruel-
ly, disdainfully & despitefully speake agaynst
the righteous. O how greate and mani-
fold is thy good, which thou hast hyd for
them that feare yf? O what thinges han-
gest thou to passe for them, that put their
trust in the euen before the sonnes of men?

Thou hydest them priuely by thine owne
presence from the proude men, thou kepest
them secretly in thy tabernacle, from the stri-
fe of tonges. Thanke be to the LORD,
for he hath shewed me maruelous greates
kindnesse in a stronge cite. For when the
fodre seare came vpon me, I sayde: I am
cast out of thy sight. Neuertheles, thou
herdest myne humble prayer, when I cried
vnto the. O loue the LORD (all ye his
sayntes) for the LORD preserveth the faith-
full, and plenteously rewardeth the prou-
der. Be stronge therefore & take a good
heart vnto you, all ye that put youre trust
in the LORD.

The XXXI. A psalme of David.

Blessed are they, whose vnrighteous-
nesse is forgiven, and whose synnes
are covered. Blessed is the man,
vnto whom the LORD imputeth no syn-
ne, in whose spere there is no gyle. For
whyle I helde my tounge, my bones consu-
mawaye thow my daylie complaynyn-
ge. And because thy hande was so heuy
vpon me both daye and night, my moysture
was like the drouth in Sommer. Sela.

Therefore I confessed my synne vnto the,
and hyd not myne vnrighteousnesse. I sai-
de: I will knowlege myne offence, and accu-
se myself vnto the LORD, and so thou for-
gauest me the wickednesse of my synne.

Sela. For this shal every saynte make
his prayer vnto the in due season, therefore
shal not the greates water floude come nye
him. Thou art my defence in the trouble
that is come aboute me, O compasse thou me
aboute also with the ioye of deliuerance.

Sela. I wil enforme the, and shewe the
the waye wherein thou shalt go: I wil fasten

The xxxii. psalme. Ho. xviij.

myne eyes vpon the. Benot ye now like
houses & mooles, which haue no vnderston-
dinge. Whose mouthes thou must holde
with bytt & byddle, yf they wil not obeye the.
Greates plagis shall yf vngodly haue, but
who so putteyth his trust in the LORD, his
cy shall compass him on euery syde. Be
glad (O ye righteous) and reioyse in the LORD,
DE, be ioyfull all ye that are true of herte.

The XXXII. A psalme of David.

Reioyse in yf LORD (O ye righteous) &
for it becommeth well the iust to be
chantfull. Prayse the LORD with
harpe: synge psalmes vnto him with the la-
re and instrument of ten stringes. Singe
him a new songe, yee synge lustily vnto him
with a good corage. For the worde of yf
LORD is true, and all his workes are faith-
full. Heloueth mercy & iudgment, yf earth
is full of the goodnesse of the LORD. By
the worde of the LORD were the heauens
made, & all the hostes of them by yf breath
of his mouth. He gathereth yf waters to-
gether as it were in a bottell, & laieth vp the
dyepe in secrete. Let all the earth feare the
LORD, and let all them that dwell in the
worlde, stande in awe of him. For loke what
he sayeth, it is done: and loke what he comma-
ndeth, it standeth fast. The LORD bring-
geth the counceill of the heathen to naught,
and turneth the deuices of the people.

But the counceill of the LORD endureth,
and the thoughtes of his hert from genera-
cion to generacion. Blessed are the people
that holde the LORD for their God, & blef-
sed are the folke whom he hath chosen to be
his heretage. The LORD loketh downe
from heauen, & beholdeth all the children of
men: from his stronge seate he considereth all
them yf dwell in the worlde. He only hath
fashioned all the hertes of them, & knoweth
all their workes. A kynge is not helped by
his owne greates hoost, neither is a giante sa-
ued thow the might of his owne strengthe.

A horse is but a vayne thyng to saue a
man, it is not the power of his strength that
can deliuer him. Beholde, the eye of the
LORD loketh vnto them that feare him, &
put their trust in his mercy. That he ma-
ye deliuer their soules from death, and re-
deem them in the deare tyme. Let our soules
patiently abyde the LORD, for he is our
helpe and shyld. So shal our hertes reioy-
se in him, because we haue hoped in his holy
name. Let thy mercifull kindnesse (O LORD)
be vpon vs, like as we put our trust in
the.

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The XXXIII. A psalme of David.

I Wil allwaye geue thankes vnto the
LORDE, his prayse shal euer be in my
mouth. My soule shall make hir
boast in the LORDE: the poore oppressed shal
heare thereof, and be glad. O prayse yf LOR
DE with me, and let vs magnifie his name to
gether. I sought the LORDE, and he her
dome, yee he deliuered me out of all my fea
re. They that haue an eye vnto him, shal
be lightened, & their faces shal not be asha
med. This poore man cried vnto the LOR
DE, and he herde him, yee and deliuered him
out of all his troubles. The angell of the
LORDE pitcheth his tente rounde aboute
them that feare him, and deliuereth them.
O taist and se how frendly the LORDE is,
blessed is the man yf trusteth in him. O fea
re the LORDE, ye yf be his sayntes: for they
that feare him, lacke nothinge. The rich
shal want and suffre hunger, but they which
seeketh the LORDE, shal wate no maner of thin
ge, that is good. Come hither (o ye chil
dren) herken vnto me, I wil teach you the fea
re of the LORDE. Who so listeth to lye, &
wolde sayne se good dayes. Let him re
frayne his tonge from euell, and his lippes
that they speake no gyle. Let him eschue
euell, and do good: Let him seeke peace & en
sue it. For the eyes of the LORDE are ouer
the righteous, and his eares are open vnto
their prayers. But the face of the LORDE
beholdeth them that do euell, to destroye the
remembraunce of them out of the earth.

When the righteous crie, the LORDE
heareth them, and deliuereth the out of all
their troubles. The LORDE is nye vnto
them yf are contrite in hert, & wil helpe soch
as be of an humble sperte. Grete are yf trou
bles of the righteous, but the LORDE deli
uereth them out of all. He kepeth all their
bones, so yf not one of them is broken. But
misfortune shal slaye the vngodly, and they
that hate yf righteous shal be giltye. The
LORDE deliuereth the soules of his seruau
tes, and all they that put their trust in him,
shal not offende.

The XXXIII. A psalme of David.

Tryne thou with them (o LORDE)
that stryue w me, fight thou agaynst
them that fight agaynst me. Laye
hande vpon the shyelde and speare, and stou
de vp to helpe me. Drawe out thy swea
de, and stoppe the waye agaynst them that
persecute me, saye vnto my soule: I am yf hel
pe. Let them be cofounded and put to sha
me, that seeke after my soule: let the be turned

The xxxiii. psalme.

back and brought to confusion, that yma
gin myschefe forme. Let the be as yf do
before the wynde, and the angell of the LOR
DE scaterynge the. Let their waye be dar
te and slippery, and the angell of the LORDE
to persecute them. For they haue prynci
laied their nett to destroye me without a cau
se, yee and made a pitte for my soule, which
I neuer deserued. Let a sodane destruc
come vpon him vnawares, and yf net he
he hath layed punely, catch him self, that he
maye fall in to his owne myschefe. But let
my soule be ioyfull in the LORDE, and reioy
se in his helpe. All my bones shal saie: LOR
DE, who is like vnto the: which deliuereth yf
poore from those that are to stronge for him,
yee the poore and the nedye from his robber.

False witnessses are risen vp, & laye to my
charge thinges that I knowe not. They
rewarde me euell for good, to the greates
comforth of my soule. Neuertheles, when
they were sick, I put on a sack cloth: I hum
bled my soule with fastinge, and my pray
turned in to myne owne bosome. I beha
ued myself as though it had benemy fiende
or my brother, I wore heuely, as one yf m
nerch for his mother. But in my aduersi
they reioyse, and gather them together: yf
yf verry lame come together agaynst me vn
awares, makinge me wres at me, & cease not.

With yf greedy & somefull ypocrites, they
gnasshed vpon me with their teeth. LOR
DE, reban wilt thou loke vpon this? Ouf
tore my soule from yf wicked rumoure of the
my dearlinge from the lyons. So wil I ge
ue yf thankes in the greates congregacion, &
praise the amenge moch people. O let the
not triumphe ouer me, that are mynemy
for naught: O let them not wynde w their
eyes, that hate me without a cause. And
why? their comonyng is not for peace, but
they ymagin false wordes agaynst yf outca
stes of the londe. They gape vpon me w
their mouthes, sayenge: therethere: wese
with oure eyes. This thou seist, o LORDE
holde not thy tonge the: go not farre from me,
o LORDE. Awake (LORDE) and stonde
vp: auengethou my cause, my God, and my
LORDE. Judge me (o LORDE my God)
acordinge to thy righteousness, yf they triu
phe not ouer me. O let the not saye in the
ir hertes: therethere, so wolde we haue it. O
let them not saye: we haue ouercome him.

Let them be put to confusion and shame,
that reioyse at my trouble: let the be clothed
with rebuke and dishonoure, that boost the
selues agaynst me. Let them also be glad

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and reioyse, that fauoure my righteous bea
linge: yee let them saye allwaye: blessed be yf
LORDE, which hath ple: sure in the prosperi
ty of his seruant. And as for my conge, it
shal be talkyng of thy righteousness and of
thy prayse, all the daye longe.

The XXXV. A psalme of David.

Hert sheweth me the wickednesse
of the vngodly, that there is no fea
re of God before his eyes. For he
dissembleth before his face, so longe till his
abominable synne be founde out. The
wordes of his mouth are vnrightheousnesse
and disceate, he wil not be lerned to do good.
He ymagineth myschefe vpon his bedde,
he wil come in no good waye, ner refuse the
thinge that is euell. Thy mercy (O LOR
DE) reacheth vnto the heauen, and thy faith
fulnesse vnto the cloudes. Thy righteous
nesse stondeh like the stronge mountaynes, &
thy iudgmente like the greates depe. Then
LORDE pusest both me & beestes. How
praisons is thy mercy (O God) that the chil
dren of men maye put their trust vnder yf sha
dow of thy wynges. They shal be satisfi
ed with the plenty of thy house, and
thou shalt geue them drynke of the ryuer of
thy pleasures. For by theis yf well of life,
in thy light, shall we se light. O spiede
such thy louyng & yndnesse vnto them that
loue the, & thy righteousness vnto the that
are true of hert. O let not the fore of pry
de ouertake me, O let not the hande of yf vn
godly cast me downe. As for wicked doers,
they fall, they are cast downe, & are not able
to stonde. The XXXVI. A psalme of David.

Keepe not thy self at the vngodly, be
not thou envious agaynst the euell
doers. For they shal soone be cut
downe like yf graspe, & be withered euen as yf
grue herbe. Put thou thy trust in yf LOR
DE, & be yoyng good: so shalt thou dwell in
the londe, & verely it shal fede the. Delite
thou in the LORDE, & he shal geue the thy her
tes desire. Comette thy waye vnto yf LOR
DE, set thy hope in him, and he shal bryng it
to passe. Yee he shal make thy righteous
nesse as cleare as the light, & thy iust dealin
ge as the noone daye. Holde the still in yf
LORDE, and abyde paciety vpon him: but
grue not thy self at one that hath prosperi
ty, and lyeeth in abhominacion. Leane of
from wrath, let go displeasure, let not thy ge
lowy mone the also to do euell. For wicked
doers shal be roted out, but they that paciety
ly abyde the LORDE, shal enheret the londe.
Suffre yet a litle whyle, & yf vngodly shal

The xxxvi. psalme. Ho. xviij.

be clene gone: then shalt loke after his pla
ce, & he shal be awaye. But the meke spi
rit shal possesse the earth, & haue pleasure in
much rest. The vngodly layeth waye for
the iust, & gnassheth vpon him w his teete.

But yf LORDE laugheth him to scorne, for
he seeth yf his daye is cominge. The vngod
ly drawe out the swerde & bende their bowe,
to cast downe yf symple & poore, and to slaye
soch as go yf right waye. Neuertheles, their
swerde shal go thorow their owne hert, and
their bowe shal be broke. A small chinge yf
the righteous hath, is better then greates ri
ches of the vngodly. For the armes of yf
vngodly shal be broken, but the LORDE vpho
ldeth the righteous. The LORDE know
weeth the dayes of the godly, & their enheri
taunce shal endure for euer. They shal not
be cofounded in yf perious tyme, & in yf day
es of derth they shal haue ynough. As
for yf vngodly, they shal perishe: & wher yf e
nemies of yf LORDE are in their floures, they
shal cosume, yee euen as the smoke shal they
cosume awaye. The vngodly borroweth
and paieth not agayne, but the righteous is
mercifull & liberall. Soch as be blessed of
him, shal possesse the londe: & they whom he
curseth, shal be roted out. The LORDE or
dieth a good mans goinge, & hath pleasure
in his waye. Though he fall, he shal not be
hurte, for the LORDE vpholdeth him w his
hade. I haue bene yonge, & now am olde:
yet sawe I neuer the righteous forsake, ner
his seide to seke their bried. The righteous
is euer mercifull, & ledeh gently, therfore shal
his seide be blessed. Glee euell, & do yf thin
ge that is good, so shalt thou dwell for euer.

For yf LORDE loueth yf chinge yf is right,
he forsaketh not his sayntes, but they shal be
preserued for euermore: as for the seide of the
vngodly, it shal be roted out. Yee the righ
tious shal possesse yf lode, & dwell therein for
euer. The mouth of the righteous is exer
cised in wysdenie, & his tonge talketh of iudg
ment. The laue of his God is in his hert,
therfore shal ner his foesteppes stonde. The
vngodly seyth the righteous, & goeth abou
te to slaye him. But the LORDE wil not lea
ue him in his hodes, ner cofounde him when
he is indged. Hopethou in the LORDE, &
kepe his waye: & he shal so promote the, that
thou shalt haue the lode by enheritaunce, & se,
when the vngodly shal perishe. I myself
haue seene the vngodly in greates power, & flo
rishinge like a yrene baye: but when I
wente by, so he was gone: I sought him, but
he coude no where be founde.

The Psalter.

Bept innocency, and take hede vnto the thinge that is right, for that shall bringe a man peace at the last. As for the trasgresours, they shal perishe together, and the vngodly shal be roted out at y last. The helpe of the righteous cometh of the LORDE, he is their strength in the tyme of trouble. The LORDE shal stode by them, and save them: he shal deliuer them from the vngodly, and helpe the, because they put their trust in him.

The XXXVII. A psalme of David.

Unto the LORD be not to rebuke (O LORD) in thine anger: O chasten me not in thy heavy displeasure. For thy arrows stick fast in me, and thy hande pierceth me sore. There is no whole parte in my body, because of thy displeasure: there is no rest in my bones, by reason of my synnes. For my wickednesse are gone ouer my heade, and are like a sore burthen, to heavy forme to beare.

My woundes styncke, and are corrupte, thorow my foolishnesse. I am brought in to so greate trouble and misery, that I go mourninge all the daye longe. For my loynes are clenched vp, and there is no whole parte in my body. I am feble and sore synned, I roare for the very disquietnes of my heart.

LORDE, thou knowest all my desire, and my gronyng is not hyd from the. My heart panteth, my strength hath fayled me, and the light of myne eyes is gone from me. My louers and frendes stonde loyng upon my trouble, and my kynsmen are gone a farre of.

They that sought after my life, and to do me euell, spake of lyes and ymagined disceate all the daye longe. As for me, I was like a deaf man, and herde not: and as one that were deane, not openyng his mouth. I am become as a man that heareth not, and that can make no resistance w his mouth.

For in the (O LORD) is my trust, thou shalt heare me, O LORD my God. My desire is, y myne enemies triumphe not ouer me: for yf my foot slippe, they reioyse greatly agaynst me. I am redy to suffer trouble, and my heuynesse is euery in my sight. For I confesse my wickednesse, and my synne greueth me.

But myne enemies lye, and are mightie: and they that hate me without a cause, are many in nombre. They that reward me euell for good, speake euell of me, because I followe the thinge that good is. For sake me not (O LORD my God) go not farre from me. Haile the to helpe me, O LORD my succour.

The XXXVIII. A psalme of David.

The xxxix. psalme.

Sayde: I wil kepe my mouth, that I offended not in my tongue. And I shut my mouth, whyle the vngodly layed wayte for me. I helde my tongue, I was dumme, I kepte silence, yee cut from good wordes, but it was payne and greeue me. My heart was hote within me, and whyle I was thus musyng, the fyre kindled: that I spake with my tongue. LORDE, let me knowe myne ende, and the nombre of my dayes: that I maye be certified what I was. Beholde, thou hast made my dayes spanne longe, and my life is as it were a vnyng: Sela. Yee euery man walketh as it were a shadowe, and disquieteth himself in vayne: he heapeth vp riches, and can not telle to whom he gathereth them. Now LORD, wherein shall I comfort me: my hope is in the. Deliyer me from all myne offences, and make me not a scoone w the foolish. I kepe silence, and open not my mouth, for thou hast done it. Turne thy plagges awaye from me, for I am consumed: the rewe the feare of thy hande. When thou pynest man for synne, thou chastenest him: so that his bentie consumeth awaye, like as it were a mothe. O how vayne are all men.

Sela. Heare my prayer O LORD, and consider my callinge: shewe not thy self as though thou sawest not my teares. For I am a stranger and pilgrymme with the, as all my forefathers were. O spare me a litle, that I maye refresh myself, before I go hence, and be no more sene.

The XXXIX. A psalme of David.

Wayed patiently for the LORDE, which enclyned himself vnto me, and herde my callinge. He brought me out of the horrible pitte, out of the myre and claye: he set my feet vpon the rocke, and orde my goinges. He hath put a new song in my mouth, even a thankesgyng vnto our God. Many men seynge this, shall fear the LORDE, and put their trust in him. Blessed is the man that setteth his hope in the LORDE, and turneth not vnto the proud: to such as go aboute with lies. O LORD my God, greates are y wonderous workes which thou hast done: and in thy thoughtes comde vs there maye none be likened vnto the.

I wolde declare them, and speake of the: but they are so many, that they can not be tolde. Sacrifice and offeringe thou woldest not haue: but a body hast thou ordeined me: burnt offeringes and sacrifice for synne thou hast not alowed. Then sayde I: Lo, I

The Psalter.

In the begynnyng of the booke it is written of me, that I shulde fulfill thy wil O my God, and that am I content to do: yee thy lawe is within my heart. I wil preach of y right woflesse in the greate congregacion: Lo, I wil not refrayne my lippes, O LORDE, and that thou knowest. I do not hyde y rightwousnes in my heart, my talyng is of thy treuth and sayyng healeth: I kepe not thy louyng mecy and faithfulness backe from the grea congregacion. Turne not thou thy mercye from me O LORDE, but let thy louyng kynde and treuth allwaye prserue me. For innumerable troubles are come aboute me: my synnes haue taken sodi holde vpon me, that I am not able to lode vp: yee they are more in nombre then the hayres of my heade, and my heart hath fayled me. O LORDE, let it be thy pleasure to deliuer me, make haile (O LORDE) to helpe me. Let them be ashamed and confounded, that sette a ster my soule, to destroye it: let them fall backwarde and be put to confucion, that wysly me enell.

Let the soone be brought to shame, that are ouer me: there there. But let all these that sette the, be ioyfull and glad in the: and let all such as deliue in thy sayyng healeth, saye allwaye: the LORDE be praised. As for me, I am poore and in misery, but the LORDE heareth for me. Thou art my helper and redeemer, make no longer cariage, O my God.

The XL. A psalme of David.

Blessed is he, y considereth y poore: y LORDE shal deliuer him in the tyme of trouble. The LORDE shal preserue him, and kepe him alwaye: he shal make him to prospere vpon earth, and shal not deliue him into y wil of his enemies. The LORDE shal refresh him, when he lyeth sick vpon his bedd, yee thou makest his bed in all his sickness. I sayde: LORDE be mercifull vnto me, heale my soule, for I haue synned agaynst the. Myne enemies speake euill vpon me: when shal he dye, and his name perishe? Though he came in to se, yet meaured he falsed in his heart, heaping myschese vpon himself. All they that hate me, run together agaynst me, and ymagin euell agaynst me. They haue geuen a wicked sentence vpon me: when he lyeth, he shal rise vp no more. Yee euery myne owne familiar frend, whom I trusted, which dyde eate my bried, hath lift vp his heale agaynst me. But be thou mercifull vnto me (O LORDE) raise thou me up, and I shal reward them. By this I knowe thou fauourest me, that my enemye shal not triumphe ouer me. Thou hast vp

The xli. psalme. Ho. xix.

holden me because of my innocency, and set me before thy face for ever. Blessed be y LORDE God of Israel, from hence forth and for evermore. Amen, Amen.

The XLI. A psalme of y child of Corah.

Ite as the hart desyret the water brokes, so longeth my soule after the, O God. My soule is a thurst for God, yee euery for the sayyng God: when shal I come, and beholde the face of God? My teares are my meate daye and night, whyle it is daylie sayde vnto me: where is now thy God? Now when I thinke there vpon, I poure out my heart by my self: for I wolde sayne go hence with the multitude, and passe ouer with them vnto the house of God, in y voyce of prayse and thankesgyng, amonge such as kepe holy daye. Why art thou so full of heuynesse (O my soule): and why art thou so vngodly within me? O put thy trust in God, for I wil yet geue him thanks, for the helpe of his countenance. My God, my soule is vexed within me: therefore I remember the lende of Iordane, and the litle hill of Hermon.

One depe calleth another w the voyce of thy whystles, all thy wayes and water founteynes are gone ouer me. The LORDE hath promised his louyng kyndnesse daylie, therefore wil I prayse him in the night season, and make my prayer vnto y God of my life. I wil saye vnto God my stony rock: why hast thou forgotten me? why go I thus heuely: whyle the enemye oppreseth me? Whyle my bones are broken, and whyle myne enemies cast me in the tette, daylie sayenge vnto me: where is now thy God? Why art thou so heuely (O my soule): and why art thou so disquieted within me? O put thy trust in God, for I wil yet thanke him for the helpe of his countenance, and because he is my God.

The XLII. psalme.

Sende sentence vpon me (O God) and sende my cause agaynst the vngodly people: O deliuer me from the deceitfull and wicked man. For thou (O God) art my strength: why hast thou shot me from the? Why go I then so heuely, whyle the enemye oppreseth me? O sende out y light and thy treuth, y they maye lede me and bring me vnto thy holy hill and to thy dwelling.

That I maye go in to the auiler of God: euery vnto the God which is my ioy and pleasure, and vpon the harpe to geue thanks vnto y O God, my God. Why art thou so heuely (O my soule): and why art thou so disquieted within me? O put thy trust in God, for I wil yet geue him thanks for y helpe of his countenance.

The Psalter.

ce, and because he is my God.

The XLIII. A psalme of y childre of Corah.

We haue herde with o care (God) o fathers haue tolde vs, what thou hast done in their tyme, of olde.

How thou hast drye out the heithen w thy honde, & plated the is: how thou hast destroyed the nations & cast the out. For they gaf not the londe in possession thow thei were swerde, nether was it their owne arme that helped them. But thy right hade, thy ne arme & the light of thy countenance, because thou haddest a sauoure vnto them.

Thou art y kinge & my God, thou sendest helpe vnto Jacob. Thow wyl wil we ouer thow our enemies: & in thy name will we treade them vnder, that rys vp agaynst vs.

For I will not trust in my bowe, it is not my sworde y shal helpe me. But is thou that sauest vs fro oure enemies, and puttest them to confucion that hate vs. We will allway make oure boast of God, and prayse thy name for ever. Sela.

But now thou forsakest vs, & puttest vs to confucion, and goest not forth with oure hoestes. Thou makest vs to turne oure backs vpon oure enemies, so that they which hate vs, spoile oure goodes. Thou lettest vs be eaten vplike shepe, & scatterest vs amonge the heithen.

Thou sellest thy people for naught, & takest no moneye for them. Thou makest vs to be rebuked of o neighbours, to be laugh ed to scoone and had in derision, of them that are rounde aboute vs. Thou hast made vs a very byworde amonge the heithen, & that the people shal thei heades at vs. My confucion is daylie before me, & the shame of my face couereth me. For the voyce of the slanderer & blasphemor, for the enemye and auenger. All this is come vpon vs, & yet haue we not forgotten the, ner behaued oure selues vnfaithfully in thy conenant. Oure herte is not turned backe, nether oure steppes gone out of thy waye. That thou smyttest vs so in the place of the serpent, & couerest vs with y shadowe of death. As we had forgotten the name of oure God, & holde vpon re hondes to eny straunge God: Shulde not God fynde it out? for he knoweth the very secretes of the hert. But for thy sake we are kylled all the daie longe, and are counted as shepe apoynted to be slayne. Vp LOR

DE, why sleepest thou? Awake, and cast vs not of for ever. Wherfore hydest thou thy face? wilt thou clene forget oure miserye and oppressio? For oure soule is brought lowe vnto the dust, and oure bely cleueth vn-

The xliij. psalme.

to the grounde. Arise o LORDE, helpe vs, and deliuer vs for thy mercie sake.

The XLIII. A psalme of the children of Corah.

Wher is dytinge of a good man, I speake of that, which I haue made of the kynges: My kyng is y pane of a ready wyter. Thou art the saynt amonge the children of me, full of grace and thy lippes, therefore God blesteth the for ever.

Synde the with thy swerde vpon thy thigh (o thou mightie) with worshippe and reuerence. Good lucke haue thou with thy cheuere, ryde on with the treuch, mettes & righteousnes: & thy right hode shal teach y wonderfull thinges. Thy arrowes are sharpe, the people shal be subdued vnto the, in the myddest amonge the kynges enemies.

Thy seate (o God) endureth for ever: the cepter of thy kyngdome is a right cepter.

Thou hast loued rightenousnesse, & hath iniquite: wherfore God (which is thy God) hath annoynted the with the oyle of gladnes above thy felowes. All thy garments are like myrrour, Aloes & Cassia, when thou comest out of thine yuene palaces in thy bad full glory. Thynges daughters go in thy goodly araye, & vpon thy right honde stowderh the quene in a vesture of the most fyn golde. Herten (o daughter) consider, & inclyne thine eare: forget thine owne people, & thy fathers house. So shal the kyng be ne pleasure in thy bentie, for he is thy LORDE, & thou shalt worshippe him. The daughters of Tyne shal be there with giftes, & theye amonge the people shal make thar supplicacion before the. The kynges daughter is all glorious within, hir clothinge is of wrought golde. She shal be brought to the kyng in rayment of nedle worke, & maydens after her: soch as be next her shal be brought vnto the. With ioye and gladnesse shal they be brought, and go in to the kynges palace. In steade of thy fathers thou hast gotten children, whom thou shal make prynces in all londes. I wil remember thy name from one generacion to another: therefore shal the people geue thankes vnto the, woulde without ende.

The XLV. A psalme of the children of Corah.

Wher troubles and aduersite, & we founde, that God is oure refuge, oure strength and helpe. Therefore wil we not feare, though the earth fell, and though the hilles were caried in to the myddest of the see.

The Psalter.

Though the waters of the see ragged & we neuer so troublous, & though the mountayns shoke at the tēpest of the same. Sela.

For there is a floude, which w his ryuers reioyseth y cite of God, the holy dwellynge of the most hyest. God is in y myddest of her, therefore shal she not be remoued: for God helpeth her, & y right early. The heithen are made, the kyngdomes make moch a doo: but whē he sheweth his voyce, y earth maketh awaye. The LORDE of hoestes is w vs, the God of Jacob is oure defence.

Sela. O come hither, & beholde y wortes of the LORDE, what destruccions he hath brought vpo y earth. He hath made warres to cesse in all the woulde: he hath broken the bowe, he hath knapped the speare in sonder, & butteth the charrettes in the fyre. Be still, & confesse y I am God: I wil be exalted amonge the heithen, & I wil be exalted vpon ierusalem. The LORDE of hoestes is w vs, the God of Jacob is oure defence. Sela.

The XLVI. A psalme of the children of Corah.

Waple your hodes together (all ye people): O synge vnto God with the voyce of thar elgeynges. For the LORDE the most hyest is to be feared, & he is the greates kyng vpo all y earth. He shal subdue the people vnder vs, & the heithen vnto oure feet. He choseth vs for an heretage, the bentie of Jacob whom he loued. Sela. God is gone vp w a merry noyse, & the LORDE w the sounde of the trumpet. O synge prayse, synge prayse vnto God: O synge prayse, synge prayse vnto oure kyng. For God is kyng of all the earth, O synge prayse vnto him with vnderstandinge. God is kyng ouer the heithen, God sitteth in his holy seate. The prynces of the people are gathered together vnto the God of Abrahā: for God is farre farre hyer exalted, then the mightie lordes of the earth.

The XLVII. A psalme of the children of Corah.

Wher is y LORDE & hyeli to be pray sed, in y cite of o God, en vpo his holy hill. The hill of Sion is like a fayre pla ce, wherof all the londe reioyseth: vpon the north syde lyeth the cite of the greates kyng. God is well knowne in hir palaces, y he is the defence of the same. For lo, kynges are gathered, and gone by together. They marvelled, to se soch thinges: they were astonied, & sodely cast downe. Feare came vnto the, & forowe as vpo a woman in hir trauayle. Thou shalt breake y shippes of

The xlvij. psalme. Fo. xx.

the see, thow the east wynde. Like as we haue herde, so se we in the cite of the LORDE of hoestes, in the cite of o God: God vpholdeth the same for ever. Sela. We wayte for thy louyng & yndnesse (o God) in the myddest of thy temple. O God, acordunge vnto thy name, so is y prayse vnto the woulde: ender thy right hode is full of rightenousnes.

O let the most Sion reioyse, & y dough ters of Iuda be glad because of thy iudgementes. Walke aboute Sion, go rounde aboute her, and tell hir towres. Marke well hir walles, see y hir houses: that it maye be tolde them y come after. For this God is o God for ever & ever, and he shal allwaie be o gyde.

The XLVIII. A psalme of the children of Corah.

Wher are they, all ye people: pondre it well, all ye that dwell vpo the earth. Hye & lowe, ryche & poore, one w another My mouth shal speake of wysdome, and my hert shal muse of vnderstandinge. I wil encline myne eare to the parable, & shewe my darcke speach vpon the harpe. Wherfore shulde I feare the euell dayes, whē the wickednesse of my heles copaseth merounde aboute? They that put their trust in their good, & boost them selues in the multitude of their riches. To man maye deliuer his brother, ner make a grement for him vnto God.

For it costeth more to redeme their soules, so that he must let that alone for ever. Ne though he lyue longe, & se not y grave. For it shal be sene, y soch wysse me shal dye & perishe together, as well as the ignorant and foolish, & leaue their goodes for ether. Loke what is in their houses, it continueth still: thei dwellinge places endure from one generacion to another, & are called after their owne names vpon the earth. Neuertheless mā abyeth not in soch honore, but is copared vnto y brute beastes, & becometh like vnto the.

This wate of theirs is very foolishnesse, & yet their posterite prayse it w their mouth.

Sela. They lyen in the hell like shepe, & ath shal gnawe vpon them, & the righteous shal haue dominacion of them in the mo nyng by tymes: their strength shal consum. & hell shal be their dwellinge. But God shal deliuer my soule from the power of hell when he receaueth me. Sela. O be not thou affrayed, whan one is made ryche, & the glory of his house increased. For he carryeth nothing: as maye w him when he dyeth: nether shal his pompe folowe him. Wle he lyeth, he is counted an happyer

The Psalter.

so longe as he is in prosperite, me speake good of him. But whē he foloweth his fathers generacion, he shal neuer se light any more.

When a man is in honoure and hath no vnderstōdinge, he is compar'd vnto the brute beastes, and becommeth like vnto them.

The XLIX. A psalme of Asaph.

The LORDE euen the mightie God hath spokē, & called the wolde from the ysinge vp of the sonne vnto the goinge downe of the same. Out of Sien appeareth the glorious bectie of God. Oure God shal cōme, and not kepe silence there goeth before him a consuminge fyre, and a mightie tempest rounde aboute him. He shal call the heauens from aboue, and the earth, that he maye iudge his people. Gather my sayntes together vnto me, these y set more by the couenaunt then by any offeringe. And the heauens shal declare his rightuousnesse, for God is iudge himself.

Sela. Heare, o my people: let me speake, let me testifie amonge you, o Israel: I am God, euen thy God. I reprocue thee not because of thy sacrifice, y burntofferinges are allwaye before me. I wil take no bullockes out of thy house, ner gores out of thy foldes. For all the bestes of the filde are my re, and thousandes of cattell vpon the hilles.

I knowe all the soules vpon the mountaynes, and the wilde beastes of the feide are in my sight. If I be hongrie, I wil not tell he: for y whole wolde is myne, and all that herin is. Thyntest thou, that I wil eate the flesh of oxen, or drynke the bloude of geaues? Offre vnto God prayse and thankes yeyng, and paye thy vowes vnto the most yest. And call vps me in the tyme of trouble, so wil I heare the, that thou shalt thanke me. But vnto the vngodly sayeth God: Why doest thou preache my lawes, and takest my couenaunt in thy mouth? Where is thou hatest to be reformed, and castest ny wordes behynde the? If thou seist a hefe, thou runnest with him, and art partaker with the aduouterers. Thou lettest y routh speake wickednesse, & thy tonge payneth disceate. Thou syttest and speakest agaynst thy brother, yee and slaundrest thine vne mothers sonne. This thou doest, why? I holde my tonge: and thinkest me to be e soch one as thy self but I wil reprocue the, set my self agaynst the. O conside this, that forget God: lest I plucke you awaie, so there be none to deliuer you. Who so reeth me chafes and prayse, he honoureth

The l. psalme.

me: & this is the waye, whereby I wil shewe him the sauynge health of God.

The L. A psalme of David.

Gue mercy vpon me (o God) after thy goodnes, & accordinge vnto thy great mercies, do awaye myne offences. Wash me well fro my wickednesse, & cleanse me fro my synne. For I knowlege my fautes, and my synne is euer before me.

Agaynst the only, agaynst the hane I synned, and done euell in thy sight: that thou mightest be iustified in thy saynges, and shaldest ouercome when thou art iudged.

Beholde, I was borne in wickednesse, and in synne hath my mother conceaued me.

But lo, thou hast a pleasure in the true, and hast shewed me secreete wysdome. O reconale me with hope, and I shal be deuere: wash thou me, and I shal be whiter than snowe. Oh let me heare of ioye and gladnesse, that the bones which thou hast broken, maye reioyse. Turne thy face fro my synnes, and put out all my mysdedes. Make me a cleane herte (o God) and renue a right spirete within me. Cast me not awaie fro thy presence, and take not thy holy spirete fro me. O geue me the comforte of thy helpe agayne, and stablish me with thy spirete. Then shal I teach thy wayes vnto the wicked, that synners maye be conuerted vnto the. Deliuer me from bloude guyltynesse o God, thou that art the God of my health, that my tonge maye prayse thy rightuousnesse. Open my lippes (O LORDE) that my mouth maye shewe thy prayse.

For yf thou haddest pleasure in sacrifice, I wolde geue it the: but thou delystest not in burntofferinges. The sacrifice of God is a troubled spirete, a broken and a cōrte herte (o God) shalst thou not despise. O ke favorable and gracious vnto Sion, that the walles of Ierusalem maye be buylded. For then shalt thou be pleased with the sacrifice of rightuousnesse, with the burntofferinges and oblations: then shal they laye bullockes vpon thine altar.

The LI. A psalme of David.

Why boastest thou thy self (thou Tyraunt) that thou canst do mysche? Where as the goodnesse of God endureth yet daylie. Thy tonge smuggeth wickednesse, and with lyes it cutteth like a sharpe rasoure. Thou louest vngodlynesse more then good, so talke of thyne re then rightuousnesse. Sela.

The Psalter.

Thou louest to speake all wordes y maye do hurte, O thou false tōge. Therefore shal God cleane destroye the, smyte the in peces, plucke the out of thy dwellinge, and rote the out of the londe of the lyvinge. Sela.

The rightuous shal se this, & feare, and laugh him to scorne. Lo, this is the mā, y take not God for his strength, but trusted vnto the multitude of his riches, & was mightie in his wickednesse. As forme, I am like a grene olyuete in y house of God: my trust is in the tender mercy of God for ever & ever. I wil allwaye geue thankes vnto the, for that thou hast done: and wil hope in thy name, for thy sayntes like it well.

The LII. A psalme of David.

The foolish bodies saye in their heresy: Ensh, there is no God. Corrupte are they, and become abominable in their wickednesse: there is not one, that doth good. God looked downe from heauen vps the children of men, to se yf there were any that wolde vnderstande, or seke after God. But they are all gone out of y waye, they are all become vnprofitable: there is none y doth good, no not one. How can they haue vnderstōdinge, that are the workers of wickednes, eatinge vp my people as it were bread, & call not vpon God? They are afrayed, where no feare is: for God breaketh the bones of them that beseege the: thou puttest them to confusion, for God despiseth them. Oh y the sauynge health were geuen vnto Israel out of Sien: Oh that the LORDE wolde deliuer his people out of captiuitie. Then shulde Jacob reioyse, & Israel shulde be right glad.

The LIII. A psalme of David.

Kepe me (o God) for thy names sake, and deliuer me in thy strength. Heare my prayer (o God) conside the wordes of my mouth. For straungers are risen vp agaynst me, and the mightie (which haue not God before their eyes) seke after my soule. Sela. But lo, God is my helper: it is he that vpholdeth my soule. He shall rewarde euell vnto myne enemies, and in thy treuth shalt thou destroye them. A fire wil offeringe wil I geue the, and prayse thy name O LORDE, because it is so comfortable.

For thou hast deliuered me out of all my trouble, so that myne eye seyth his desyre vps myne enemies.

The LIV. A psalme of David.

Hear my prayer (o God) and hyde not thy self fro my petition. Take heede vnto me and heare me, how pitously

The liij. psalme. Ho. xxi.

I mourne & cōplaine. The enemy crieth so, & the vngodly commeth on so fast: for they are mynded to do me some myschese, so maliciously are they set agaynst me. My herte is heuy within me, and the feare of deatch is fallen vpon me. Fearfullnesse and tremblinge are come vpon me, and an horrible drede hath overhelmed me. And I sayde: O that I had wynges like a dove, that I might fle somwhere, and be at rest. Lo, then wolde I get me awaye farre of, and remayne in the wilderness. Sela.

I wolde make haist to escape, from the stormy wynde and tempest. Destroye their tonges (o LORDE) and deliue them, for I se vnrighuousnes & strife in y cure. This geeth daye and night aboute the walles, myschese and vyce are in the myddest of it.

Wickednesse is therein, disceate and gyle go not out of his stretes. If it were myne enemy that reuyled me, I coude beare it: or yf one that ought me euell wil dyd threaten me, I wolde hyde myself from him. But it is thou my companyon, my gyde and myne owne familer frēde. We had swete & secreete communicacion together, and louyn gly walked wtogether in y house of God.

Let deatch come hastely vpon them, and let them go downe quicke into hell, for wickednes is amonge them in their dwellinges.

As forme, I will call vnto God, and the LORDE shal helpe me. In the eueninge, mourninge and at noon daye wil I mourne and cōplaine: and he shal heare my voyce.

It is he that deliuereth my soule in peace, from them that laye waite forme: for they are many agaynst me. Receue God that endureth for ever, shal heare me, and bringe them downe. Sela.

For they wil not turne: and why? they feare not God. See they laye hontes vpon soch as be at peace with him, and so thei breake his couenaunt. Their mouthes are softer then butter, & yet haue they batell in their mynde: their wordes are smooother then oyle, and yet be they very swerdes. O cast thy burthen (or care) vpon the LORDE, he shal nourish the, and not leaue the rightuous in vniquietnesse. But as for them, thou (o God) shalt cast them downe in to the pitte of destruction. The bloude thurstie and disceatfull shal not lyse out half their daies. Their thelesse my trust is in the.

The LV. A psalme of David.

Mercede vnto me (o God) for me wil treade me downe: they are dayly fightinge & tremblinge me. Matt. 6. 4. Luc. 11. 4. 1. Pet. 2. 1.

The Psalter.

enemies treade me daylie vnder their fete, for they be many, y^e proudly fight agaynst me.

Neuerthelesse, whē I am afraied, I put my trust in the. I wil comforte my self in Gods worde, yee I wil hope in God, and not feare: What can flesh then do vnto me?

They were me daylie in my wordes: all y^e they ymagin, is to dome euell. They holde all together, & kepe them selues close: they marke my stappes, how they maye catch my soule. But in wayne, for it shal escape the: and why? thou (o God) in thy displeasure shalt cast downe such people. Thou tellest my flatteringes, thou puttest my teares in thy bottell, and nembresthem. When so ever I call vpon the, myne enemies are put to flight: wherby I knowe, that thou art my God. In Gods worde wil I reioyse, in the LORDES worde wil I comforte me. Yee in God do I trust, & am not afraied: what can man the do vnto me? Vnto the (o God) wil I paye my vowes, vnto y^e wil I giue thakes & prayse. For thou hast deliuered my soule fro death, & my fete fro fallinge, y^e I maye walke before God in y^e light of y^e iuyng.

The LVI. A psalme of Dauid.

Be mercifull vnto me (o God) I emercifull vnto me, for my soule trusteth in y^e: & vnder the shadowe of thy wynges shal be my refuge, vntill wickednesse be euerpast.

I call vnto God y^e most hyest, enē y^e God y^e shal helpe me vp agayne. He shal sende fro heauen, & saue me fro the reproche of him that wolde swallowe me vp. Sela.

This shal God sende, for his mercy and faithfulness sake. I lye with my soule amonge the cruell Lyons: euē amonge the children of men, wherethe are speares and arrows, and their tonge a sharpe swerde.

Set vp thy self o God aboue the heauens, and thy glory aboue all the earth. They haue layed a nett for my fete, & pressed downe my soule: they haue dygged a pyt before me, and are fallen into it them selues.

Sela. Tilly here is ready (o God) my here is ready, to synge and geue prayse. Awake (o my glory) awake lute and harpe, I my self wil awake right early. I wil geue thakes vnto the (o LORDE) amonge the people, I wil synge prayse vnto the amonge the heithē. For y^e greatnes of thy mercy reacheth vnto the heauens, and thy faithfulness vnto the cloudes. Set vp thy self o God aboue the heauens, & thy glory aboue all y^e earth.

The LVII. A psalme of Dauid.

Y^e youre myndes be vpon righteoussesse in dede, then iudge the thinge

The lviij. psalme.

that is right, o ye sonnes of men. Drey ymagin myschese in youre herces, and your hondes deale with wickednesse. They godly are frowarde, enē from their mother wombe: as soone as they be boune, they go straie & speake lyes. They are as furrow as the serpent, euē like the deafe Adder that stoppeth hir eares. That she shuld heare the voyce of the charmer, chauncer neuer so wysely. Breake their teeth (o God) in their mowthes, smyte the chaste bones of the Lyons whelpes in sonder, o LORDE.

That they maye fall awaye, like water runneth a pace: and that when they shew their arrows, they maye be broke. Lettē consume awaye like a snail, & like the vntimely frute of a woman, and let them not see the Sonne. Or euē youre thornes be sharpe, the wiatch shal take them awaye quicke, like a stormy wynde. The righteous shal reioyse when he seyth the vengeance, and shal wash his fete in the bloude of the me godly. So that men shal saye: verely, there is a rewarde for y^e righteous: doubtles, there is a God that iudgeth the earth.

The LVIII. A psalme of Dauid.

Deliuer me fro myne enemies (o my God) & defende me fro the y^e rse y^e agaynst me. O deliuer me fro the wicked doers, & saue me fro the bloudy man. For lo, they lye waytinge for my soule y^e mighte me are gathered together agaynst me, w^o out eny offence or fault of me, o LORDE. They rine & prepare the felues, w^o my fault: Arise, come thou helpe me, & beholde. Stode vp o LORDE God of hostes, thou God of Israel, to vyset all heithen: be not mercifull vnto the y^e offende of malicious wickednesse. Sela. Lettē go to fro, & runne aboute the cite youlinge like dogges. Beholde, they speake (agaynst me) in their mouth, swerdes are vnder their lippes, for who retrioueth the? But thou (o LORDE) shalt haue them in derision, thou shalt laugh all heithē to scoone. My strength do I ascribe vnto the, for thou (o God) art my defender. God sheweth me his goodnesse plentifully, God letteth me see my desyre vnto myne enemies. Slaue the net, lest my people forget it: but scatthe the abroad with thy power & put the downe, o LORDE our defender. For y^e synne of their mouth, for the words of their lippes, & because of their pride, lettē be taken: & why? their preaching is of cursynge & lyes. Consume them in y^e wrath, consume the y^e they maye perishe, & knowe y^e is God, which ruleth in Jacob and in all the

The Psalter.

wilde Sela. Lettē go to fro, & rine aboute the cite, youlinge like dogges. Lettē runne here & there for meate, and grudge when they haue not ynough. As forme, I wil synge of thy power, & do prayse thy mercy dayes in the mornynge: for thou art my defence and refuge in the tyme of my trouble.

Vnto the (o my strength) wil I synge, for thou (o God) art my defence, and my mercifull God.

The LIX. A psalme of Dauid.

God, thou y^e hast cast vs out and scattered vs abroad, thou y^e hast bene so so redyspleased at vs, & doorte vs agayn. Thou y^e hast remoued the lode & denyed it, heale the sores therof, for it shal the. Thou hast shewed thy people heuy thinges, thou hast geuen vs a drynte off wyne, y^e we slobis withall. Yet hast thou geue a cokē for such as feareth the, y^e they maye cast it vp in y^e trowth. Sela. That thy beloued might be deliuered, helpe them with thy right hande, and heare me. God hath spokē in his Sactuary (which thinge reioyseth me) I wil denye de Siche, & mere oute the valley. Suchoth Galad is myne, Manasses is myne, Ephraim is the strength of my heade, Juda is my captayne. Moab is my washpote, ouer Edom wil I stretch out my shue, Philistea shal be glad of me. Who will lede me in to the stronge cite? Who will bringe me in to Edom? Shalt not thou do it, o God, thou y^e hast cast vs out: thou God, y^e wentest not w^o of hostes? O be thou our helpe in trouble, for wayne is the helpe of man. Tho w^o God we shal do grete actes, for it is he that shal treade downe oure enemies.

The LX. A psalme of Dauid.

Hear my crienge (o God) geue hede vnto my prayer. From the entes of y^e earth wil I call vnto the, whē my herce is in trouble: Oh helpe me vp vnto an hyer occe. For thou art my hope, a stronge tower farr agaynst the enemye. I will dwell in thy tabernacle foreuer, that I maye be safe vnder the couerynge of thy wynges. Sela. For thou (o LORDE) hast herde my desyres, thou hast geuen an heritage vnto those that feare thy name. Thou shalt graunte the thyngē a lōge life, that his yeares maye endure thow out all generacions. That he maye dwell before God foreuer: Oh let thy louynge mercy & faithfulness preserue him. So wil I allwaye synge prayse vnto thy name, y^e I maye daylie pefourme my vowes.

The LXI. A psalme of Dauid.

My soule waiteth only vpon God, for

The lxii. psalme. No. xxiij.

of him cometh my helpe. He only is my strength, my saluacion, my defence, so y^e I shal not greatly fall. How longe wil ye ymagin myschese agaynst euery man? ye shal be slayne all y^e sorte of you: yee as a tottinge wall shal ye be, & like a broken hedge. Thou benyceis only how to put him out, their delysse is i lyes: they geue good wordes in their mouth but curse w^o theu here. Sela. Neuertheles, my soule abydeh only vpon God, for he is my God. He only is my strength, my saluacion, my defence: so y^e I shal not fall. In God is my health, my glory, my might, & in God is my trust. O put yo^r trust in him allwaye (ye people) poure out yo^r herres before him, for God is oure hope. Sela. As for men, they are but wayne, me are disceatfull: vnto the weighees they are al together lighter then vaine it self. O trust not in wronge & robbery, geue not yo^r selues vnto vanite: yf riches increase, set not yo^r herce vpon them. God spake once a worde, & wyse haue I herde the same: that power belongeth vnto God. That thou LORD haue me a full, & that thou rewardist euery man a cōtinge to his woikes.

The LXII. A psalme of Dauid.

God, thou art my God: early wil I seke the. My soule thirsteth for the, my flesht longeth after the in a bare & drie lode, where no water is. Thus do I lōte for the in thy Sactuary, that I might behelde y^e power & glory. For thy louynge kynde nesse is better then life, my lippes shal prayse the. As lōge as I liue wil I magnifie the, & lift vp my hondes in thy name. My soule is satisfied euē as it were with marry & satness, when my mouth prayseth the with ioyfull lippes. In my bedde wil I remembre y^e, & whē I wake, my callynge shal be of the. For thou hast bene my helper, & vnder the shadowe of y^e wynges wil I reioyse. My soule hangeth vpon the, thy right honde vp holdeth me. They seke after my soule, bus in wayne, for they shal go vnder the earth. They shal fall into the swerde, & be a poitē for foxes. But y^e kynge shal reioyse in God: all they that sweare by hym, shal be commended, for the mouth of lyers shalte stopped.

The LXIII. A psalme of Dauid.

Hear my voyce (o God) in my cōplayn. He, preserue my life fro feare of y^e enemye. Hyde me from the gatheringe together of y^e frowarde, fro y^e braye of wicked doers. Which whette their edges like a swerde, & shute w^o their venimous wordes like arrows. That they maye piously hurte y^e innocent, & so delye to hit him w^o cut eny feare.

The Psalter.

Re. 18. 8 They have denyed myschese, and commo-
ned amonger them selues, how they maye la-
ye snates: cuse (saye they) who shall se them?
B They ymagin wickednesse, and kepe it se-
crete amonger them selues, every man in y^e de-
pe of his herte. But God shall sodenly shu-
te with an arrowe, y^e they shall be wounded.
Deeth: wnetunges shall make them fall,
In so much that who so seyth the, shall laugh
the to scorne. And all men that se it, shall sa-
ye: this hath God done for they shall percea-
ne, y^e it is his worke. The righteous shall re-
ioyse in the LORDE, and put his trust in him:
and all they y^e are true off herte, shall be glad
therof.

The LXIII. A psalme of David.

A Thou (o God) art prayesed in Sion, and
unto the is the vowe perfourmed.
Thou hearest the prayer, therfore com-
meth all flesh unto the. Oure mysdedes pre-
payle agaynst vs, oh be thou mercifull unto
oure synnes. Blessed is the man who thou
chosest and receauest unto the, that he maye
dwell in thy court: he shall be satisfied with
the pleasures of thy house, even off thy holy
temple. Heare vs accordinge vnto thy wo-
derfull rightuousnesse, o God oure saluaciō:
thou that art the hope of all the endes of y^e
earth, and off the brude see. Which in his
strength setteth fast the moste ayres, z is gy-
ded aboute with power. Which stilleth y^e
raginge of the see, the roaringe off his waw-
es, and the woodnes of the people. They
that dwell in y^e vtremost partes are afayed
at thy tokens, thou makest both the meynyn-
ge and euerynge statres to prayse y^e. Thou
visitest the earth, thou watrest it, and makest
it very plenteous. The ryner of God is full
of waters, thou preparest man his come, ad
thus thou proudest for the earth. Then
watrest hir forowes, thou breakest the harde
clottes therof, thou makest it soft with y^e
dropes of rayne, and blestest the increase of
it. Thou crownest the yere with thy good,
and thy fote steppes droppe fatnesse. The
dwellinges of the wilderness are fatt also, y^e
they droppe with all, z the litle hilles are plea-
sant on euery syde. The foldes are full of
shepe, the valleys stonde so thicke with corne
y^e they laugh and synge.

The LXV. A psalme off David.

Ps. 99. 8 Be ioyfull in God (all ye lodes) synge
praises vnto the hono^r of his name
make his prayse to be glorious.
Saye vnto God: O how wonderfull are thy
workes: thow the greatnesse of thy power
shal thine enemies be confounded. O y^e all

The lxxvi. psalme.

the wolde wolde worshipec the, synge of
and prayse thy name. Sela. O come
and beholde the workes of God, which are
wonderfull in his doinges amonge the
dien of men. He turned the see in to drye
de, so that they wente thorow the wate
re: therfore wil we reioyse in him. Heretofore
with his power for ever, his eyes beholde
people: the remagaces shal not be able to
alte them selues. Sela. O magnified be
(ye people) make y^e voyce off his prayse in
herde. Which holdeth o^r soule in life, and
freeth not oure fete to slippe. For thou
God hast proued vs, thou hast tried vs
as syluer is tried. Thou hast broughte vs
to captiuite, and layed trouble vpon o^r hy-
nes. Thou hast suffred men to ryde o^r hea-
des, we wete thorow fyre and water, but
thou hast broughte vs out, and refreshed
us.
Therfore wil I go into thy house wth ob-
fferinges, to paye the my vowes, which
I promysed wth my lippes, and spake with
my mouth, when I was in trouble. I wil offer
vnto the fatte brensafrices with the sacc
of rāmes, I wil offer bullockes and goate.
Sela. O come hither and herke (all ye
fere God) I wil tell you, what he hath don
for my soule. I called vnto hi wth my mouth
and gaue him prayse with my tūge. (If
I encline vnto wickednes with my hart, y^e
LORDE wil not heare me.) Therfore
hath herd me, ad confidred the voyce off my
prayer. Prayesed be God, which hath
cast out my prayer, ner turned his mercy
from me.

The LXVI. psalme.

B O be mercifull vnto vs, blisse vs,
shewe the light off his countenaunce
apon vs. Sela. That we may
knowe y^e waye vpo earth, y^e sauynge hand
amonge all theithen. Let the people pray-
se the (o God) yee let all people prayse the.
Let the people reioyse and be glad, that thou
indgest the folke rightuously, and gentel
the nations vpo earth. Let the people pray-
se the (o God) let all people prayse the. God
(euen oure owne God) geue vs his blessing,
that the earth maye bringe forth hir increas
God blisse vs, and let all the endes of y^e wol-
de feare him.

The LXVII. A psalme of David.

L Et God arys, so shal his enemies be
scattered, and they that hate him, shall
fle before him. Like as the smoke
vanissheth, so shal the enemies of God
and like as waxe melteth at the fyre, so shal
the vngodly perish at the presence off God.

The Psalter

But the righteous shal be glad z reioyse
before God, they shal be merry z ioyful. Oh
synge vnto God, synge prayse vnto his na-
me: magnifie him y^e ryder above the heauens
(whose name is y^e LORDE) z reioyse before hi.
He is a father of y^e fatherlesse, he is a defen-
der of widowes: eue God in his holy habita-
ciō. He is the God y^e maketh me to be of one
mynde in a house, z bringeth y^e prisoners out
of captiuite in due season, but letteth y^e renna-
gates continue in scarcenesse. O God, when
thou wifest south, before y^e people, whē thou
wifest thorow y^e wilderness. Sela. The earth
shaketh, z y^e heauens dropped at the pāsence of
God in Sinai, at y^e presence of God which is
y^e God of Israel. Thou o God sendest a gra-
cious rayne vpon thine inheritaunce, z refre-
sheth it, when it is drye. That thy beastes
may dwell therein, which thou of thy good-
nes hast prepared for the poore. The LOR-
DE shal geue the worde, wth greates hooffes of
Engelste. Ringes wth cheir armies shal
fle, z they of y^e housholde shal deuyde y^e spoy-
le. If so be y^e yel ye amonge the pales, the do-
res shal be conuerted with syluer, z hir
rings of the colo^r of golde. When the All
mightie setteth kynges vpo the earth, it shal
be cleare euen in the darcknesse. The hill of
Basan is Gods hill, the hill of Basan is a ple-
ntious hill. Why hoppe ye so, ye greates hil-
les: It pleaseth God to dwell vpo this hill,
y^e the LORDE wil abyde in it for ever. The
charites of God are many. Manyes a thou-
sande, the LORDE is amonge them in the holy
Sinai. Thou art gone vp an hye, thou hast
led captiuite captiue, z receaued giftes for
me: yee euen for thy enemies, that they might
dwell with the LORDE God. Prayesed be the
LORDE daylie, eue y^e God which helpeth vs,
z pouereth his benefices vpo vs. Sela. The
God y^e is of Sauio^r, eue God the LORDE by
whome we escape deatch. The God that syn-
geth his enemies vpo the heades z vpon the
happiescalpes: soch as go on still in their wi-
ckednes. The LORDE hath sayde: some wil I
bringe agayne from Basan, some wil I
bringe agayne fro the depe of the see. That thy
fete maye be dipped in the bloude of thine e-
nemies, z that thy dogges maye lifte it vp.

It is well seue (o God how thou goest,
how thou my God and kyng goest in the
Sanctuary. The syngetes go before, and
then the mynstrells amonge the maydens
with the tymbels. O geue thanks vnto
God the LORDE in the congregacion, for the
willes of Israel. There litle Benjamin, the
prynces of Juda, the prynces of Zabulō, and

The lxxvii. psalme. Ho. xxiiij.

the prynces of Ephthalibear rule amonge
them. Thy God hath comitted strenght vnto
the, stablish the thinge (o God) that thou
hast wrought in vs. For thy temples sake at
Jerusalem shal kynges bringe presentes vnto
the. Reproue the bestes amonge the re-
des, the heape of bulles with the calves: bo-
se that dryue for money. Oh scatter the peo-
ple that deliue in barayle. The prynces shal
come out of Egipte, the Morians lode shal
stretch out hir handes vnto God. Synge
vnto God, o ye kyngdomes of the earth: syn-
ge prayse vnto the LORDE. Sela.
Which syngeth in the heauens ouer all fro
the begynne: Lo, he shal sende out his voy-
ce, yee and that a mightie voyce. Ascribe
ye the power vnto God, his glory is in Isra-
el, and his might in the clowdes. God is
wonderfull in his Sanctuary, he is the God
of Israel, he will geue strenght and power
vnto his people. Blessed be God.

The LXVIII. A psalme of David.

H Elpe me (o God) for the waters are co-
me in vnto my soule. I stick fast
in the depe myre, where no ground
is: I am come in to depe waters, and the flow-
des wil drowne me. I am weery of crien-
ge, my throte is drye, my sight faileth me, for
wayninge so longe vpon my God. They y^e
hate me without a cause, are mo then the hay-
res of my heade: they that are myne enemies
z wolde destroye me gilelesse, are mightie: I
am sayne to paye the thinges y^e I neuer co-
te. God, thou knowest my synplenesse, and
my fautes are not hyd from the. Let not
them that trust in the (o LORDE God of hoof-
tes) be ashamed for my cause: let not those y^e
sete the, be confounded thow me, o God of
Israel. And why? for thy sake do I suffre
reprose, shame couereth my face. I am be-
come a straung^r vnto my bretheren, and an
aleaune vnto my mothers children. For
the zele of thine house hath euen eaten me,
and the rebukes of them that rebuked the, is
fallen vpon me. I wepte and chafened my
self wth fastinge, and that was turned to my
reprose. I put on a sackcloth, and therfore
they iested vpon me. They that satt in the
gate, spake agaynst me, and the brondardes
made songes vpon me. But LORDE, I
made my prayer vnto the in an acceptable
tyme: heare me (o God) with thy greates mer-
cy z sure helpe. Take me out of the myre, y^e
syncke not: Oh let me be deliuered fro the
hate me, z out of y^e depe waters. Let
ter floude drowne me, that the d-

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Come not up; & yf the pitte shut not his mouth vpon me. Heare me (o LORDE) for thy longynge kyndnesse is comfortable. Turne the vnto me acordyng vnto y greate mercy. Hyde not thy face from thy seruante, for I am in trouble. Hast yf to helpe me. Drawe nye vnto my soule, and saue it: Oh deluyner me from all my enemies. Thou knowest my reproche, my shame & my dishonour: my aduersaries are all in thy sight. The rebuke breakech my hert, & maketh me heny: I flete, for some to haue pitie vpon me, but there is no man: & for some to comforte me, but I fynde no ne. They gaue me gall to eate, & whe I was thurstie, they gaue me vnyner to drynke.

R. Let their table be made a snare to take them selues withall, an occasion to fall & a reward vnto them. Let their eyes be blynded, that they se not: & ever bowe downe their backs.

Poure out thy indignacion vpon them, & let thy wrothfull displeasure take holde of them. Let their habitacion be voyde, & no man to dwell in their tentes. For they persecute him whom thou hast smytten, & besyde thy woundes they haue geuen him moe.

Let them fall fro one wickednesse to another, & not come into thy rightuousnesse. Lett he be wypped out of y booke of the lyuynge, & not be wrytten amonge the rightuous. As for me, I am poore & in heynesse, let thy helpe

R. defende me, o God. That I maye prayse y name of God with a songe, & magnifie it with thankesgyunge. This shal please the LORDE better then a bullocke, that hath homes & hofses. O confide this & be glad (yecharke in aduersite) seke after God, & yf soule shal lyue.

For the LORDE heareth the poore, & despy not his psoners. Let heauen & earth praise him, the see & all that moueth therein.

For God wil saue Sion, & buyde the cities of Iuda, that men maye dwell there, & haue the in possession. The seide of his seruantes shal herce it, & they that loue his name, shal dwell therein.

The LXXIX. A psalme of David.

Help me, o God, to deluyner me, & to helpe me, o LORDE. Lett he be shamed & confounded that seke after my soule: let them be turned backwarde & put to confusio, that wysly me euell. Let them soone be brought to shame, yfrie ouer me there there.

But let all those that seke the, be ioyfull & glad in the: and let all such as delyte in thy sayynge healeth, saye alwaye: yf LORDE be praiy for me, I am poore & in misery, ha

to helpe me. Thou art my

The lxx. psalme.

helpe, my rebamer & my God: oh make me to getarienge.

The LXXI. psalme.

In the, o LORDE, is my trust, let me not be put to confusio, but rydd me: deluyner me thow: by rightuousnesse. Incline thine eare vnto me, & helpe me. Be thou my stronge holde (where vnto I maye alwaye fle, thou that hast promised to me: for thou art my house of defence, & my castle. Deluyner me (o my God) out of the hande of the vngodly, out of the hande of the rightuous & auell man. For thou (o LORDE God) art the thinge that I lye for, & am my hope euen fro my youth.

I haue ned vpo y euer sene I was borne, thou art that toke me out of my mothers wombe, & fore is my prayse allwaye of the. I am come a wonder vnto the multitude, & my sure trust is in the. Oh let my mouth be fylled with thy prayse & honoure all the daye. Cast me not awaye in myne olde age, & forsake me not when my strength faileth.

For myne enemies speake agaynst me, & saye that I lye waye for my soule, take thou all cell together, sayenge: God hath forsake him, he perseute him, take him, for there is none helpe him. Go not farre frome, o God, & haist the to helpe me. Lett he be

founde & perishe, that are agaynst my soule, lett he be covered with shame & dishonour, that seke to do me euell. As for me, I will cecly abyde allwaye, & wil encrease my prayse. My mouth shal speake of thy rightuousnesse & sayynge healeth all the daye, for I knowe no ende therof. Let me geude LORDE God) & I wil make mencio of thy power and rightuousnesse only. Thou o God) hast lerned me fro my youth vnto now, therfore wil I tell of y wonderous thynges.

Forsake me not (o God) in myne olde age, when I am gray headed: vnto I haue shewed thine arme vnto childers childe, & thy power to all them that are yet foue to me. Thy rightuousnes (o God) is vnto me, thou that doest greates thynges: o God, what is like vnto the? O what greates thynges & aduersite hast thou shewed me: & yf didest thou turne & refresh me, yee & broughtest me frome the depe of the earth agayne.

Thou hast brought me to greates honoure, & comforted me on every syde. Therfore wil I prayse the & thy faithfulness (o God) playge vpon the lute, vnto the wil I synge vpon the harpe. O then holy one of Israel. My stepes wolde sayne synge prayses vnto the: & wolde my soule, when thou hast deluynered

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My tonge talketh of thy rightuousnesse all the daye longe, for they are confounded & brought vnto shame, yf sought to do me euell.

The LXXI. A psalme of Salomon.

Let the kinge thy indgmet (o God) and thy rightuousnesse vnto the kynge some. That he maye gouerne the people acordyng vnto righte, and defende the poore. That the mountaynes maye brynge peace, and the litle hilles rightuousnes vnto the people. He shal kepe the synners by the righte, defende the childre of the poore, and purghe the wrongeous doct.

Thou shalt be feared as longe as y Sonne, and the Moone endureth, from one generatione another. He shal come downe like the raine in to a fiele of woll, and like the dapples that water y earth. In his tyme shal rightuousnesse flourish, yee and abundaunce of peace, so longe as the Moone endureth.

His dominion shal be from the one see to the other, and from the floude vnto the world ende. They that dwell in the wilderness, shal thet efer him, & his enemies shal lick the dust. The kynges of the see and of the lles shal brynge presentes, yf kynges of Arabia & Saba shal offre giftes. All kynges shal worship him, & all heithen shal do him service. For he shal deluyner the poore whe heareth, & the needy yf hath no helpe.

He shal be fauorable to the synple & poore, he shal psume the soules of such as be in aduersite. He shal deluyner their soules from extorcion & wronge, & deare shal their bloude be in his sight. He shal lyue, & vnto him shal be geue of y golde of Arabia: prayer shal be made vnto him, & daylie shal be prayd. There shal be an heape of come in the earth hye vpon the hilles, his frute shal shal like Libanus, & shal be grene in the cite, like grassse vpo the earth. His name shal endure for ever, his name shal remayne vnder the sonne amonge the posterites, which shal be blessed thow him, & all the heithen shal prayse him. Blessed be the LORDE God, the God of Israel, which only doth wonderous thynges. And blessed be the name of his maiesty for ever, and all londes be fulfilled with his glory. Amen, Amen.

Here endeth the prayers of David the sonne of Jesse.

The LXXII. A psalme of Asaph, how longynge is God vnto Israel, to such as are of a clene hert? He telleth my fete were almost gone, my

The lxxij. psalme. Ho. xxij.

treddinges had wel nye slipte. And why? I was greued at y wicked, to set the vngodly in such prosperite. For they are in no parell of death, but stonde fast like a palace. They come in no misfortune like other folke, nether are they plaged like other men. And this is the cause that they be so paste vpon in pryde, & ouerwhelmed with cruelte and unrightuousnesse. Their eyes swell for fatnesse, they de

even what they lyst. Corrupte are they, and speake blasphemies maliciously, proude and presumptuous are their wordes. They stretch forth their mouth vnto the heauen, & their tonge goeth thow the worlde. Therfore fall the people vnto them, and there out sucke they no small auantage. Tush (saye they) how shulde God perceave it? is there knowledge in the most hiest? Lo, these are the vngodly, these prosper in the worlde, the se haue riches in possession. Shulde I then

clense my hert in wayne (thoughe I) & wash my bondes in innocency? Wherfore shulde I be then purgshed daylie, & be chastened every momynge? Yee I had almost also sayde euen as they: but lo, then shulde I haue condemned the generacion of thy children. Then thoughe I to vnderstonde this, but it was to harde for me. Vntill I were in to y Sanctuary of God, & considered the ende of these men. Namely, how thou hast set the in a slippery place, that thou maiest cast the downe headlynges & destroye the. O how so denyly do they consume, perishe, & come to a fearfull ende? Yee euenlike as a dreame when one awaketh, so makest thou their ymage to vanish out of the cite. Thus my hert was greued, & it wente euen thow my reynes.

So foolish was I and ignoraunt, and as it were a beest before the. Nevertheless, I am allwaye by the, thou holdest me by my right hande. Thou leddest me with thy counsel, and afterwarde receavest me vnto glory. O what is there prepared for me in heauen? there is no hynge vpo earth, that I desyre in comparisen of the. My flesh and my herte sayleth, but God is the strength of my hert, and my porcion for ever. For lo, they that forsake the, shal perishe, thou destroyest all them that committe fornicacion agaynst the. But it is good for me, to holde me fast by God, to put my trust in the LORDE God, and to speake of all thy workes.

So foolish was I and ignoraunt, and as it were a beest before the. Nevertheless,

I am allwaye by the, thou holdest me by my right hande. Thou leddest me with thy counsel, and afterwarde receavest me vnto glory. O what is there prepared for me in heauen? there is no hynge vpo earth, that I desyre in comparisen of the. My flesh and my herte sayleth, but God is the strength of my hert, and my porcion for ever. For lo, they that forsake the, shal perishe, thou destroyest all them that committe fornicacion agaynst the. But it is good for me, to holde me fast by God, to put my trust in the LORDE God, and to speake of all thy workes.

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The LXXIII. A psalme of Asaph.

O God, wherfore dost thou cast vso? A cleane awaye? why is y wrath so boe agaynst y shepe of y pasture? O

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thynt upon thy congregation, whom thou hast purchased fro the begynnyng: the staff of thine inheritance, whom thou hast redeemed, even this hill of Sion wherein thou dwellest. Treade upon them with thy feet, & cast them downe to the grounde, for the enemy hath destroyed altogether in the Sanctuary. Thy adversaries roare in thy houses, & see up their banners for tokens. Men maye see the axes glister above, like as those that haue in the wood. They cutt downe all the sylinge worke of y^e Sanctuary wth bylles & axes. They haue set fyre vpon y^e Sanctuary they haue defiled y^e dwelling place of y^e name, eue vnto the groude. Yet they saye in the heartes: Let vs spoyle the all together, thus haue they brent vp all the houses of God in the londe. We se oure tokens nomore, there is not one piophet more, no not one that vnderstandeth anymore. Oh God, how longe shal the aduersary do this dishonoure? how longe shal the enemy blaspheme thy name? for cuer. Why with drawest thou thine hande? why pluckest thou not thy right hande out of thy bosome, to consume thine enemies? But God is my kynge of olde, the helpe that is done vpon earth he doth it himself. Then denydest y^e see the row thy power, thou beatest the heades of the dragons in the waters.

Thou syncest the heades of Lemathan in peeces, & geneist him to be meate for the people in the wilderness. Thou dyggest vp welles & brokes, thou dryest vp myghtie waters. The daye is thine, & the night is thine: thou hast prepared the lightes & the Sonne. Thou hast set all y^e borders of the earth thou hast made both Summer & wynter. Remembre this (o LORDE) how the enemye buteth, & how the foolish people blaspheme thy name. O denyer not the soule of thy turtle dove vnto the beeste, & forget not the congregacon of the poore for cuer. Loke vpon the couenant, for the darcke houses of the earth are full of wickednesse. O let not the synple go awaye ashamed, for the poore & nedye geue prayes vnto thy name. Arise (o God, & maneyne thine owne cause, remembre how the foolish man blasphemeth the daye lie. Forget not the voyce of thine enemies, for the presumption of them that hate the, increaseth encre more & more.

The LXXXIII. A psalme of Asaph.

Unto the (o God) will we geue thanks, yee vnto the wyll we geue thanks, & saynge thy name is sonne, we will tell of thy wonderous workes. When I maye get a conuenient tyme, I shal iudge accordin-

The lxxv. psalme.

ge vnto right. The earth is weake & all that is therein, but I beare vp his pillars. Selah. I sayde vnto the madde people: beke so madly, & to the vngodly: set not up your homes. Set not up youre homes any more. Speake not with a stiff necke. For piety commeth neether from the east nor from the west, ner yet fro the wilderness. And why? God is the iudge: he putteth downe one & setteth vp another. For in the honde of the LORDE there is a cuppe full of stronge wyne, & poureth out of the same: As for the beggers therof, all y^e vngodly of the earth shal drinke them, & sucke them out. But I wil talke of the God of Jacob, & prayse him for euer. In the houses of the vngodly will I beate, & in the houses of the righteous shal be spoken.

The LXXV. A psalme of Asaph.

Unto the (o God) knowe, his name is great in Israel. As Salem is his bernacl, & his dwelling in Sion. There breaketh he the arrowes of the enemy, the sword & the whole battayll.

Sela. Thou art of more honour & might than the hilles of robbers. The pious shal robbe & slepe their slepe, & y^e myghty shal be able to doo thinge with their hands. Wilt thou rebuke them (o God of Jacob) by the charrettes & horsemen shal fall on slape. Thou art fearful, for whom maye abyde in sight, when thou art angrie? When thou latest thy indignient be herde from heauens the earth trembleth & is still. Then when they crye to geue indyement, & to helpe al that be in aduersite vpon earth. Selah.

When thou punyshest one man, he knowlege, that thou art redye to punysh him mo. Loke what ye promyse vnto the LORDE youre God, & that kepe it, all ye that roude aboute him: byngne presentes vnto him y^e ought to be feared. Which talke haue the birch of princes, & is wonderfull among the kynge of the earth.

The LXXVI. A psalme of Asaph.

Cried vnto God with my voyce, & euen vnto God cried I with my weyle, & he herde me. In the tyme of my trouble I sought the LORDE, I helde vp my handes vnto him in the night season, & my soule refused all other comforte. When I was in heynesse, I thought vnto God: my hert was vexed, then dyd I speake.

Sela. Thou heldest myne eyes wth ge, I was so feble, that I coude not speake. Then remembred I the tymes of olde, & the yeres that were past. I called to remembrance my songe in the night, I commended

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myne owne herte, and sought out my spirite. Wilt the LORDE cast out for cuer? Wilt he be nomore intreated? Is his mercie cleane gone? Is his promyse come vnto an ende for euermore? Hath the LORDE forgotten to be gracious? O, hath he shut vp his louynge kyndnesse in displeasure? Sela. At the last I came to this poynte, that I thought: O why art thou so foolish? the right honde of the most hert can change all.

Therefore wil I remembre the workes of the LORDE, and call to mynde thy wonderous of old tyme. I wil speake of all thy workes, and my talkynge shal be of thy doinges.

Thy maye (o God) is holy, who is so greater mightie as God? Thou art the God, that doth wonders, thou hast declared thy power amonge the people. Thou with thine arm hast deliuered thy people, euen the sonnes of Jacob and Joseph. Sela. The waters saue y^e (o God) y^e waters saue y^e, & were dryed: y^e depthes were moued. The thicke cloudes poured out water, & cloudes thide wth, and thy arrowes wente abroad. Thy thunder was herde rounde aboute, the lightninges shone vpon the grounde, the earth was moued and shoke withall. Thy waye was in the see, and thy pathes in the greates waters, yet condempn man knowe thy foete steppe. Thou leddest thy people like a flocke vnto the honde of Moses and Aaron.

The LXXVII. A psalme of Asaph.

Extremy lawe (o my people) encline y^e eares vnto y^e wordes of my mouth. I wil open my mouth in parables, and speake of thinges of olde. Which we haue herde and knowe, and soch as oure fathers haue tolde vs. That we shulde not hye them from the children of the generacions to come: but to shewe the honoure of the LORDE, his mighte and wonderfull workes that he hath done. He made a couenant with Jacob, and gaue Israel a lawe, which he commaunded oure forefathers to teach their children. That their posterite might knowe it, and the children which were yet vnbome.

To the intent y^e when they came vp, they might shewe their children the same. That they also might put their trust in God, & not to forget what he had done, but to kepe his commandementes. And not to be as their forefathers, a frowarde and euerywarre generacion, a generacion that set not their hearts right, and whose sperte was not true towards God. Like as the children of Ephraim, which beyng harnessed and carien-

The lxxvij. psalme. Ho. xxv.

ge bowes, turned them selues backe in the tyme of battayll. They kepte not the couenant of God, & wolde not walke in his lawe.

They forgat what he had done, and the wonderfull workes that he had shewed for them. Marueles thinges dyd he in the sight of their fathers in the londe of Egypt, euen in the felde of Zoan. He denyed the see and let them go thorow it, and made the waters to stonde like a wall. In the daye tyme he led them with a cloude, and all the night thorow with a light of fyre. He cloathed the hard rockes in the wilderness, and gaue them drynke therof, as it had bene out of the greates deynth. He broughte waters out of the stony rocke, so that they gushed out like the rhyuers. Yet for all this they synned agaynst him, and prouoked the most hyest in the wilderness. They tempted God in their heartes, and requyred meate for the fr lust. For they spate agaynst God and sayde: Yee yee, God shal prepare a table in the wilderness. Shall he? Lo, he smote the stony rocke, & gaue the waters streames gushed out, and the fountaynes flowed withall: but how can he be generated and prouyde flesh for his people? When the LORDE herde this, he was wroth, for the fyre was kyndled in Jacob, and benyng displeasure agaynst Israel.

Because they belued not in God, and put not their trust in his helpe. So he commaunded the cloudes above, and opened the doores of heauen. He rayned downe Manna vnto them for to eat, and gaue them bred from heauen. Thine ate they angels fode, for he sent them meate ynough. He caused the east wynde to blowe vnder the heauen, and thorow his power he brought in the south wynde. He made flesh to rayne vpon them as thicke as dust, and gathered soules like the sonde of y^e see. & let it fall amonge their tentes rounde aboute their habitacions. So they ate & were fylled; so he gaue them their owne desire. They were not dispoyned of their lust.

But whyle y^e meate was yet in theyr mouthes: The heuy wrath of God came vnto the, & slew y^e welchiest of the, & smote downe y^e chosen men of Israel. But for all this they synned yet more, & belued not his wonderous workes. Therefore their dayes were consumed in vanite, & suddenly their yeres were gone. When he slew them, they sought him, and turned them cailly vnto God.

They thought then that God was their socoure, and that the hye God was their redeemer. Nevertheless, they dyd but flatter him in their mouthes, and dissembled with

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him in their tongues. For their herte was not whole with him, neither continued they in his couenaunt. But he was so mercifull, that he forgave their mysdedes, and destroyed them not: Yet many a tyme turned he his wrath away, and wolde not suffre his whole displeasure to aryse. For he considered y they were but fleshye; even a wynde that passeth awaye, and commeth not agayne. O how oft haue they greued him in the wilderness? How many a tyme haue they provoked him in the deserte? They turned backe & tempted God, and moved the holy one in Israel. They thought not of his hnde, in y daye when he deliuered them from the hande of y enemye. How he had wrought his miracles in Egipte, and his wonders in the londe of Zoan. How he turned their waters into bloude, so that they might not drynke of the ryuers. How he sent lyse amonge them, to eatethem up, and frogges to destroye them. How he gaue their frutes vnto the catirpiller, and their laboure vnto the gresshopper. How he bett downe their vynyardes with hayle stones, and their Molbery trees with the frost. How he smote their catell with haylestones, and their flockes with hore thoder boltes. How he sent vpon them y furiousnesse of his wrath, anger & displeasure: with trouble and fallinge in of euell angels. When he made a waye to his fearfull indignaciō, and spared not their soules from death, yee and gaue their eall ouer to the pestilence. When he smote all the firstborne in Egipte, the most principall and mightiest in y dwellinges of Lam.

But as for his owne people, he led them forth like shepe, and caried them in the wilderness like a flocke. He brought them out safely, that they shulde not feare, and overwhelmed their enemies with the see. He carried them vnto the borders of his Sanctuaries: even in to this hill, which he purchased with his right hande. He dyd cast out the heithen before them, caused their londes to be denyded amonge them for an heretage, and made y tribes of Israel to dwell in their tētes. For all this they tempted and displeased the most hye God, and kepte not his ceuenaunt. But turned their backs and fell awaye like their forefathers, startinge asyde like a broken bowe. And so they greued him with their hie places, & prouoked him with their ymages. When God herde this, he was wroth, and toke sore displeasure at Israel.

So that he soughte the tabernacle in Silo, enen his habitation wherein he dwelt a-

monge men. He deliuered their power in to captiuyte, and their glory in to the enemyes hnde. He gaue his people ver into the swerde, for he was wroth with his heretage.

The fyre consumed their yonge men, and their maydes were not geuen to mariage. Their prestes were slayne with the swerde, and there were no wyddowes to make lamentacion. So the LORDE awaked as one out of slepe, and like a giante refused with wyne. He smote his enemies in y hynder partes, and put them to a perpetual shame. He refused the tabernacle of Joseph, and chose not the trybe of Ephraim. Neuerthelesse, he chose y trybe of Juda, with the hill of Sion which he loued. And there he buylded his temple on hye, and layed y fundacion of it like y grounde, that it mighte perpetually endure. He chose Dauid also his seruant, and toke him awaye from the shepe foldes. As he was followinge the yowes greete with yonge, he toke him, that he might fede Jacob his people, and Israel his inheritaunce. So he fed them with a staff full and true bat, and ruled them with all y diligence of his power.

The LXXVIII. A psalme of Asaph. God, y heithen are fallen in to chate heretage: thy holy temple haue they defyled, and made Jerusalem an heape of stones. The deed bodie of thy seruantes haue they geuen vnto y foules of the ayre to be deuoured, and the flesh of thy sayntes vnto y bestes of the londe. Their bloude haue they shed like water on euery syde of Jerusalem, and there was no mā to burye them. We are become an open shame vnto our enemies, a very scorne and derision vnto them that are rounde about vs.

LORDE, how longe wilt thou be angry? shal thy gelyus burne like fyre for ever? Poure out thy indignacion vpon the heithen that knowe the not, and vpon the kyngdomes that call not vpon thy name.

For they haue deuoured Jacob, and layd waste his dwellinge place. O remembre not our olde synnes, but haue mercy vpon vs: that soone for we are come to grace myselfe. Helpe vs O God o' Sanyo' for y glory of y name: o deliuer vs, & forgiue vs o' synnes for y names sake. Wherefore shall y heithen saye: where is new their God? O let the vengeance of thy seruantes bloude that is shed, be openly shewed vpon the heithen our sight. O let the serousfull sighing of the prisoners come before the, and accordinge vnto y power of thine arme, preserue the

from the hande of the enemye. And let the heithen saye: where is new their God? O let the vengeance of thy seruantes bloude that is shed, be openly shewed vpon the heithen our sight. O let the serousfull sighing of the prisoners come before the, and accordinge vnto y power of thine arme, preserue the

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The lxxviii. psalme.

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are appointed to dye. And for the blasphemie wherof o' neighbours haue blasphemed y rewarder (O LORDE) shew folde in to their bosoms. So we y be y people & shepe of thy pasture, shal geue the thanks for ever, & wil allwaye be shewinge forth thy prayse more & more. The LXXIX. A psalme of Asaph.

Hear o thou shepherde of Israel, thou y ledest Jacob like a flocke of shepe: shewe y selfe thou y syttest vpon y cheubins. Before Ephraim, Be Jamin & Manasse: shew vpon thy power & come helpe vs. Turne vs agayne (o God) shewe the light of thy countenaunce & we shal be whole. O LORDE God of hoostes, how longe wilt thou be angry over the prayer of thy people? Thou hast fed the with the bred of reares, yee thou hast geuen the plenteousnes of reares to drynke. Thou hast made vs a very strife vnto o' neighbours, & o' enemies laugh vs to scorne.

Turne vs agayne (thou God of hoostes) shewe the light of thy countenaunce, & we shal be whole. Thou hast brought a vynyarde out of Egipte, thou didest cast out y heithen, & plant it. Thou maydest rowme for it, & canst it to take roote, so y it fylled the lode. The hills were covered with the shadowe of it, & it were the stronge Cedretrees w the bowes therof. She stretched out hir braunches vnto the see, & hir bowes vnto the water: Why hast thou then broken downe hir hedge, that all they which go by, plucke of hir grapes?

The wilde boare out of the wod hath wunt it up, & the bestes of the felde haue deuoured it. Turne y agayne (thou God of hoostes) lode downe from heauen, beholde & visit this vynyarde. Manteyne it, that thy right hnd hath planted, & the sonne whom thou maydest somoch of for thy selfe. For why? it is brēt with fyre, & yett waist: o let the perishe at the rebuke of thy wrath.

Let thy honde be vpon the man of thy right honde, & vpon the man whō thou maydest somoch of for thine owne selfe. And so wil not we go backe from the: oh let vs lyue, & we shal call vpon thy name. Turne vs agayne O LORDE God of hoostes, shewe the light of thy countenaunce, & we shal be whole.

The LXXX. A psalme of Asaph. Singe merly vnto God which is o' strength make a chearful noyse vnto y God of Jacob. Take y psalme, brynge hither the tabret, the mery harpe & lute. Blowe vpon the troyettes in the new Moone, vpon o' solpne feast daye. For this is the vs in Israel, & a lawe of the God of Jacob. This he ordered in Joseph for a testimo-

ny when he came out of Egipte, & had herde a straunge language. When he eased his shulder from the burthe, & when his bondes were deliuered fro the pottes. Whē thou calldest vpon me in trouble, I helped the & herde the, what tyme as the storme fell vpon the, I proued the also at the water of strife. Sela.

Hear o my people, for I assure the o' Israel, yf thou wilt herten vnto me: There shal no straunge God be in the, neither shalt thou worshippe eny other God. I am the LORDE thy God, which brought the out of the lode of Egipte: open thy mouth wyde, & I shal fylle it. But my people wolde not heare my voyce, & Israel wolde not obeye me. So I gaue the vnto their owne hertes lust, & let the folow theiur owne ymaginacions. O y my people wolde obeye me, for yf Israel wolde walke in my wayes. I shulde soone put downe their enemies, & turne myne hnde agaynst their aduersaries. The haters of y LORDE shulde mysse Israel, but their tyme shulde endure for ever. He shulde fede them with the synest wheate floure, & satisfie them with honny out of the stony rocke.

The LXXXI. A psalme of Asaph. O standeth in the congregacion of the goddes, & is a iudge amonge the iudges. How longe wil ye geue wyd geindgment, & accepte the personnes of the vngodly? Sela. Defende the poore & fatherlesse, se that soch as be in nede & necessitye haue right. Deliuer the outcaste & poore, & saue hym from the hande of the vngodly. Neuertheles, they wil not be lerned & vnderstande, but walke on still in darcknesse: therfore must all the foundations of the londe be moued. I haue sayde: ye are goddes, ye all are the childre of y most hyest. But ye shal dye like men, & fall like one of the tyranntes. Aryse (o God) & iudge thou the earth, for all heithen are thine by inheritaunce.

The LXXXII. A psalme of Asaph. Olde nor thy tonge (o God) kepe not still sylence, restraune not y selfe o' God. For lo, thy enemies make a marmyrynge, & they y haue the, lift vpon their heade. They ymagin craftely agaynst thy people, & take counsell agaynst thy secrete ones. Come saye they let vs rote them out from amonge the people, that the name of Israel maye be put out of remembrance. For they haue cast their heades togetther with one consent, & are cōfederat agaynst the. The tabernacles of the Edomites & Ismaelites, the Moabites & Hagarenes. Gebal, Ammon and Amalech: the Philistynes with them that

Le ij

The lxxxi. psalme. Ho. xxi.

Exo. 2. b
Exo. 19. c
Exo. 17. a

Exo. 20. b
Exo. 20. c
Rom. 1.

Exo. 20. b
Exo. 20. c
Rom. 1.

Exo. 20. b
Exo. 20. c
Rom. 1.

Exo. 20. b
Exo. 20. c
Rom. 1.

Exo. 20. b
Exo. 20. c
Rom. 1.

Exo. 20. b
Exo. 20. c
Rom. 1.

Exo. 20. b
Exo. 20. c
Rom. 1.

Exo. 20. b
Exo. 20. c
Rom. 1.

Exo. 20. b
Exo. 20. c
Rom. 1.

Exo. 20. b
Exo. 20. c
Rom. 1.

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dwell at Tyre. Affur also is ioyned vnto the
z helpe the children of Lech. Sela.

Iud. 7. c
Iud. 4. c
Iud. 7. g
Iud. 8. b
But do thou to them as vnto the Madia-
nites, vnto Sisera and vnto Jabin by y bro-
ke of Tyson. Which perished at Endor, z
became as the dōge of fearth. Make their
prynces like Oreb and Zeeb: See make all
their prynces like as Zeeba and Salmāna.

Which saye: we wil haue the houses of
God in possession? O my God, make them
like vnto a whele, and as the stuble before
the wynde. Like as a fyre that burneth vpon
the wodd, z as the flame that consumeth the
mountaynes. Persecute them euensō with
thy tempest, z make them a frayd with thy
storme. Make their faces ashamed (o LORDE)
y they maye see thy name. Lett he be
cōfounded z vexed euere more z more: Lett he
be put to shame z perish. That they maye
knowe, that thou art alone, that thy name is
the LORDE, and that thou only art the most
hycht ouer all the earth.

The LXXXIII. A psalme of the chil-
dren of Corah.

Quow amiable are y dwelliges, thou
LORDE of hoostes: My soule hath
a desyre z lōginge for y courte of y
LORDE, my hert z my flesh reioyse in y lyuyn-
ge God. For the sparrow hath founde hir an
house, z the swalowe a nest, where she maye
laye hir ydgers: y aulters O LORDE of hoos-
tes, my kynge z my God. O how blessed
are they that dwell in thy house, they are all-
waye prayyinge y. Blessed are y men who
se strege is in y, in whose herce are y wayes.

Which goinge thorow the vale of mysery,
ofset for a well, and the poles are fylled with
water. They go from strength to strength
and so the God of Gods appeareth vnto the
in Sion. O LORDE God of hoostes, hea-
ren my prayer: herken o God of Jacob.

Beholde o God oure defence, loke vpon
the face of thyne annoynted. For one daye
in thy courte is better then a thousande: I
had rather be a doer keeper in the house of my
God, then to dwell in the tentes of the vn-
godly. For the LORDE God is a light and
defence, the LORDE wil geue grace z wez-
shippe, and no good thinge shal he witholde
from them, that lyue a godly life. O LOR-
DE God of hoostes, blessed is the man, y put-
teth his trust in the.

The LXXXIII. A psalme of the chil-
dren of Corah.

LORDE, thou barest a loue vnto thy
londe, thou didest bunge agayne the
captiuyte of Jacob. Thou did-

The lxxxv. psalme.

dest forgue the offence of thy people, and
couerdest all their synnes. Sela.

Thou toke awaye all thy displeasure,
turnedst thyself from thy wrothful indigna-
cion. Turne vs then (o God o Samouyn)
z let thine anger cease from vs. Wilt thou
be displeased at vs for euer? wilt thou strach
out thy wrath from one generacion to an-
other? Wilt thou not turne agayne, z quye-
ten vs, that thy people maye reioyse in the?

I wil herken what the LORDE God wil
saie, for he shal speake peace vnto his people,
and to his sayntes, that they turne not them-
selues vnto foolishnes. For his saluacion
is nye them that feare him, so that glory shal
dwell in euerlonde. Mercy and truethe are
not together, rightuousnesse and peace effe-
ed other. Truethe shal ryse out of y earth,
and rightuousnesse shal lōke downe from he-
uen. And why? the LORDE shal shewe lo-
vinge kyndnesse, and oure londe shal geue
encrease. Rightuousnesse shal go before
him, and prepare the waye for his commyn-
ge.

The LXXXV. psalme A prayer of Dauid.

Gue downe thine care (o LORDE)
and heare me, for I am cōfortles and
poore. O kepe my soule, for I am
holly: my God, helpe thy seruante that pro-
tecteth his trust in the. Be mercifull vnto me
(o LORDE) for I call daylie vpon the. For-
get the soule of thy seruante, for vnto the
LORDE do I lift vp my soule. For thou
LORDE art good and gracious, z of grea-
te mercy vnto all them that call vpon the.

Geue care LORDE vnto my prayer, and
pōndre my humble desyre. In the tyme of
my trouble I call vpon the, for thou hearest
me. Amonge the goddes there is none like
the o LORDE, there is not one that ca do as
thou doest. All nacions whom thou hast
made, shall come and wo:shpe before the
LORDE, and shal gloufie thy name. For
thou art greates, thou doest wonderous thin-
ges, thou art God alone. Rede me in thy
waye (o LORDE) that I maye walke in thy
truethe: O let my hert delyte in fearynge thy
name. I thanke the o LORDE my God, z
wil prayse thy name for euer. For great is
thy mercy towarde me, thou hast deliuered
my soule from y nethermost hell. O God,
the proude are rysen agaynst me, and the cō-
gregacion of y mightie siter after my sel-
le, z set not y before their eyes. But thou o
LORDE God art full of compassion and
mercy, longe suffrynge, greates in goodnesse
z truethe. O turne the then vnto me, haue

The Psalter.

mercy vpon me: geue thy strength vnto thy ser-
uant, z helpe the some of thy handmayde.
Where some cōte vpon me for good, that
they which hate me, maye se it and be asha-
med: because thou LORDE hast helped me, z
comforted me.

The LXXXVI. A psalme of the chil-
dren of Corah.

In foundations are vpon the holy hil-
les: the LORDE loneth the gates of Si-
on more, the all y dwelliges of Jacob.
Very excellent thinges are spokt of y, thou ci-
ty of God. Sela. I wil thinke vpon Rahab z
Babilō, so that they shal knowe me: See the
philistynes also z they of Tyre with the Mo-
nans. Lo, there was he borne. And of Si-
on it shalbe reported, that he was borne in
her, in the most hycht which hath buylded
her. The LORDE shal cause it be preached z
written amonge the people, that he was bor-
ne there. Sela.

Therefore the dwellinge of all syngers z
dancers is in the.

The LXXXVII. A psalme of the chil-
dren of Corah.

LORDE God my Sauyō, I crye daye
z night before the: Oh let my prayer
entre in to thy presence, encline thine
ear vnto my callinge. For my soule is full
of trouble, z my life draweth nye vnto hell.
I am cōfited as one of the that god owne vnto
the pyte, I am euē as a mā that hath no
fleghe. I re amōge the deed, like vnto the y
in the grane, which be out of remembra-
n, and are cutt awaye from thy honde.
Thou hast layd me in the lowest pyte, in y
hardnesse and in the depe. Thy indigna-
cion lieth hard vpon me, and thou vexest me
with all thy floudes. Sela. Thou hast
put awaye myne aquataunce farre from me, z
made me as be abhorred of them: I am so
fast in prison, that I can not get forth.

My sight faileth for very trouble: LOR-
DE, I call daylie vpon the, and stretch out my
hondes vnto the. Doe thou shewe won-
ders amonge the deed: Can the physiciaas
rayse them vp agayne, that they maye pray-
se the in the grane, o thy faithfulness in des-
truction? Maye thy wonderous workes
be knowne in the darcke, o thy rightousnes
in the londe where all thinges are forgottē.

Vnto the Iarie (o LORDE) and early cō-
meth my prayer before the. LORDE, why
pūtest thou awaye my soule? Wherefore hy-
dest thou thy face from me? My strength is
gone for very sorrow and misery, with fear-

The lxxxviii. psalme. Fo. xxvij.

fulnesse do I beare thy burthens. Thy
wrothfull displeasure goeth ouer me, the fea-
re of the oppreseth me. They come rounde
about me daylie like water, and compasse me
together on euery syde. My louers and frā-
des hast thou put awaye fro me, and turned
awaye myne aquataunce.

The LXXXVIII. A psalme of Echan
the Esrahite.

No sonye shal be all waye of the lo-
uynge kyndnesse of the LORDE: w-
my mouth wil I enter be shewinge
thy faithfulness fro one generacion to ano-
ther. For I haue sayde: mercy shal be set vp
for euer, thy faithfulness shal thou stablish
in the heauens. I haue made a cōmūm
with my chosen, I haue sworne vnto Dauid
my seruante. Thy seide wil I stablish for e-
uer, and set vp thy Trone from one genera-
cion to another. Sela.

O LORDE, the very heauens shal prayse thy
wonderous workes, yee z thy faithfulness in y
congregacion of the sayntes. For who is
he amonge the cloudes, that maye be cōpared
vnto the LORDE? See what is he amonge
the goddes, that is like vnto the LORDE?
God is greatly to be feared in the counsell of
the sayntes, z to be had in reuerence of all the
that are about him. O LORDE God of hoos-
tes, who is like vnto the in power? thy tru-
eth is rounde aboute the. Thou rulest
the pryde of the see, thou stillest the waves
therof, whē they arise. Thou breakest the
proude, like one that is wounded, thou sca-
rest thine enemies abroad with thy myghtie
arme. The heauens are thine, the earth is thine,
neither hast thou layd the foundacis of the earth
de wolde and all that therein is. Thou hast
made the north and the south, Tabor and
Hermon shal reioyse in thy name. Thou
hast a mightie arme, stronge is thy hande,
and hys is thy right hande. Righteousnes
and equite is the habitacion of thy seate, mer-
cy and truethe go before thy face. Blessed
is the people (o LORDE) that can reioyse in
the, and walke in the light of thy counce-
naunce. Their delite is in thy name all the
daye longe, and thorow thy rightousnesse
they shalbe exalted. For thou art the glory
of their strength, z thorow thy fauoure shalt
thou lift vp oure homes. The LORDE is
oure defence, and the holy one of Israel is ou-
re kynge. Thou spakest somtyme in visiōs
vnto thy sayntes, and saydest: I haue layd
helpe vpon one that is mightie, I haue exal-
ted one chosen out of the people. I haue
founde Dauid my seruāt, with my holy oy-
le.

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le haue I anoynted him. My honde shal holde him fast, and my arme shal strength him. The enemye shal not overcome him, and the sonne of wickednesse shal not hurte him. I shal synce downe his foes before his face, and plague them that hate him.

D My tracth also ⁊ my mercy shalbe with
him, and in my name shal his hoine be exal-
ted. I wil see his honde in the see, and his
right honde in the floundes. He shal call me:
thou art my faether, my God, and the strength
of my salua cion. And I wil make him my
firstborne, byerchen the kinges of the earth.

My mercy wil I kepe for him for evermore, and my couenaunt shall stonde fast with him. His seide wil I make to endure for ever, yet and his Throne as the dayes of heauen. Warys his childre forsake my lawe, and make not in my iudgmentes. If they breake myne ordinaunces, and kepe not my commaundementes. I wil vyset their offences with the rodde, and their synnes with scourges. Neuerthelesse, my louynge kyndnesse wil I not vterly take from him, ner suffre my trueth to fayle. My couenaunt wil I not breake, ner disanulle the thinge of is gone out of my lippes. I haue sworne once by my holynesse, that I wil not fayle Dauid. His seide shal endure for ever, and his seate also like as the Sonne before me. He shal stonde fast for evermore as the Moone, and as the faithfull witnesse in heauen.

Sela. But now thou forsakest
and abhorrest thyne anoynted, and art dis-
pleased at him. Thou hast turned backe
the couenaunt of thy seruauent, and cast his
crowne to the ground. Thou hast ouer-
throwne all his hedges, and broke downe
his stronge holdes. Al they that go by,
spoyle him, he is become a rebuke vnto his
neighbours. Thou setteest vp the right ha-
nde of his enemies, and makest all his aduer-
saries to reioyse. Thou hast taken awaye
the strength of his swerde, and geuest him
not victory in the battayll. Thou hast put
out his glory, and cast his Trone downe to
the ground. The dayes of his youth hast
thou shortened, and couered him with disho-
noure.

L O R D E, how long wilt thou hyde thy self: For ever: shal thy wrath burne like fyre: O remember how shorte my tyme is, hast thou made all men for naught: What man is he that lyueth, and shal not se death:

Gen. 3.6
Heb. 9.1

Maye a mā deliuer his owne soule from
the honde of hell? Sela.

nesses, which thou swearest vnto Dauid in thy
truech: Remembre **LORDE** the rebute that
multitude of the people do vnto thy seruantes,
7 how I haue borne it in my bosome.

Wher wth thine enemies blaspheme: he, & flaf
der y^e footeftepes of y^e anoynted: Thanks
be to the LORDE for euermore: Amen, Amen.

The LXXXIX psalme. A prayer of

Moses the man of God.

LORDE, thou art our refuge from one generation to another. Before the mountaynes were brought forth, or euer the earth & the wolde were made, thou art God from euerlastinge and woldest not out ende. Thou turnest man to destruction, Agayne, thou sayest: come agayne children of men. For a thousande years in thy sight are but as yesterdaye that is past, and is as it were a night watch.

As soene as thou scarest them, they are
euen as a slepe, and fade awaye suddenly like
the grasse. In the mornynge it is green
and groweth vp, but in the evenynge it is
cutt downe and wythered. For we consume
awaye in thy displeasure, and are a frayd
at thy wretchedfull indignation. Thou
settest cure misteades before the, and couerest
secrete synne in the light of thy countenance.
For when thou art angrie, all dayes
are gone, we bringe o^r yeares to an end, as
it were a caye that is tolde. The best

our age are in. score yeares & ten: & though
men be so stronger that they come to us. for
yeares, yet is their strength then but labour
and sorowe: so sone passeth it awaye, & we
are gone. But who regardeth the power
of thy wrath, thy fear: full & terrible displeas-
re? O teach vs to number our daies, that
we maye applye our bettes vnto wysdome

Turne the agayne (O LORDE) at the last
and be gracious vnto thy seruantes.
satisfie vs with thy mercy, and that soone:
shal we reioyse and be glad all the dayes o
oure life. Comforte vs agayne, now after
the tyme that thou hast plagued vs, and for
the yeares wherein we haue suffered aduersi

Shewe thy seruantes thy worke, & the
children thy glory. And the glorious ma-
iesty of the LORD our God be vpon vs:
prospereth then the worke of our hands
vpon vs, & prospereth our handy worke.

The XC psalm.

So so dwelleth vnder y^e refence
the most hyyest, z abydeyth vnder
shadowe of y^e allmyghtie: he shal saye
to y^e LORDE: o my hope, z my stronge holde

The lxxxix. psalme.

The Psalter

my God, in whō I wil trust. For he shal be
liue the frō the snare of the hunter, & frō the
mynome pestilence. He shal couer the vn-
der his wynges, that thou mayest be safe vn-
der his fethers: his faithfulnesse and tructh
shal be thy shyelde and buckler. So yf thou
hate not neede to be a frayed for eny bugges
by night, ner for growe that flyeth by daye.

For the pestilence that creepeth in y dar-
delle, ner for the sicknesse y destroyeth in the
hoone daye, A thousande shal fall besyde
the, and een thousande at thy right honde,
but it shal not come nye the. See with thy
eye shalte thou beholde, and see her rewar-
de of the vngodly. For then L O R D E art
my hope, thou hast set thy house of defence
very hye. There shal no euell happen vnto
the, nether shal any plague come nye thy
dwellinge. For he shall geue his angels
charge ouer the, to kepe the in all thy wayes.

They shal beare them their bondes, that
thou hurte not thy fote agaynst a stone.

Thou shalt go vpon the Lyon and Adder,
the yonge Lyon and the Dragon shalt thou
make vnder thy feet. Because he hath set
his loue vpon me, I shal deliuer him: I shal
defende him, for he hath knowne my name.

When he calleth vpon me, I shall heare
him: yee I am with him in his trouble, reher-
set I wil deliuer him, and bringe him to ho-
nour. With longe life wil I satisfie him, &
showe him my saluacion.

The XCII. psalme.

It is a good chynge to geue thankes
vnto the LORDE, and eo synge pray
ses vnto y name, o most hyght. To
all of thy louynge & yndresse early in the morn
ynge, and of thy trouth in the nyght season.

Upon an instrumēt of teen stringes, vpon
the lute and with a songe vpon the harpe.

For thou **LORDE** hast made me glad
with thy wordes, and I wil reioyse ouer
the operation of thy bondes. **O LORDE**, how
glorious are thy wordes, thy thoughtes are
very deepe. An vnwysse man wil not knowe
this, & a foole wil not vnderstode it. That
the vngodly are greene as the grasse, and that
all the wordes of wickednes do flourish, to be
destroyed for euer. But thou **LORDE** knowest
best, abydest reioysde without ende.

For lo, thy enemies (O LORD) lo, thy ene-
mies shall perishe, and all the workers of wic-
kednes shall be scatted abrode. But my ho-
me shall be exalted like the home of an Vnico-
rn, & shall be anointed with fresh oyle. My
eye also shall see his lust of myne enemies, &
myne care shall heare his desyre of the wic-

The cxiij. psalme: Ho. xxviij.

fed y ryse vp agaynst me. The righteous
 shal flourish like a palmetre, and growe like a
 Cedre of Libanus. Such as be planted in
 the house of the LORDE, be frutefull, plente-
 ous z grene. That they may shewe, how
 true the LORDE my strength is, and that the
 re is no vnrighyeousnesse in him.

The XCII. psalme.

The **LORDE** is kynge, and hath put on glorious apparell, the **LORDE** hath put on his apparell, & gyded himself with strength: he hath made the round world desolure, that it can not be moved. From that tyme forth hath yf seate bene prepared, thou art from euclastinge. The floudes arise (o **LORDE**) the floudes lift vp their noyse, yf floudes lift vp their wawes. The wawes of the see are mightie, & rage horribly: but yet the **LORDE** that dwelleth on hye, is mightier. Thy testimonies (o **LORDE**) are very sure, holynesse becommeth thyne house for euer. The XCIII. psalme.

LORDE God, to whom vengeance
ce beløgeth: thou God to whom ven
geance belongeth, shewe thy self.

Arise thou iudge of the worlde, & rewarde the proude after their deseruynge. · LORDE, how longe shal the vngodly, how longe shal the vngodly tryumpher? how longe shal all wicked voers speake so disdaynedly, and make soch proude boastyng? They synye downe thy people (O LORDE) and trouble thine heretage. They murthure the widow and the straunger, and put the father

leſſe to death. And yet they ſaie: T uſh, the
LORDE ſeyth not, the God of Jacob regar
deth it not. Take hede, ye vnwiſe amonge
the people: o ye fooles, when wil ye vnder
ſtonde? He that planted the eare, ſhal he
not heare: he that made the eye, ſhal not he
ſe? He that vntureth the richen, and
teacheth a man knowlege, ſhal not be pu
niſh? The LORDE knoweth the thought
tes of men, that they are but vayne. Bleſ
ſed is the mā, whom thou learnest (o LORDE)

and teachest him in thy lawe. That thou
mayest geue him pacience in tyme of aduer-
sitye, vntill the payte be dygged vp for the vn-
godly. For the LORDE wil not fayle his
people, neither wil he forsake his inheritan-
ce. And why? iudgment shal be turned a-
gayne vnto rightuousnesse, and all such as be
true of hert shal folowe it. Who ryseth vp
with me agaynst the wicked? who eateth my
payte agaynst the euell doers? If the LOR-
DE had not helped me, my soule had almost
bene put to sylence.

The Psalter.

ob. 13. b
loh. 1. b
Gal. 3. 2
Cor. 1. 1

When I sayde: my foot hath slipped, thy mercy O LORD helpe me vp. In y multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule.

Wilt thou haue any thinge to do with the stole of wickednesse, which ymagineth myschefe in the lawe? They gather them together agaynst the soule of the righteous, & condemn the innocent bloude. But the LORD is my refuge, my God is the strength of my confidence. He shall recompence the their wickednesse, and destroyethem in their owne malice: yee the LORD our God shall destroyethem.

The XCIII. psalme.

Come, let vs prayse the LORD, let vs hertely reioyse in the strength of oure saluacion. Let vs come before his presence with thankesgynge, & shewe oure self glad in him wth psalmes. For the LORD is a greates God, and a greates kynge above all goddes. In his honde are all y corners of the earth, and the strength of the hilles is his also. The see is his, for he made it, and his hondes prepared the diuallode.

O come, let vs worshippe and bowe downe oute selues: Let vs knele before the LORD our maker. For he is oure God as for vs, we are the people of his pasture, and the shepe of his hōdes. Todaye yf ye wil heare his voyce, hardē not youre hertes, as whē ye prouoked in tyme of temptacion in the wilderness. Where y^r fathers tēpted me, proued me, and sawe my workes. XL. yeares longe was I grieved with that generacion, & sayde: they ener erre in their hertes, they verely haue not knowne my wayes. Therefore I sware vnto the in my wrath, that they shulde not enter in to my rest.

The XCV. psalme.

Synge vnto the LORD a new songe, synge vnto the LORD all the whole earth. Synge vnto y LORD, & prayse his name, betellynge of his saluacion from daye to daye. Declare his honoure amonge the heithē, and his wonders amonge all people. For y LORD is greates, and can not worthely be prayfed: he is more to be feared then all goddes. As for all y goddes of the heithē, they be but Idols, but it is the LORD that made the heauē.

Thankesgynge and worshippe are before him, power and honoure are in his Sanctuary. As crybe vnto the LORD (o ye kinredes of the heithen) as crybe vnto the LORD worshippe and strength. As crybe vnto the LORD the honoure of his name, bryn-

The cxi. psalme.

gep. asyntes, and come in to his court. O worshippe the LORD in the beauty of holynesse, let the whole earth stonde in awe of him. Tell it out amonge the heithē, that the LORD is kynge: and that it is he which hath made the rounde worlde so fast, that it can not be moued, and howe that he shall iudge the people righteously. Let the heauens reioyse, and let the earth be glad: let the sea make a noyse, yee & all that therein is. Let the felde be ioyfull and all that is in it, let all the trees of the wodd leape for ioye. Before the LORD, for he commeth: for he cometh to iudge the earth: yee with righteousnesse shall he iudge the worlde, and y people with his trueth.

The XCVI. psalme.

The LORD is kynge, the earth may be glad therof: yee the multitude of the Iles maie be glad therof. Cloudes and darcknesse are rounde aboute his righteousnesse and iudgment are the habitation of his seate. There goeth a fyre before him, to burne vp his enemies on every syde. His lightenynges geue shynne vnto the worlde, the earth feyth it & is afraied. The hilles melt like waxe at the presence of y LORD, at the presence of the LORD of the whole earth. The very heauens declare his righteousnes, & all people his glory. C founded be all they that worshippe ymagin, and delire in their Idols: worshippe him all y goddes. Sion heareth of it and reioyscheth: yee all y daughters of Iuda are glad because of thy iudgements, O LORD. For thou LORD art the most hyst over all the earth, thou art exalted farre above all goddes. O ye that lone the LORD, se that ye hate the thinge which is euill: the LORD preserveth the soules of his sayntes, he shall deliuer the from the honde of the vngodly. There is spronge vp a light for the righteous, and a ioyfull gladnesse for soch as be true herted.

Reioyse therfore in the LORD, ye righteous: and geue thankes for a remembraunce of his holynesse.

The XCVII. psalme.

Synge vnto the LORD a new songe, for he hath done maruelous thinges. With his owne right honde and with his holy arme hath he gotten the victory. The LORD hath declared his saynge health, and his righteousnes hath he openly shewed in the sight of the heithē. He hath remembered his mercy and trueth towards the house of Israel: so that all the endes of the worlde se the saynge health of

The Psalter

our God. Shewe yare self ioyfull vnto the LORD all ye londes, synge, reioyse and geue thankes. Prayse the LORD vpon the harpe, synge to the harpe with a psalme of thankesgynge. With trompettes also shawmes: O shewe youre selues ioyfull before the LORD the kynge. Let the sea make a noyse and all y therein is, yee the whole worlde & all that dwell therein. Let the floodes clappe their hondes, and let all the hilles be ioyfull together. Before the LORD, for he is cometo iudge the earth. Yee with righteousnes shall he iudge the worlde, and the people with equite.

The XCVIII. psalme.

The LORD is kynge, be the people neuer so vnpatient: he syteth vpon the Cherubins, be the earth neuer so vnquyte. The LORD is greates in Sion, & hye above all people. O let men geue thankes vnto thy greates & wonderful name, for it is holy. The kynges power loneth wth iudgment, thou preparest equite, thou executest iudgment & righteousnes in Jacob. O magnifie the LORD our God, fall downe before his forte stole, for he is holy. Moses & Aaron amonge his priestes, Samuel amonge soch as call vps his name: these called vpon the LORD, & he herde the. He spake vnto the out of the cloudy piler, for they kepte his testimonies, & the lawe that he gaue them.

Thou herdest the (O LORD our God) thou forgavest the O God, & punishedst their own iniquities. O magnifie the LORD our God, and worshippe him vps his holy hill, for the LORD our God is holy.

The XCIX. psalme.

Be ioyfull in God (all ye lōdes) serue the LORD wth gladnes, come before his presence wth ioye. Ye yee sure, y the LORD he is God: Is he y hath made vs, & not we oure selues: we are but his people, & the shepe of his pasture. O go youre waye into his gates the with thankesgynge, & into his courtes wth prayse: be that full vnto him, & speake good of his name. For the LORD is gracious, his mercy is enerlasting, and his trench endureth from generation to generation.

The C. psalme A thankesgynge of Danid.

A songe shalbe of mercy and iudgment, yee vnto the (O LORD) wil I synge. O let me haue vnderstandinge in the waye of godlynesse, vntill they me that thou come vnto me: & so shal I walke in my house wth an innocent herte. I wil take no wicked thinge in honde, I hate the

The ci. psalme. Ho. xxi.

synne of vnfaithfulnesse, it shal not cleue vnto me. A frowarde herte shal departe from me, I wil not knowe a wicked personne.

Who so pruely slaundereth his neghboure, him wil I destroye: Who so hath a proude lōt & an hye stomacke, I maye not a waye with him. Myne eyes shal lōt for soch as be faithfull in the lōde, y they maye dwell with me: and who so ledeeth a godly life, shal be my seruauit. There shall no disceatfull personne dwell in my house, he that telleth lyes shal not tary in my sight. I shal soone destroye all the vngodly of the lōde, that all wicked doers maye be roted out of the cite of the LORD.

The CI. psalme.

Hear my prayer (O LORD) and let my crye come vnto the. Hydenoth thy face from me in the tyme of my troubles: encline thine eares vnto me when I call, O heare me, and that righte soone. For my dayes are consumed awaye like smoke, & my bones are burnt vp as it were a fyre brande.

My herte is synned downe and wythered like grasse, so that I forget to eate my bried.

For the voyce of my grynge, my bone wil scarfe cleue from my flesh. I am become like a pellicane in the wilderness, and like an Owle in a broken wall. I wake, and ameuen as it were a sparrow sittinge alone vpon the house toppe. Myne enemies reuyle me all the daye longe, they laugh merof some, and are sworne together agaynst me. I eat ashes with my bried, and mengle my drynke with wepyng. And that because of y indignacion and wiath, for thou hast taken me vp, and cast me awaye. My dayes are gone like a shadowe, and I am wythered like grasse. But thou (O LORD) endurest for ever, and thy remembraunce thoroow out all generacions.

Arise therfore and haue mercy vpon Sion, for it is tyme to haue mercy vpon her, yee the tyme is come. And why? thy seruantes haue a lōt to hir stones, & it pitieth them to se her in the dust. The heithen shal feare: by name (O LORD) and all the kynges of the earth thy maiesty. For the LORD shal buyld vp Sion, and shal apeare in his glory. He turneth him vnto the prayer of the poore destitute, and despyseth not their dysyre. This shalbe written for those y come after, that the people which shalbe borne, maye prayse the LORD.

For he lōteth downe from his Sanctuary, out of the heauen doth the LORD beholde the earth.

Psalm 42. 2

B

2. Pa. 30. 1
Iere. 2. 1, 2
29. 2
1. Eld. 1. 2
6. 2

Psalm 42. 2

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That he maye heare the mournynges of
such as be in captiuite, and deliuer the chil-
dren of death. That they maie preach the
name of the LORDE in Sion, and his wor-
shipec at Jerusalem. When the people are
gathered together, and the kyngdomes also
to serue y^e LORDE. He hath brought dow
nemy strength in my iourney, and shortened
my dayes. Yet wil I saye: O my God, ta-
ke me not awaye in y^e myddest of myne age:
as for thy yeaes, they endure thow out all
generations. Thou LORDE in the begyn-
nyng hast layed y^e foundacion of the earth,
and the heauens are the workes of thy hon-
des. They shal perishe, but thou shalt en-
dure: they all shall weye olde as both a gar-
ment, & as a vesture shalt thou chaunge the,
and they shalbe chaunged. But thou art
the same, and thy yeaes shal not fayle.

The children of thy seruantes shal con-
tinue, & their sede shal prosper in y^e sight.

The CII. psalme of Dauid.

Rayse the LORDE (O my soule) & all
that is within me prayse his holy na-
me. Prayse the LORDE O my soule, &
forget not all his benefites. Which forge-
teth all thy synnes, and healeth all thy infir-
mities. Which sauerth thy life from destruc-
cion, and crowmeth the with mercy & longy-
nge kyndnesse. Which satisfieth thy desyre
with good thynges, makynge the yonge and
lusty as an eagle. The LORDE executeth
righteousnesse and iudgment, for all them y^e
suffre wronge. He shewed his wayes vnto
Moses, and his workes vnto the children of
Israel. The LORDE is full of compassion
and mercy, longe sufferinge, and of greates
goodnesse. He wil not allwaye be chydin-
ge, nether wil he kepe his anger for ever.

He hath not dealt with vs after oure syn-
nes, ner rewarded vs accordinge to oure wic-
kednesse. For loke how hye the heauē is
in comparison of the earth, so greates is his
mercy also toward them that feare him.

Loke how wyde the east is from the west,
so farre hath he set oure synnes from vs.

As like as a father pitieth his owne chil-
dren, even so is the LORDE mercifull vnto
them that feare him. For he knoweth wher-
of we be made, he remembereth that we are
but dust. That a man in his tyme is but as
is grasse, & flourisheth as a floure of the felde.

For as soone as the wynde goeth ouer it, it
is gone, and the place therof knoweth it no mo-
re. But the mercifull goodnesse of y^e LOR-
DE endureth for ever and ever, vpon them y^e
feare him, and his rightousnesse vpon their

The ciij. psalme.

children children. Such as kepe his com-
maunt, and thinke vpon his commaundmen-
tes to do them. The LORDE hath prepe-
red his seate in heauē, and his kyngdom
leth ouer all. O prayse the LORDE ye an-
gels of his, ye that be mightie in strength, fil-
ling his commaundment, that me may
heare the voyce of his wordes. O prayse
the LORDE all ye his hoostes, ye seruantes
of his, that do his pleasure. O speake gon
of the LORDE all ye workes of his, in euery
place of his dominion: prayse thou the LOR-
DE, O my soule.

The CIII. psalme.

Rayse the LORDE O my soule: O
LORDE my God, thou art become
ceadinge glorious, thou art clothed
with maiesty and honoure. Thou dost
thy self with light, as it were wth a gar-
ment, thou spreddest out the heauen like a curtayn.

Thou voltest it aboue with waters, thou
makest the cloudes thy charet, and goest v-
pon the wynges of the wynde. Thou ma-
kest thine angels spires, and thy ministres
flammes of fyre. Thou hast layed y^e earth
vpon hir foundacion, that it neuer moueth
at any tyme. Thou courest it with the
pelike as with a garment, so that the moun-
tonde aboue the hilles. But at thy reb-
le they fle, at the voyce of thy thonder they
are afayed. (Then are the hilles sene alo-
te, & the valleys beneth in their place which
thou hast appoynted for the.) Thou hast
set them their boundes, which they maye not
passe, that they turne not agayne to count
the earth. Thou canstest the welles to sprin-
ge vp amonge the valleys, and the water
runne amonge y^e hilles. That all the beas-
tes of the felde maye haue drynke, & that the
wylde asses maye quench their thyrste.

Aboue vpon the hilles haue the fowles of
the ayre their habitation, and synge amonge
the braunches. Thou waterest the hy-
les from aboue, the earth is fylled with y^e fr-
tes of thy workes. Thou bringest forth
grasse for the catell, and grene herbe for the
seruyce of men. Thou bringest forth out of
the earth: wyne to make glad y^e herte of ma-
oyle to make him a chearfull countenance,
& bried to strength mans herte. The trees
of the LORDE are full of sappe, even the trees
of Libanus which he hath planted. The
re make the bydes their nestes, and the fyne
trees are a dwellinge for the storkes. The
hilles are a refuge for the wylde goates, and
so are the stony rockes for y^e conyes. Thou
hast appoynted the Moone for certayne se-

The Psalter

son, the Sonne knoweth his goinge down-
e. Thou makest darcknesse, that it maye
be night, wherein all the beastes of the forest
do moue. And the yongelions which
reare after the praye, and set their meate at
bed. But when the Sonne ariseth, they
get them awaye together, and lyethem down
in their denues. Then goeth man forth
to his worke, and to till his londe vntill the
evenyng. O LORDE, how manifeste are
thy workes, right wysely hast thou made the
all: yee the earth is full of thy riches. So
much greates and wyde see also, wherin are
thynges crepinge innumerable, both small
and greates beastes. There go the shippes
sea, and there is that Leviathan, whom
thou hast made, to cate his pastyme therein.
They wayte all vpon the, that thou mayest
gather them meate in due season. Whē thou
blast it them, they gather it: whē thou ope-
nest thine honde, they are fylled with good.
But when thou hydest thy face, they are
fawfull: yf thou takest awaye their bryth,
they dye, & are turned agayne to their dust.
Agayne, when thou lattest thy bryth go
forth, they are made, and so thou renuest the
face of the earth. The glorious magesty
of the LORDE endureth for ever, and the LOR-
DE shal dwell in his workes. The earth tre-
meth at the lode of him, he doth but touch y^e
hilles and they smote. I will synge vnto
the LORDE as long as I lyue, I wil pray-
se my God whyle I haue my beinge. O
that my wordes might please him, for my
breis in the LORDE. As for synners, they
shalbe consumed out of the earth, and the
wylde shal come to an ende: but prayse thou
the LORDE, O my soule. Halleluya.

The CIII. psalme.

Confessantes vnto the LORDE, and
call vpon his name: tell the people
what thynges he hath done. O let
your songes be of him: prayse him, and let
your altynge be of all his wonderous wor-
kes. Give his holy name a good reporte,
let their hertes reioyse that seke the LORDE.
Get the LORDE, and his strength, seke
his face euermore. Remember the marue-
lous workes that he hath done, his wonders
and the iudgements of his mouth. O ye
seed of Abraham his seruant, ye children of
Jacob his chosen. He is the LORDE oure
God, whose punishmentes are thorow out
all the world. He is allwaye myndfull of
his commaunt, and promysse that he made to
a thousand generations.

The ciij. psalme. Ho. xxx.

See the covenante that he made wth Abra-
ham, and the oath that he swore vnto Isa-
ac. And apoynted the same vnto Jacob
for a lawe, and to Israel for an everlastinge
testament. Sayenge: vnto the wil I geue
the londe of Canaan, the lode of youre here-
tage. When there was yet but a fewe of
them, and they straungers therein. What
tyme as they wente from one nacion to ano-
ther, from one kyngdome to another. He
suffred no man to hurte them, but reproveth
even kynges for their sakes. Touch not
myne anoynted, do my prophetes no harme.

Moreover he called for a deth vpon the lo-
de, and destroyed all the prouysion of bried.

But he had sent a man before them, even
Joseph which was solde to be a bondser-
uaunt. They hurte his feet in the stockes,
they yron pearced his herte. Vntill the tyme
that his worde came, and till the worde of y^e
LORDE had trieth him. Then sent the kin-
ge and caused him be delynered, the prynce
of the people bad let him go. He made him
lorde of his house, & ruler of all his substan-
ce. That he might enfourme his prynces
after his wil, and teach his Senatours wys-
dome. Israel also came in to Egipte, and
Jacob was a straunger in the lode of Ham.

But he increased his people exceedingly,
and made them stronger then their enemies.

Whose herte turned, so that they hated his
people, and dealt vntuly with his seruantes.
Then sent he Moses his seruant, and
Aaron whom he had chosen. These dyd
his tokens amonge them, and wonders in the
londe of Ham. He sent darcknesse and it
was darcke, for they were not obedient vnto
his worde. He turned their waters in to
bloude, and slewe their fishe. Their londe
brought forth frogges, yee enen in their kyn-
ges chambers. He spake the worde, & their
came all maner of flies & life in all their quar-
ters. He gaue them hale stones for rayne,
and flammes of fyre in their lode. He sm-
te their vynyards & fige trees, and destroyed
the trees that were in their coastes. He
spake y^e worde, and there came greshoppers
& catirpillers innumerable. These ate up
all the grasse in their lode, and deuoured the
frutes of their groude. He smote all y^e first
borne in their lode, even the chese of all their
substance. He brought them forth wth syl-
uer & golde, there was not one feble personne
amonge their trybes. Egipte was glad of
their departinge, for they were a fyled of the
land.

He spied out a cloude to be a couerynge,
and fyre to geue light in the night season.

Gen. 17. a
Gen. 28. a
Gen. 28. a

Gen. 12. d
and 20. a

Gen. 41. a
17. d. 19. a

Luc. 1. a

Gen. 1. a

Gen. 4. a

Exo. 1. a
Acto. 1. d

Exo. 3. a
Acto. 1. d

Exo. 10. a

Exo. 7. d

Exo. 8. b
Exo. 8. d
Psal. 77. a

Exo. 10. d

Exo. 11. a
12. a

Exo. 1. a

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The cv. psalme.

The Psalter.

The cxiiij. psalme. Fo. xxxij.

Exo. 16. a
Exo. 17. b
Nu. 10. b
Exo. 17. a

At their desyre, there came quales, and he filled them with the bled of heauē. He opened the rocke of stone, & the waters flowed out: so that ryuers ranne in the wilderness.

For why; he remembred his holy promyse which he had made vnto Abraham his seruant. Thus he brought forth his people with ioye, and his chosen with gladnesse.

And gaue them the lodes of the heithē, where they toke the labours of the people in possession. That they might kepe his statutes, and obserue his lawes. Halleluya.

The CV. psalme. Halleluya.

Gue thanks vnto the LORDE, for he is gracious, and his mercy endureth for ever. Who can expresse y noble actes of the LORDE, or shewe forth all his prayse? Blessed are they that all waye kepe iudgment, and do righteuousnes. Remembre vs (O LORDE) accordinge to the fauour re that thou bearest vnto thy people: vs set vs w thy sayinge health. That we might see the pleasure of thy chosen, that we might reioyse in the gladnesse of thy people, and geue thanks with thine inheritaunce. We haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Oure fathers regarded not thy wonders in Egypte, they kepte not thy greate goodnesse in remembrance: but were disobedient at the see, eue at the reed see. Neuertheles, he helped the for his names sake, that he might make his power to be knowne. He rebuked the reed see, and it was dried vp: so he led the thow the depe as in a wilderness. Thus he saved them from the honde of the hater, & deliuered them from the honde of the enemye.

As for those y troubled them, the waters overwhelmed the, there was not one of the left. Then beleued they in his worde, and songe prayse vnto him. But within a why le they forgot his workes, & wolde not abyde his counsell. A lust came vpo them in the wilderness, so that they tempted God in the deserte. Yet he gaue them their desyre, and sent the ymough at their willes. They angered Moses in the tētes, and Aaron the saynt of the LORDE. So the earth opened & swallowed vp Dathan, and couered the congregaciō of Abiram. The fyre was kyndled in their company, the flame bent vpon the vngodly. They made a calfe in Horeb, and worshipped the molte ymage. Thus they turned his glory into the similitude of a calfe, y eareth haye. They forgot God their Saviour, which had done so greate thinges in Egypte. Wondrous workes in the lon

de of Ham, and fearfull thinges in the see. So he sayde he wolde haue destroyed them, had not Moses his chosen stonde before him y gapped to turne awaie his wrath full indignacion, lest he shulde destroye the.

Ree they thought scorne of y pleasaunce, and gaue no credence vnto his word. But murmured in their tentes, and hated not vnto the voyce of the LORDE.

Then lift he vp his honde agaynst them, to overthrowe them in the wilderness. He cast out their sede amonge the nations, & to scatter them in the londes. They ioyed themselves vnto Baal peor, and ate the fringes of the deed. Thus they provoked him vnto anger with their owne inuencion, and the plague was greate amonge them.

Then stode vp Phineas and executed iustice, & so the plague ceased. And that was counted vnto him for righteuousnes, amonge all posterities for evermore. They regarded him also at the waters of strife, so the Moses was punished for their sakes. Because they provoked his spere, and he rebuked them planely with his lippes. He destroyed they the heithen, as the LORDE commaunded them. But were mingled amonge the heithen, and lerned their workes.

In so moch that they worshipped the ymages, which turned to their owne decay.

Ree they offered their sonnes & their daughters vnto denels. And shed the innocē bloude of their sonnes and of their daughters, whom they offered vnto the ymages of Canaan, so that the londe was defiled w bloude. Thus were they stayned w their owne workes, and wente a whoringe w their owne inuencions. Therefore was the wrath of the LORDE kyndled agaynst the people, in so moch that he abhorred his owne inheritaunce. And gaue them out in to the honde of the heithē, and they hated them, were lordes ouer them. Their enemies oppressed the, and had them in subjection. Many a tyme dyd he desyre the, but they prouoked him with their owne inuencions, and were broughte downe for their wickednesse. Neuerthelesse whē he sawe the aduersitee, he herde their complaynte. He thought vpo his conuenaunt, and pitied the accordinge vnto the multitude of his mercies. Ree he made all those y had led the awaye captiue, to pitie them. Deluyte (O LORDE) oure Ged, & gather vs from amonge the heithen: that we maye geue thanks to thy holy name, & make oure boast of thy prayse. Blessed be the LORDE God of

Israhel, he sheweth his people the power of his workes, that he maye geue them the heretage of the heithen. The workes of his hēdes are verite & iudgment, all his commaundementes are true. They stonde fast for ever & are done in truerh & requite. He sent redemption vnto his people, he hath commaunded his conuenaunt for ever, holy & reuerent is his name. The feare of the LORDE is the begynnynge of wysdome, & good understandinge haue all they that do theras in the prayse of it endureth for ever.

The CXI. psalme. Halleluya. Blessed is the man y feareth the LORDE, & hath greate delite in his commaundementes. His sede shall be mightie vpon earth, the generacion of the fute full shalbe blessed. Riches & plereousnes shalbe in his house, & his righteuousnes endureth for ever. Vnto the godly there arseth up light in the darcknesse: he is mercifull, longyng & righteous. Wel is him that is mercifull, & lendeth gladly, & pōdeth his wordes w discrecion. For he shal neuer be moved, the righteous shal be had in an euerlasting remembrance. He wil not be asayed for any euell trydnges, his heretage shal be fast, & beleneeth in y LORDE. His heretage shal be fast, he wil not shyncke, vntill he be his desyre vpon his enemies. He hath spoken abroad, & genē to the poore, his righteousnes remayneeth for ever, his home shal be exalted w honore. The vngodly shal seke to greue him: he shal gnash w his teeth, & consume awaye, & the desyre of the vngodly shal perish. The CXII. psal. Halleluya.

Raise the LORDE (O ye seruautes) O prayse the name of the LORDE. Blessed be the name of the LORDE fro this tyme forth for evermore. The LORDES name is worthy to be praysed, fro the fūge vpo of the Sonne vnto the goynge downe of the same. The LORDE is hye above all heithen, and his glory aboue the heathen. Who is like vnto the LORDE our God, y hath his dwellinge so hye, which humbleth himself, to beholde that is in heauen & earth. Which taketh vpon the symple of the dust, and lifeth the poore out of the myre. That he maye seth. mamon the prynces, euen amonge the prynces of the people. Which maketh the baren woman to kepe house, and to be a ioyfull mother of children. Halleluya.

The CXIII. psalme. When Israhel came out of Egypte, & the house of Jacob from amonge the strange people. Iuda was his Sanctuary, Israhel his dominion. The see sawe that, and fled, Jordan turned backe. The mountaynes slipped like rammes, & the litle hilles like yonge shepe. What ayled the (O thou see) that thou fleddest? and thou Jordan, that thou turnedest backe? Remountaynes, that ye slipped like rammes: and ye litle hilles, like yonge shepe. The earth trembled at the presence of the LORDE, at the presence of the God of Jacob. Which turned the hard rocke into a springinge water, & the flynt stone into a springinge well. Here the hebrues begynne the CXV. psalme.

Let vnto vs (O LORDE) not vnto vs, but vnto thy name geue the prayse, for thy lowly genecy and faithfulness. Wherefore shal the heithen saye: where is now their God? As for oure God, he is in heauen, he doth what soeuer it pleaseth him. Their ymages are but syluer and golde, euen the worke of mens hōdes. They haue mouthes, and speake not: eyes haue they, but they se not. They haue eares, and heare not: noses haue they, but they smell not. They haue handes and handle not, feet haue they, but they can not go, nether can they speake thow their throte. They that made them, are like vnto them, and so are all such as put their trust in them. But let Israhel trust in y LORDE, for he is their succoure & defence. Let the house of Aaron put their trust in y LORDE, for he is their succoure & defence. They that feare the LORDE, let the put their trust in the LORDE, for he is their succoure and defence. The LORDE is mynde full of vs, & blesteth vs: he blesteth y house of Israhel, he blesteth y house of Aaron. Ree he blesteth all them that feare the LORDE, both small & greate. The LORDE encrease you more & more: you, and yentre childre. For ye are y blessed of the LORDE, which made heauen & earth. All the rohole heauens are the LORDES, but the earth hath he genē vnto y childre of men. The deed prayse not the (O LORDE) nether all they that go downe into sylence. But we will prayse the LORDE, from this tyme forth for evermore. Halleluya.

The CXIII. psalme. I am wel pleased, y the LORDE haboure y voyce of my praye. Full as he hath enclined his eare vpon me, therfore wil I call vpo him as long as I liue. The snares of death compassed aboute, the paynes of hell gateth me, I founde trouble and heauynesse me. monies / O LORDE

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The Psalter.

called I upon y name of the **LORDE**: o **LORDE**, deliuer my soule. Gracious is y **LORDE** & righteous, yee oure **God** is mercifull. The **LORDE** pfermeth y temple, I was broughte downe, and he helped me. Turne agayne then vnto thy rest (o my soule) for the **LORDE** hath geuen the thy desyre.

Psal. 95.b

And why? thou hast deliuered my soule from death, myne eyes from teares, and my feete from fallinge. I wil walke before y **LORDE**, in the lande of the lyuynge.

The CXV. psalme.

This psalme do the Hebrewes saye vnto it that goeth before, and it is with them the CXVI psalme.

2 Cor. 4.c
Rom. 3.a

Belued, and therefore haue I spokt, but I was sore troubled. I layde in my haist: All men are lyers.

What rewarde shal I geue vnto y **LORDE**, for all the benefices y he hath done vnto me? I wil receaue the cuppe of saluacion, and call vpon the name of the **LORDE**.

Hebr. 11.c
Psal. 91.a

I wil paye my vowes in the presence of all his people, right deare in the sight of y **LORDE** is the death of his sayntes. O **LORDE**, I am thy seruante, I am thy seruante, and the sonne of thy handmayden, thou hast broken my bondes in sonder. I wil offere the sacrifice of thankes geuyng, and wil call vpon the name of the **LORDE**. I wil paye my vowes vnto the **LORDE** in the sight of all his people, in the court of the **LORDES** house, cuē in the myddest of the, o Jerusalem. Halleluya.

The CXVI. psalme.

Rom. 15.c

Praise the **LORDE** all ye Gentiles, laude him all ye people. For his mercifull kyndnes is euer more and more towarde vs, & the tructh of the **LORDE** endureth for euer. Halleluya.

The CXVII. psalme.

Nu

idit 11.c
al. 101 a
2. 201 a
Nu. 10. 4.c

Geeue thankes vnto the **LORDE**, for he is gracious, and his mercy endureth for euer. Let Israel now confesse, y his mercy endureth for euer. Let the house of Aaron now confesse, that his mercy endureth for euer. Yee let the now that feare the **LORDE**, confesse, that his mercy endureth for euer. I called vpon the **LORDE** in trouble, and the **LORDE** herde me.

Exo. 32.a
1 cor. 10.2
Rom. 1.c

The **LORDE** is my helper, I wil walke, are what man doeth vnto me. The **LORDE** is my helper, & I shal see my desyre, y eate my enemies. It is better to trust in the **LORDE**, then to put any confidence in man. It is better to trust in the **LORDE**, then to put any confidence in paynees. All

The cxxij. psalme.

Zeithen compassed me rounde aboute, but in the name of the **LORDE** wil I destroye them.

They kepte me in on every syde, but in the name of the **LORDE**, I wil destroye them.

They came aboute me like bees, & was as hore as the fyre in the thornes, but in the name of the **LORDE**, I wil destroye them.

They thrust at me, that I might fall, but the **LORDE** was my helpe. The **LORDE** is my strength, & my songe, & is become my saluacion.

The voyce of ioye & mynys in the dwellinges of y righteous, for y right hande of the **LORDE** hath gottē the victory. The right hande of the **LORDE** hath gottē the victory. I wil neede, lyue, and declare the workes of the **LORDE**.

The **LORDE** hath chastened & corrected me, but he hath not geuen me ouer vnto death.

Open me the gates of ryghtuousnes, I maye goe in there thorow, and geue thanks vnto the **LORDE**.

This is the doore of the **LORDE**, the righteous shall entre in thowm.

I thankethe, y thou hast herde me, & become my saluacion. The same stone whiche the buylders refused, is become the headstone in the corner.

This was the **LORDE**, doinge, & it is marvelous in o' eyes. This is the daye which the **LORDE** hath made, vs reioyse and be glad in it.

Helpe me **LORDE**, o **LORDE** sende vs now prosper.

Blessed be he that cometh in the name of the **LORDE**, we wish you good lucke, yee be of the house of the **LORDE**.

God is the **LORDE**, & hath shewed vs light: O **God**, the solempne feast with grene braunches, vnto the homes of y altar. Thou art **God**, & I wil thankethe: thou art my **God**, & I wil prayse the. O geue thanks to the **LORDE**, for he is gracious, & his mercy endureth for euer.

The CXVIII. psalme.

Aleph.

Blessed are those y be vndeified in the waye: which walke in the lawe of the **LORDE**. Blessed are they that kepe his testimonies, & seke him with their whole hart.

Which walke in his wayes, & do not forgette. Thou hast geuen straye chylde to kepe thy commaundementes.

So shulde I not be confounded in the waye: which walke in the lawe of the **LORDE**.

I have respecte vnto all thy commaundementes. I wil thankethe with an vnspoyled herte, because I am lerne in the testimonies of thy rightousnes.

I wil not forgette thy statutes, o forsake me not vnto the ende.

Thou hast geuen prayte charge to kepe thy statutes, o forsake me not vnto the ende.

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Thou hast geuen prayte charge to kepe thy statutes, o forsake me not vnto the ende.

Psalm.

Psalm.

Psalm.

they came aboute me lyke bees / & were as the fyre in the thornes / but in the name of the **LORDE** I wil destroye them. They thrust at me / that I might fall / but the **LORDE** was my helpe.

The **LORDE** is my strength / and my songe / & is become my saluacion.

The voyce of ioye and mynys is in the dwellinges of the ryghtuous / for the ryght hande of the **LORDE** hath gottē the victorie.

The right hande of the **LORDE** hath gottē the victorie. I wil neede, lyue / and declare the workes of the **LORDE**.

The **LORDE** hath chastened & corrected me / but he hath not geuen me ouer vnto death.

Open me the gates of ryghtuousnes / I maye goe in there thorow / and geue thanks vnto the **LORDE**.

This is the doore of the **LORDE** / the righteous shall entre in thowm it.

I thankethe the / that thou hast herde me / & become my saluacion.

The same stone whiche the buylders refused, is become the headstone in the corner.

This was the **LORDE**, doinge / & it is marvelous in oure eyes.

This is the daye / which the **LORDE** hath made, & it is marvelous in o' eyes.

Helpe me **LORDE**, o **LORDE** sende vs now prosper.

Blessed be he that cometh in the name of the **LORDE**, we wish you good lucke / yee be of the house of the **LORDE**.

God is the **LORDE**, & hath shewed vs light: O **God**, the solempne feast with grene braunches, vnto the homes of y altar.

Thou art my **God**, and I wil thankethe: thou art my **God**, and I wil prayse the.

O geue thanks vnto the **LORDE**, for he is gracious, & his mercy endureth for euer.

The CXIX. psalme.

Aleph.

Blessed are those that be vndeified in the waye: which walke in the lawe of the **LORDE**.

Blessed are they that kepe his testimonies, & seke him with their whole hart.

Which walke in his wayes, & do not forgette. Thou hast geuen straye chylde to kepe thy commaundementes.

So shulde I not be confounded in the waye: which walke in the lawe of the **LORDE**.

I have respecte vnto all thy commaundementes. I wil thankethe with an vnspoyled herte, because I am lerne in the testimonies of thy rightousnes.

I wil not forgette thy statutes, o forsake me not vnto the ende.

Thou hast geuen prayte charge to kepe thy statutes, o forsake me not vnto the ende.

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Thou hast geuen prayte charge to kepe thy statutes, o forsake me not vnto the ende.

That my wayes were stablyshed to kepe thy statutes.

So shulde I not be confounded / whyle I haue respecte vnto all thy commaundementes.

I wil thankethe the w an vnspoyled herte / because I am lerne in the iudgements of thy ryghtuousnes.

I wil kepe thy statutes / o forsake me not vnto the ende.

Where withall shall a ponge man clense his waye? Euen by tynge hym selfe after thy worde.

With my whole herte do I seke the / o let me not go wydge out of thy commaundementes.

Thy wordes haue I hyd within my herte / that I shulde not synne agaynst the.

Prayled be thou o **LORDE** / o teach me thy statutes.

With my lippes will I be tellyng out all the iudgements of thy mouth.

I haue as greate deylte in the waye of thy testimonies / as in all maner of ryches.

I will exercise my selfe in thy commaundementes / & haue respecte vnto thy cōtepathes.

Whylite walke in thy statutes / I will not forgette thy wordes.

Stmel.

Do well vnto thy seruaut / that I maye lyue and kepe thy wordes.

Open thou myne eyes / and so shall I spie out wonderous thynges in thy lawe.

I am a straunger vpon earth / o hyde not thy commaundementes from me.

My soule breaketh oute / for the very feruent desyre y I haue alwaye vnto thy iudgements.

Thou rebukest the proude / cursed are they that departe from thy commaundementes.

Turne fro me shame and rebuke / for I kepe thy testimonies.

Prynces also syt & speake agaynst me / but thy seruaut is occupied in thy statutes.

In thy testimonies is my deylte / they are my councelers.

Waleth.

My soule cleaueth to the dust / o quychē thou me accordynge to thy worde.

I knowledged my wayes / & thou herdest me / o teach me then thy statutes.

Makē me to vnderstande the waye of thy commaundementes / and so shall I talke of thy wonderful workes.

My soule melteth awaye for bereftnes / o let me be according vnto thy name.

Take fro me y waye of lyenge / & geue that me thy lawe.

I haue cholen the waye of treuth / & iudgements haue I layed before me.

I stycke vnto thy testimonies / o **LORDE** do not forsake me.

Thou hast geuen prayte charge to kepe thy statutes, o forsake me not vnto the ende.

Thou hast geuen prayte charge to kepe thy statutes, o forsake me not vnto the ende.

thy seruante/and learne me thy statutes.
Myne eyes gush out w water/ because
men kepe not thy lawe.

Yade.

Sy Ryghtuous art thou/ O Lorde/and true
is thy iudgment.

The testymones that thou hast coman-
ded are exceeding ryghtuous and true.

My zeale hath eu consumed me/ because
myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the bittermost/ and
thy seruante loueth it.

I am small and of no reputacyon/ yet do
not I forget thy commaundementes.

Thy ryghtuousnesse is an euerylastyng
ryghtuousnesse/ and thy lawe is true.

Trouble and heynesse haue taken holde
vpon me/ yet is my deelyte in thy commaunde-
mentes.

The ryghtuousnes of thy testymones is
euerylastyng/ O graunte me vnderstandyng/
and I shall ique.

Roph.

Call with my whole herte/ heare me/ O
Lorde/ I will kepe thy statutes.

Yee euen vpon the do I cal/ helpe me/ and
I shall kepe thy testymones.

Early in the mornynge do I crye vnto
the/ for in thy worde is my trust.

Myne eyes preuente the night watches/
that I myght be occupied in thy wordes.

Heare my voyce/ O Lorde/ accordyng
vnto thy louynge kyndnesse/ quychen me ac-
cordyng as thou art wont.

They drawe nye that of malice persecute
me/ and are farre from thy lawe.

Be thou nye at hande also/ O Lorde/ for
thy promyses are saythfull.

As concernyng thy testymones/ I haue
knowne euertens the begynnyng/ & thou
hast grounded them for euer.

Res.

O cōsydre myne aduersyte/ & deliuer me/
for I do not forget thy lawe.

Manteyn thou my cause and defende me/
quychen me accordyng vnto thy worde.

Health is farre from the vngodly/ for they
regarde not thy statutes.

Great is thy mercy/ O Lorde/ quychen
me as thou art wont.

Many there are that trouble me/ & per-
secute me/ yet do not I swaue from thy tes-
timones.

It greueth me/ when I se/ that the trans-
gressours kepe not thy lawe.

Consydre/ O Lorde/ how I loue thy com-
maundementes/ O quychen me with thy lo-
uynge kyndnesse.

Thy worde is true from euerylastyng/ all
the iudgements of thy ryghtuousnesse en-

dure for euer more.

Sin.

The princes persecute me/ but
my herte standeth in awe of thy
lawe/ I am as glad of thy worde/ as
beth greate spoyles.

As for lyes/ I hate and abhorre
thy lawe do I loue.

Seuē tymes a daye do I praye
cause of thy ryghtuous iudgement.

Great is the peace that they haue
in thy lawe/ & they are not offend-
ed after thy commaundementes.

My soule kepeth thy testymones
loueth them exceedingly.

I kepe thy commaundementes
monyes/ for all my wayes are before
thee.

Chau.

Let my complaynte come before
thee/ O Lorde/ geue me vnderstandyng/
vnto thy worde.

Oh let my supplicacyon come be-
fore thee/ O Lorde/ geue me vnderstandyng/
vnto thy worde.

My lippes shall speake of thy
lawe/ thou hast taught me thy statutes.

Yee my tonge shall singe of thy
lawe/ for all thy commaundementes are
true.

Let thyne hande helpe me/ for I haue
in thy commaundementes.

I longe for thy lawe/ and in thy lawe
is my deelyte.

Oh let my soule lye and praye
thy iudgements maye helpe me.

I go astraye/ lyke a shepe that is
loste/ kepe thy seruante/ for I do not forget
thy commaundementes.

The.cxxi.Psalme.

Myne eyes gush out w water/ because
men kepe not thy lawe.

My zeale hath eu consumed me/ because
myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the bittermost/ and
thy seruante loueth it.

I am small and of no reputacyon/ yet do
not I forget thy commaundementes.

Thy ryghtuousnesse is an euerylastyng
ryghtuousnesse/ and thy lawe is true.

Trouble and heynesse haue taken holde
vpon me/ yet is my deelyte in thy commaunde-
mentes.

The ryghtuousnes of thy testymones is
euerylastyng/ O graunte me vnderstandyng/
and I shall ique.

Call with my whole herte/ heare me/ O
Lorde/ I will kepe thy statutes.

Yee euen vpon the do I cal/ helpe me/ and
I shall kepe thy testymones.

Early in the mornynge do I crye vnto
the/ for in thy worde is my trust.

Myne eyes preuente the night watches/
that I myght be occupied in thy wordes.

Heare my voyce/ O Lorde/ accordyng
vnto thy louynge kyndnesse/ quychen me ac-
cordyng as thou art wont.

They drawe nye that of malice persecute
me/ and are farre from thy lawe.

Be thou nye at hande also/ O Lorde/ for
thy promyses are saythfull.

As concernyng thy testymones/ I haue
knowne euertens the begynnyng/ & thou
hast grounded them for euer.

enemyes vnto peace.

laboured for peace/ but when I spake
they made them to battayle.

The.cxxi.Psalme.

Myne eyes gush out w water/ because
men kepe not thy lawe.

My zeale hath eu consumed me/ because
myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the bittermost/ and
thy seruante loueth it.

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euerylastyng/ O graunte me vnderstandyng/
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Lorde/ I will kepe thy statutes.

Yee euen vpon the do I cal/ helpe me/ and
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me/ and are farre from thy lawe.

Be thou nye at hande also/ O Lorde/ for
thy promyses are saythfull.

As concernyng thy testymones/ I haue
knowne euertens the begynnyng/ & thou
hast grounded them for euer.

The.cxxii.Psalme.

Myne eyes gush out w water/ because
men kepe not thy lawe.

My zeale hath eu consumed me/ because
myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the bittermost/ and
thy seruante loueth it.

I am small and of no reputacyon/ yet do
not I forget thy commaundementes.

Thy ryghtuousnesse is an euerylastyng
ryghtuousnesse/ and thy lawe is true.

Trouble and heynesse haue taken holde
vpon me/ yet is my deelyte in thy commaunde-
mentes.

The ryghtuousnes of thy testymones is
euerylastyng/ O graunte me vnderstandyng/
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Call with my whole herte/ heare me/ O
Lorde/ I will kepe thy statutes.

Yee euen vpon the do I cal/ helpe me/ and
I shall kepe thy testymones.

Early in the mornynge do I crye vnto
the/ for in thy worde is my trust.

Myne eyes preuente the night watches/
that I myght be occupied in thy wordes.

Heare my voyce/ O Lorde/ accordyng
vnto thy louynge kyndnesse/ quychen me ac-
cordyng as thou art wont.

They drawe nye that of malice persecute
me/ and are farre from thy lawe.

Be thou nye at hande also/ O Lorde/ for
thy promyses are saythfull.

upon vs.

Haue mercy vpon vs/ O Lorde/ haue mer-
cy vpon vs/ for we are utterly despyled.

Oure soule is fylled with the scozefull
reproche of the welthy/ and with the despire-
fulnesse of the proude.

The.cxxiii.Psalme.

Myne eyes gush out w water/ because
men kepe not thy lawe.

My zeale hath eu consumed me/ because
myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the bittermost/ and
thy seruante loueth it.

I am small and of no reputacyon/ yet do
not I forget thy commaundementes.

Thy ryghtuousnesse is an euerylastyng
ryghtuousnesse/ and thy lawe is true.

Trouble and heynesse haue taken holde
vpon me/ yet is my deelyte in thy commaunde-
mentes.

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euerylastyng/ O graunte me vnderstandyng/
and I shall ique.

Call with my whole herte/ heare me/ O
Lorde/ I will kepe thy statutes.

Yee euen vpon the do I cal/ helpe me/ and
I shall kepe thy testymones.

Early in the mornynge do I crye vnto
the/ for in thy worde is my trust.

Myne eyes preuente the night watches/
that I myght be occupied in thy wordes.

Heare my voyce/ O Lorde/ accordyng
vnto thy louynge kyndnesse/ quychen me ac-
cordyng as thou art wont.

They drawe nye that of malice persecute
me/ and are farre from thy lawe.

Be thou nye at hande also/ O Lorde/ for
thy promyses are saythfull.

As concernyng thy testymones/ I haue
knowne euertens the begynnyng/ & thou
hast grounded them for euer.

The.cxxv.Psalme.

Myne eyes gush out w water/ because
men kepe not thy lawe.

My zeale hath eu consumed me/ because
myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the bittermost/ and
thy seruante loueth it.

I am small and of no reputacyon/ yet do
not I forget thy commaundementes.

Thy ryghtuousnesse is an euerylastyng
ryghtuousnesse/ and thy lawe is true.

Trouble and heynesse haue taken holde
vpon me/ yet is my deelyte in thy commaunde-
mentes.

The ryghtuousnes of thy testymones is
euerylastyng/ O graunte me vnderstandyng/
and I shall ique.

Call with my whole herte/ heare me/ O
Lorde/ I will kepe thy statutes.

Yee euen vpon the do I cal/ helpe me/ and
I shall kepe thy testymones.

Early in the mornynge do I crye vnto
the/ for in thy worde is my trust.

Myne eyes preuente the night watches/
that I myght be occupied in thy wordes.

Heare my voyce/ O Lorde/ accordyng
vnto thy louynge kyndnesse/ quychen me ac-
cordyng as thou art wont.

sal. lxx.
n. y. b.

Myne eyes
gush out w
water/ be-
cause men
kepe not thy
lawe.



When I am in trouble/ I call
vnto the Lorde/ & he answereth
me/ & deliuereth my soule/ O
Lorde/ from lyenge lippes/ & from
ceatfull tonge.

What rewarte shall I be geuen/ O
Lorde/ thou false tonge.

Euen myghte art thou a sharpe arrowe
hote burnynge/ O Lorde/ thou
false tonge.

Do is me that my banishment endeth
I dwell in the house of the Lorde/ O
Lorde/ my soule hath long dwelt among

The.cxxviii.Psalme.

Myne eyes gush out w water/ because
men kepe not thy lawe.

My zeale hath eu consumed me/ because
myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the bittermost/ and
thy seruante loueth it.

I am small and of no reputacyon/ yet do
not I forget thy commaundementes.

Thy ryghtuousnesse is an euerylastyng
ryghtuousnesse/ and thy lawe is true.

Trouble and heynesse haue taken holde
vpon me/ yet is my deelyte in thy commaunde-
mentes.

The.cxxvi.Psalme.

Myne eyes gush out w water/ because
men kepe not thy lawe.

My zeale hath eu consumed me/ because
myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the bittermost/ and
thy seruante loueth it.

I am small and of no reputacyon/ yet do
not I forget thy commaundementes.

Thy ryghtuousnesse is an euerylastyng
ryghtuousnesse/ and thy lawe is true.

Trouble and heynesse haue taken holde
vpon me/ yet is my deelyte in thy commaunde-
mentes.

The.cxxvii.Psalme.

Myne eyes gush out w water/ because
men kepe not thy lawe.

Of David, Psal. cxxvii. & cxxviii.

Yee the Lorde hath done greates thynges
for vs all reape/ wherof we reioyse.

Turne oure captiuyte/ O Lorde/as the
ryuers in the south.

They shalowe in teares/shall reape in ioye.
He that now goeth in his waye wepyng
a beareth forth good seede/shal come agayne
with ioye/a bringe his sheaves with hym.

The cxxvii. psalme.

By the onely liberalyte & gyfte of Gods the house
and household geuen the cytye defended meate mynys
Arad/chyldren & those toward and th: p:re outapned.

The songe of the sheares.

Except the Lorde buyde the house/ their
labour is but lost that buyde it.

Except the Lorde kepe the cytye/the
watchman waketh but in vayne.

Tris but lost labour that ye rise by early/
and take no rest, but eate the bredde of care-
fulness: for loke to whom it pleaseth him, he
geueth it in slepe.

Lo/chyldren and the frute of the wombe
are an heritage & gift, & cometh of the Lorde.

Lyke as the arrows in the hande of the
gawnt/euen so are the yonge chyldren.

Happy is the man/ that hath his quiver
full of them: they shal not be ashamed, when
they speake with their enemyes in the gate.

The cxxviii. psalme.

That feareth God shal do well and fortunately
at all seasons.

The songe of the sheares.

Letted are all they that feare the Lorde/
and walke in hys wayes.

For thou shalt eate the laboures of
thyne atone handes: O well is the/ happy
art thou.

Thy wyfe shalbe as the frutefull vyne by
the wallis of thy house.

Thy chyldren lyke the Olue bzaunches
rounde aboute thy table.

Lo/ thus shall the man be a blessed/ that
feareth the Lorde.

The Lorde shall so blesse the out of Sion/
that thou shalt se Jerusalem in prosperite
all thy lyfe longe.

Yee that thou shalt se thy chylders chyld-
ren/ and peace upon Israel.

The cxxix. psalme.

Although the wyched do longe and greatly perse-
cute the good: yet shal they not preynt euer them:
yet they shal at the length perishe when the godly shal
be in sairety.

The songe of the sheares.

Any a tyme haue they fought agaynst
me from my youth by (maye Israel now
saye.)

Yee/ many a tyme haue they fought a-
gaynst me from my youth by/ but they haue
not overcome me.

The plowers plowed upon my backe/ &
and made longe furrowes.

But the righteous Lorde hath bene
pocke of the vngodly in peeces.

Let them be confounded & turned back
ward/as many as haue euyl will at.

Let them be euen as the haye upon
house toppes/ whych wythereth afore
pluckte by.

Wherof the mower fylleth not his hand/
neither he that byndeth by the sheaves/
bosome.

So & they which go by/ saye not
as: the Lorde prosper you/ we wish you
lucke in the name of the Lorde.

The cxxx. psalme.

An earnest prayr of him that is oppressed
ueritie for his sinnet/ & that sorely hopech to
of God for the forgiveness of his synnes & deliuerance
from hys aduersitytes.

The songe of the sheares.

Of the. depe call I vnto the
Lorde/ Lorde heare my voyce.

Oh let thyne eares con-
sider well the voyce of my complayne.

If thou Lord wilt be extreme to
what is done a mysse/ Oh Lorde who
abyde it.

But there is mercy with the/ that
mayest be feared.

I loke for the Lord/ my soule doth
for hym, and in his worde is my trust.

My soule doth patiently abyde
from the one morninge to the other.

Let Israel trust in the Lorde/ for
Lorde there is mercy & plentiful redemption.

And he shal redeme Israel fro all hys
synnes.

The cxxxi. psalme.

Wherewith he was not proude but meane
The songe of the sheares.

Lorde, I am not hys mynded/ I haue
proude lokes.

I do not exercise my selfe in
matters, which are to hys for me.

But I refrayne my soule & kepe it
lyke as a childe that is weened from
thyr: yee my soule is eue as a weened childe.

Let Israel trust in the Lorde/ from
tyme forth for evermore.

The cxxxii. psalme.

Wherewith that the prosperite of a
dome dureth euer/ & that God shal waye part
his churche and congregacion/ & hys doth be
the figure of David & of the churche abyding in
The songe of the sheares.

Lorde/ remembre David & all his
how he swoze vnto the Lorde.

howe a bowe vnto the almyghty
of Jacob: I will not come within the
ele of my house: nor tyme by in my backe.

I will not suffre myne eyes to slepe/
myne eye lyddes to slumber.

Vntill I fynde out a place for
an habytacyō for the myghty

The Psalter

shale eate the laboures of thine owne hom-
es: & well is the, happy art thou. Thy wi-
fe shalbe as a frutefull vyne upon the wal-
lis of thy house. Thy chyldren lyke the o-
lyue bzaunches rōde aboute thy table. Lo,
thus shal y mā be blessed, y feareth the LOR-
DE. The LORDE shal so blesse the out of
Sion, that thou shalt se Jerusalem in prospe-
rite all thy lyfe longe. Recche that thou shalt
se thy chylders chyldre, & peace vpo Israel.

The cxxxviii. psalme.

Any a tyme haue they fought a-
gaynst me fro my youth vpon (maye
Israel now saye). Recche many a tyme
haue they fought agaynst me fro my youth
vpon, but they haue not overcome me. The
plowers plowed vpo my backe, & made lōge
furrowes. But the righteous LORDE hath
bened y yocke of y vngodly in peeces. Let
them be confounded & turned back ward, as
many as haue euyl will at Sion. Let
the be cut as the haye vpon the house top-
pes, which wythereth afore it be pluckte vpon.

Wherof the mower fylleth not his hande,
neither he that byndeth vpon the sheaves,
bosome. So that they which go by, saye
not so much as: the LORDE prosper you,
we wish you good lucke in the name of the
LORDE.

The cxxxix. psalme.

Of the depe call I vnto the (O LOR-
DE) Lorde heare my voyce. Oh
let thine eares consider well the voy-
ce of my complayne. If thou (LORDE)
wilt be extreme to marcke what is done a-
mysse, Oh LORDE, who maye abyde it?

But there is mercy with the, that thou ma-
yest be feared. I loke for the LORDE, my
soule doth wayte for him, and in his worde
is my trust. My soule doth patiently aby-
de the LORDE, fro the one morninge to the
other. Let Israel trust in the LORDE, for
with the LORDE there is mercy and plen-
tious redemption. And he shal redeme
Israel from all hys synnes.

The cxxx. psalme of David.

Wholde, how good & ioyfull a thinge
it is, brethre to dwell together in vni-
te. It is like y precious oymment
vpon the heade, that ranne downe vnto the
beard, eue vnto Sarons beard, & wete downe
to the fleshes of his clothinge. Like the
dew of Hermon, which fell vpon the hill of
Sion. For there the LORDE promised his
blessyng, and life for evermore.

The cxxxiii. psalme.

Wholde, O praysethe LORDE all
seruauntes of the LORDE, ye that
might stōde in the house of the LORDE, &
lift vpon youre handes in the Sanctua-
ry praysethe LORDE. The LOR-
de heauen & earth, blesse the out-

The cxxxv. psalme of David.

LORDE, I am not hys mynded, I ha-
ue no proude lokes. I do not exerci-
se myselfe in greates matters, which are
to hys forme. But I refrayne my soule and
kepe it lowe, lyke as a childe y is weened from
his mother, yee my soule is euen as a weened
childe. Let Israel trust in the LORDE, fro
tyme forth for evermore.

The cxxxvi. psalme

LORDE, remembre David and all his
trouble. how he swoze vnto y LOR-
DE, & voyced a vowe vnto y myghtie

The cxxxv. psalme. Jo. xxxv.

one of Jacob: I wil not come within the ta-
bernacle of my house, nor clymme vpon to my
bedde. I wil not suffre myne eyes to slepe,
neer myne eye lyddes to slumber. Vntill I fynd
out a place for the LORDE, an habytacyō
for the myghtie one of Jacob. Lo, we herbe
of the same at Ephrata, & soude it in y wed.

We wil go into his tabernacle, & fall down
ne before his forefote. Arise (O LORDE) in to
thy restinge place, thou & y arte of y strength.

Let thy prestes be clothed with righteou-
nesse, and let thy sayntes reioyse. For thy ser-
uaunte Davids sake turne not awaye the pre-
sence of thine anoynted. The LORDE hath
made a faithfull oath vnto David, & he shal
not shynke from it: Of the frute of thy body
shal I set vpon thy seate. If thy chyldren
wil kepe my couenante, & my testimony y I
shal lerne the, their chyldre also shal syt vpo
thy seate for evermore. For the LORDE
hath chosen Sion, to be an habytacyō for him
self hath he chosen her. This shalt e my
rest, here wil I dwell, for I haue a delite ther
in. I wil blosse hir vycales & increase, &
wil satisfie hir poore with bried. I wil dec-
te hir prestes with health, & hir sayntes shal
reioyse & be glad. There shall I make the
home of David to flourish, I haue bidened
a lanterne for myne anoynted. As for his
enemies, I shal clothe the w shame, but v-
pon himselfe shal his crowne flourish.

The cxxxvii. psalme of David.

Wholde, how good & ioyfull a thinge
it is, brethre to dwell together in vni-
te. It is like y precious oymment
vpon the heade, that ranne downe vnto the
beard, eue vnto Sarons beard, & wete downe
to the fleshes of his clothinge. Like the
dew of Hermon, which fell vpon the hill of
Sion. For there the LORDE promised his
blessyng, and life for evermore.

The cxxxviii. psalme.

Wholde, O praysethe LORDE all
seruauntes of the LORDE, ye that
might stōde in the house of the LORDE, &
lift vpon youre handes in the Sanctua-
ry praysethe LORDE. The LOR-
de heauen & earth, blesse the out-

The cxxxix. psalme of David.

LORDE, I am not hys mynded, I ha-
ue no proude lokes. I do not exerci-
se myselfe in greates matters, which are
to hys forme. But I refrayne my soule and
kepe it lowe, lyke as a childe y is weened from
his mother, yee my soule is euen as a weened
childe. Let Israel trust in the LORDE, fro
tyme forth for evermore.

The cxxx. psalme

LORDE, remembre David and all his
trouble. how he swoze vnto y LOR-
DE, & voyced a vowe vnto y myghtie

The cxxxv. psalme of David.

LORDE, I am not hys mynded, I ha-
ue no proude lokes. I do not exerci-
se myselfe in greates matters, which are
to hys forme. But I refrayne my soule and
kepe it lowe, lyke as a childe y is weened from
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se myselfe in greates matters, which are
to hys forme. But I refrayne my soule and
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his mother, yee my soule is euen as a weened
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LORDE, remembre David and all his
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The cxxxix. psalme of David.

LORDE, I am not hys mynded, I ha-
ue no proude lokes. I do not exerci-
se myselfe in greates matters, which are
to hys forme. But I refrayne my soule and
kepe it lowe, lyke as a childe y is weened from
his mother, yee my soule is euen as a weened
childe. Let Israel trust in the LORDE, fro
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LORDE, I am not hys mynded, I ha-
ue no proude lokes. I do not exerci-
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to hys forme. But I refrayne my soule and
kepe it lowe, lyke as a childe y is weened from
his mother, yee my soule is euen as a weened
childe. Let Israel trust in the LORDE, fro
tyme forth for evermore.

The cxxxvi. psalme

LORDE, remembre David and all his
trouble. how he swoze vnto y LOR-
DE, & voyced a vowe vnto y myghtie

Psalter.

me, and fro the trappes
re. Let the vngodly fall
one nettes together, vntill I be
them.

The CXLII. A psalme of Dauid.

Crie vnto the LORDE with my voy
ce, yee eue vnto the LORDE do I ma
ke my supplication. I poure out
my complaynte before him, and shewe him
of my trouble. When my spere is in heuy
nesse, for thou knowest my path in the waye
where in I walke, haue they piuely layed a
snare for me. I loke vpon my right honde
se, there is no man that wil knowe me. I ha
ue no place to fle vnto, no man careth for my
soule. Therfore do I crie vnto the (o LOR
DE) and saye: thou art my hope and my porci
on, in the londe of the luynges. Considre my
complaynte, for I am brought very lowe.
Oh deliuer me from my persecuters, for they
are to stronge for me: Brynge my soule out
of prison, that I maye geue thanks vnto thy
name: which thinge yf thou wilt graunte me,
then shal the righteous resorte vnto my co
pany.

The CXLII. A psalme of Dauid.

Heare my prayer (o LORDE) conside
re my desyre: answer me for thy crouch
righteousnesse sake. And entre not
into iudgment with thy seruant, for in thy
sight shal no man luynges be iustified. For
the enemie persecuteth my soule, he smyteth
my life downe to the grounde, he layeth me
in the darcknesse, as the deed men of the worl
de. Therfore is my spere vexed within me,
and my herte within me is desolate. Yet do
I remembre the tymes past, I muse vpo all y
woikes, yee I exercise my self in the woikes
of thy hondes. I stretch forth my hondes
vnto the, my soule crieth vnto the out of the
thyristie londe. Sela. Heare me (o LORDE)
and that soone, for my spere waxeth saynter:
hyde not y face from me, lest I be like vnto the
that go downe in to the grane. Oh let me
heare thy lounges kyndnesse by tymes in the
mornynge, for in the is my trust: shewe thou
me the waye that I shulde walke in, for I lift
vp my soule vnto the. Deliuer me (o LOR
DE) from myne enemies, for I resorte vnto the.

Teach me to do the thinge that pleaseth
the, for thou art my God: let thy lounges pie
te lede me forth vnto the londe of rightous
nesse. Ouyde me (o LORDE) for thy names
sake, and for thy rightousnesse sake brynge
my soule out of trouble. And of thy good
nesse scatter myne enemies abroad, and destro

The cxliij. psalme.

ye all them that vex my soule, for I am
seruant.

The CXLIII. A psalme of Dauid.

Blessed be the LORDE my refuge,
which teacheth my hades to war,
z my syngers to fight. My hope
and my castell, my defence and my deliuer
my shyld in whom I trust, which gouerneth
the people that is vnder me. LORDE, thou
is ma, that thou hast such respecte vnto
me: O the some of man, that thou so regard
him: Man is like a thinge of naught, he
tyme passeth awaye like a shadowe. Dom
thy heauens (o LORDE) z come downe, and
the mountaynes, yf they maye smite with
the.

Sende forth the lightenyng z scatter
shute out thine arrowes and consume them.
Sende downe thine hande from above, to
ner me and take me out of y greute wate,
from the hande of straunge childre. My
mouth talketh of vanite, z their right ha
is a righthande of falsede. That I may
syng a new songe vnto the (o God) z syng
praises vnto the vpon a tenstringed lute.
Thou that gapest victory vnto kynges, as
hast deliuered Dauid thy seruant from the
parell of the swerde. Saue me and deliue
me from the honde of straunge childre, wh
se mouth talketh of vanite, and their right
hande is a right hande of falsede. Their
sonnes maye growe up as the yoge plants,
and that oure boughters maye be as the
lished comers of the temple. That o
ners maye be full and plenteous with all
ner of stoare: that o shepe maye brynges
thousandes and hundred thousandes in
villages. That oure oren maye be stronge
to labour, that there be no myschaunce,
decaye, and no complayninge in oure stran
gappie are the people that be in such a
se: yee blessed are the people, which haue
LORDE for their God.

The CXLIII. A psalme of Dauid.

Will magnifie the (o my God) z kyng
I wil prayse y name for euer z euer.
Every daye wil I geue thanks vnto
the, and prayse y name for euer and euer.
Greate is the LORDE, z marvelous woth
to be praysed, there is no ende of his gra
nesse. One generacion shal prayse thy
tes vnto another, and declare thy power.
As for me I wil be talkige of thy worship
thy glory, thy prayse and wonderous woth
So that men shal speake of the might
thy maraulous actes, and tell of y greate
The memoriall of y abundaunt kyndnesse
shal be shewed, and me shal syng of thy

The Psalter.

The LORDE is gracions and
mercifull, longe sufferynge z of greute good
nesse. The LORDE is louynge vnto every
man, and his mercy is ouer all his woikes.
All thy woikes prayse the (o LORDE) and thy
synes geue thanks vnto the. They she
we the glory of thy kyngdome, and talke of y
power. That y power, thy glorie z might
nesse of thy kyngdome might be knowe
men. Thy kyngdome is an euerlastin
g kyngdome, z thy dominion endureth the
w out all ages. The LORDE vphel
deth all such as shulde fall, and listeth vp all
that be downe. The eyes of all way
open the, and thou geuest them their mea
sure in due season. Then openest thine hade,
and fillest all thinges luynges with plente
nesse. The LORDE is righteous in all
his wayes, z holy in all his woikes. The
LORDE is nye vnto all them that call vpon
him, yee all such as call vpon him faithfully.
He filleth the desyre of them that feare
him, he heareth their crye, and helpeth them.
The LORDE prestrueth all them that lo
ue him, but scattereth abroad all the vngodly.
My mouth shal speake the prayse of the
LORDE, And let all flesh geue thanks vnto
his holy name for euer and euer. Halleluya.

The CXLIV. psalme.

Will prayse the LORDE (o my soule): why
le I lye wil I prayse the LORDE, yee
as longe as I haue any beyng, I wil
syng praises vnto my God. O put not y
trust in prynces, ner in the childe of man, for
there is no helpe in the. For when y bierh
of man goeth forth, he shal turne agayne to
his earth, and so all his thoughtes perishe.
Blessed is he that hath y God of Jacob for
his hope, and whose hope is in the LORDE
his God: Which made heauen and earth,
z see and all that therein is, which keepeth his
promise for euer. Which helpeth them to
right y suffre wronge, which fedeth y hon
gre. The LORDE lowseth men out of pri
son, the LORDE geueth sight to the blynde.
The LORDE helpeth the vpon that are fal
len, the LORDE leneth the righteous.
The LORDE careth for the straungers, he
defendeth y fatherlesse and wyddowes: as for
the waye of y vngodly, he turneth it vpsyde
downe. The LORDE thy God (o Sion) is
kyng for euermore, and thou row out all gene
racions. Halleluya.

The CXLV. psalme.

Will prayse the LORDE, for it is a good
thinge to syng praises vnto y God:
yee a ioyfull and pleasaunt thinge is

The cxlvij. psalme. Ho. xxxvij.

It to be thankfull. The LORDE shal buyl
de vp Ierusalme, z gather together y entea
tes of Israel. He healeth the contrite in
herte, and byndeth vp their woundes. He
telleth the nombre of the starres, and calleth
them all by their names. Greate is y LOR
DE, and greate is his power, yee his wysde
me is infinite. The LORDE setteth vp y me
te, z bryngeth y vngodly downe to y grounde.
O syng vnto y LORDE w thankes genyn
ge, syng praises vpo y harpe vnto y God.
Which couereth y heauen w cloudes, pre
pareth rayne for y earth, z maketh y gras
se to growe vpon the mountaynes. Which ge
ueth foder vnto y cattell, z fedeth y yonger
ueno y call vpo him. He hath no pleasure
in the strength of an horse, nether deliuereth he
in any mas legges. But the LORDES de
lyte is in them that feare him, and put their
trust in his mercy.

The CXLVII. psalme,

This psalme do the hebrues ioyn vnto it,
that goeth before.

Praise y LORDE o Ierusalme, prayse
God o Sion. For he maketh fast house
barres of y gates, z blesseth y chyggest
within y. He maketh peace in y bord, vnder
fylleth y with y flo of wheate. He is synde y
forth his commaundment vpo earth, he LORDE
runneth swifely. He geueth snow, mouth com
z scattereth y hore frost like ashes. Icinge. He
forth his yse like morsels, who is gheuous, and
be his frost. He sendeth out hecently: he te
meltereth them, he bloweth w his wind prestrueth y
waters flowe. He sheweth by shal thou vi
Jacob, his statutes z ordinadgment and equi
rael. He hath not dealesath. As wyddowes
then, nether haue they y, and y soule deliue in
es. Halleluya. A counsell prestrueth the,

The CXLVIII. psalme.

Will prayse the LORDE, for it is a good
thinge to syng praises vnto y God:
yee a ioyfull and pleasaunt thinge is

That thou mayest be deliuered also from
the straunge woman, and from her that is
not thine owne: which geueth swete wordes,
for she hath the husbnde of hir youth, and for
getteth the covenante of hir God. For hir
house is enclyned vnto death, and hir pathes
vnto hell. All they that go in vnto her, co
me not agayne, nether take they holde of the
waye of life.

That thou mayest walke in y good waye,
and kepe the pathes of the righteous. For
the iust shal dwell in the londe, and the inno

Psalter.

me, and fro the trappes
re. Let the vngodly fall
ne nettes together, vntill I be
y them.

The CXLII. A psalme of Dauid.

Crie vnto the LORDE with my voy
ce, yeeent vnto the LORDE do I ma
ke my supplication. I poure out
my complaynte before him, and shewe him
of my trouble. When my spire is in heuy
nesse, for thou knowest my path in the waye
where in I walke, haue they piously layed a
snare forme. I lye vpon my right honde
se, there is no man that wil knowe me. I ha
ue no place to fle vnto, no man careth for my
soule. Therfore do I crie vnto the (o LOR
DE) and saye: thou art my hope and my porci
on, in the londe of the lyuynge. Conside my
complaynte, for I am brought very lowe.
Oh deliuer me from my persecuters, for they
are to stronge for me: Bynge my soule out
of prison, that I maye geue thankes vnto thy
name: which thinge yf thou wilt graunte me,
then shal the righteous resorte vnto my co
pany.

The CXLII. A psalme of Dauid.

Hear my prayer (o LORDE) conside
my desyre: answer me for thy t'reach &
righteousnesse sake. And entre not
into iudgment with thy seruant, for in thy
sight shal no man lyuynge be iustified. For
the enemye persecuteth my soule, he smyteth
my life downe to the grounde, he layeth me
in the darcknesse, as the deed men of the world
be. Therfore is my spire vexed within me,
and my herce within me is desolate. Yet do
I remembre the tymes past, I muse vpo all y
workes, yee I exercise my self in the workes
of thy bondes. I stretch forth my bondes
vnto the, my soule crieth vnto the out of the
thyristie londe. Sela. Heare me (o LORDE)
and that soone, for my spire waxeth faynte:
hyde not y face from me, lest I be like vnto the
that go downe in to the grane. Oh let me
heare thy louynge & kyndnesse by tymes in the
mornyng, for in the is my trust: shewe thou
methe waye that I shulde walke in, for I lift
vp my soule vnto the. Deliuer me (o LOR
DE) from myne enemies, for I resorte vnto the.

Teach me to do the thinge that pleasech
the, for thou art my God: let thy louynge spie
re lede me forth vnto the londe of rightous
nesse. Quyet me (o LORDE) for thy names
sake, and for thy righteousnesse sake bynge
my soule out of trouble. And of thy good
nesse scatter myne enemies abroad, and destro

The cxliij. psalme.

ye all them that were my soule, for I am
seruant.

The CXLIII. A psalme of Dauid.

Blessed be the LORDE my refu
ge, which teacheth my handes to
warre, & my fingers to fight. My
and my castell, my defence and my deliuer
my shyld in whom I trust, which gouerneth
the people that is vnder me. LORDE
is ma: that thou hast such respecte vnto
me: the sonne of man, that thou so regard
him: Man is like a chynge of naught
tyme passeth awaye like a shadowe. But
thy heauens (o LORDE) & come downe, &
the mountaynes, yf they maye smoke with

Sende forth the lightenyng & scatter
shute out thine arrowes and consume the
Sende downe thine hande from above, &
ner me and take me out of y greace
from the hande of straunge childre. My
mouth talketh of vanite, & their right
is a right hande of falsede. That I
synge a new songe vnto the (o God) & I
praises vnto the vpon a tenstringed
Thou that gapest victory vnto thynges,
hast deliuered Dauid thy seruant from
parrell of the swerde. Saue me and deli
me from the honde of straunge childre,
my mouth talketh of vanite, and cheir
hande is a right hande of falsede. The
sonnes maye growe vp as the yoge plant
and that our daughters maye be as the
lished comers of the temple. That our
ners maye be full, and plenteous with
ner of stoare: that of shepe maye bynges
thousandes and hundred thousandes in
villages. That our oxen maye be stronge
to labour, that there be no myschaunce
decaye, and no complayninge in our str
Happie are the people that be in such a
se: yee blessed are the people, which haue
LORDE for their God.

The CXLIII. A psalme of Dauid.

Wid magnifie the (o my God) & I
I wil prayse y name for ever & euer
Every daye wil I geue thankes
the, and prayse y name for ever and euer.
Greate is the LORDE, & maruelous workes
to be praysed, there is no ende of his gra
nesse. One generation shal prayse thy
kes vnto another, and declare thy power.
As for me I wil betalkige of thy workes
thy glory, thy prayse and wonderous workes.
So that men shal speake of the might
thy maruelous actes, and tell of y greate
The memoriell of y abundaunt kynd
shal be shewed, and me shal synge of thy

The Psalter.

The cxlvij. psalme. Ho. xxxvij.

The LORDE is gracions and
mercifull, longe sufferynge & of greate good
ness. The LORDE is louynge vnto every
man, and his mercy is ouer all his workes.
All thy workes praise the (o LORDE) and thy
synnes geue thankes vnto the. They she
we the glory of thy kyngdome, and talke of y
power. That y power, thy glorie, & might
of thy kyngdome might be knowne
vnto men. Thy kyngdome is an euerlastin
kyngdome, & thy dominion endureth the
out all ages. The LORDE vphel
deth all such as shulde fall, and lifteth vp all
that be downe. The eyes of all way
en vnto the, and thou geust them their mea
sure in due season. Then openest thine hande,
and fyllest all thinges lyuynge with plente
nesse. The LORDE is righteous in all
his wayes, & holy in all his workes. The
LORDE is nye vnto all them that call vpon
him, yee all such as call vpon him faithfully.
He fulfilleth the desyre of them that feare
him, he heareth their crie, and helpeth them.
The LORDE preserveth all them that lo
ue him, but scattereth abroad all the vngodly.
My mouth shal speake the prayse of the
LORDE, And let all flesh geue thankes vnto
thy holy name for ever and euer. Halleluya.

The CXLV. psalme.

Praise the LORDE (o my soule): why
le I lyue wil I prayse the LORDE, yee
as longe as I haue any beyng, I wil
synge praises vnto my God. O put not y
hope in prynces, ner in the childe of man, for
there is no helpe in the. For when y bieth
of man goeth forth, he shal turne agayne to
his earth, and so all his thoughtes perishe.
Blessed is he that hath y God of Jacob for
his hope, and whose hope is in the LORDE
his God. Which made heauen and earth,
y sea and all that therein is, which keepeth his
promise for ever. Which helpeth them to
ryghte yf suffre wronge, which feedeth y hon
gre. The LORDE leueth men out of pic
son, the LORDE geueth sight to the blynde.
The LORDE helpeth the vp that are fal
len, the LORDE leueth the righteous.
The LORDE careth for the straungers, he
defendeth y fatherlesse and wyddowes: as for
the waye of y vngodly, he turneth it vpsyde
downe. The LORDE thy God (o Sion) is
thyng for euermore, and chorow out all gene
rations. Halleluya.

The CXLVI. psalme.

Praise the LORDE, for it is a good
thinge to synge praises vnto y God:
yee a ioyfull and pleasaunt thinge is

it to be thankfull. The LORDE shal buyl
de vp Ierusalem, & gather together y cut
tes of Israel. He healeth the contrite in
herte, and byndeth vp their woundes. He
celleth the nombre of the starres, and calleth
them all by their names. Greate is y LOR
DE, and greate is his power, yee his wysde
me is infinite. The LORDE setteth vp y me
te, & byngeth y vngodly downe to y grounde.
O synge vnto y LORDE wth thankesgey
ng, synge praises vpo y harpe vnto y God.
Which couereth y heauen wth cloudes, pre
pareth rayne for y earth, & maketh y graspe
to growe vpon the mountaynes. Which ge
ueth fodder vnto y cattell, & feedeth y yonger
ueno y call vpo him. He hath no pleasure
in the strength of an horse, nether delyteth he
in any mas legges. But the LORDES de
lyte is in them that feare him, and put their
trust in his mercy.

The CXLVII. psalme,

This psalme do the hebreues synge vnto it,
that goeth before.

Praise y LORDE o Ierusalem, praise
God o Sion. For he maketh fast
the barres of y gates, & blesseth y chi
ldren within y. He maketh peace in y bord
er, fylleth y with yf of sheate. He st
forth his commaundment vpo earth, h
runneth swiftly. He geueth snow
& scattereth y hoarfrost like ashes.
He maketh his yse like morsels, who is
de his frost: He sendeth out h
meleth them, he bloweth wth h
waters flowe. He sheweth h
Jacob, his statutes & ordi
rall. He hath not dealt
then, nether haue they t
es. Halleluya.

The

Sp.

The Psalter.

Let them prayse the name of the LORDE, for his name only is excellent, and his prayse above heauen and earth. He exalteth the home of his people, all his sayntes shal prayse him, the children of Israel, euen the people that serueth him. *Halleluya.*

The CXLIX. psalme. *Halleluya.*

Synge vnto y LORDE a new songe, let the congregacion of sayntes prayse him. Let Israel reioyse in him that made him, and let the children of Si-on be ioyfull in their kynge. Let them prayse his name in the daunce, let them synge prayses vnto him with tabrettes and harpes. For the LORDE hath pleasure in his people, and helpeth the meekhearted. Let the sayntes be ioyfull with glory, let them reioyse in their beddes. Let the prayses of God be in their mouth, and sharpe swordes in their handes. To be auenged of the heathen, and to rebuke the people. To bynde their kinges in cheynes, and their nobles with synes of yron. That they maye be auenged of hem, as it is written, Soch honoure haue our sayntes. *Halleluya.*

The CL. psalme. *Halleluya.*

Prayse the LORDE in his Sanctu-ry, prayse him in the firmament of is power. Prayse him in his noble-tye him in his excellēt greatnesse. In the sounde of the trumpet, vpon the lute and harpe. Prayse him with cymbals and daunce, prayse him with tympanes and pype. Prayse him with cymbals. Let the LORDE be praised. *Halleluya.*

ft.
42

The Proverbes of Salomon.

What this booke conteyneth.

- Chap. I. The wysdome of God calleth vnto the mouth of Salomon, exorteth vs, and ga-
ra warnynge to eschue the wicked: whose
godly conuersacion in worde and worke, and
nyshment also of the same, is here descrybed.
- Chap. II. How wysdome maye be gotten, and
what profit cometh of it.
- Chap. III. He exorteth us to the feare of God
and to pacience: he commendeth wysdome, and
requyret us to cleue vnto the same.
- Chap. IV. A fatherly exortacion vnto whome
me with the profit therof, and how we ought
to refrayne the members of our bodye from
to refrayne the members of our bodye from
godly.
- Chap. V. He exorteth vnto wysdome, and
warre of harlottes: he telleth what harme
ye folowe thout, whē men medle with
teacheth men, loungly to cleue vnto that
ried wyues, and descrybeth the ende of hem
godly.
- Chap. VI. He warneth men to beware of
tishpe, exorteth the slouthfull to labour, and
with the wysdome of false tonges, and warn-
eth men to beware of aduocacy, because
more perils than thest or felony.
- Chap. VII. He exorteth vnto wysdome, sheweth
the condicions of harlottes, and what hurt
peneth vnto soch as encline to the prouocacion
and desyres of the flesh.
- Chap. VIII. Wysdome calleth men swatch
her, and telleth them what treasure and profit
she hath. A commendacion and prayse of wys-
dome, wherout euery mā is exorted to cleue
to her.
- Chap. IX. Wysdome crieth vpon the ignorā,
and promyseth them greates things. The fo-
lish maner of a light woman.
- Chap. X. From this chapter forth vnto the
XXXI, there are descrybed many swete, laud-
and wysse sentences, which teach men wysdome
and what profit cometh of it: Agayne, how
men maye auoyde foolishnesse, and the hurt
therof.
- Chap. XXXI. Wysdome warneth us to beware
of euell women, and descrybeth the conuersa-
on, maner, & behauiour of an honest man
wyse.

Salomons Proverbes.

These are the proverbes of Sa-

lomon the sonne of David kynge of Isra-
el: to lerne wysdome nurtoure, vnderston-
dinge, prudence, righteousnesse, iudgment
and equite. That the very babes might
haue wyt, and that yonge men might ha-
ue knowlege and vnderstandinge. By hea-
ringe, the wyse mā shal come by more wys-
dome: and by experience, he shal be more
apte to vnderstande a parable, and the in-
terpretacion therof: the wordes of the wy-
se, and the darcke speaches of the same.
The feare of the LORDE is the begynnyn-
ge of wysdome. But fooles despise wys-
dome and nurtoure.

The first Chapter.

My sonne, heare thy fathers doc-
trine, and forsake not the lawe
of y mother: for that shal bryn-
ge grace vnto thy heade, and shal
be thyne aboute thy necke. My sonne, co-
me not vnto synners, yf they entyse the, and
saye: come wyth us, let us laye wayte for
blonde, and lurke preuely for the innocēt wyth-
out a cause: let us swallowe the vpon like y hell,
let us deuoure the quicke and whole, as tho-
se that go downe in to the pytt. So shal we
finde all maner of costly riches, and fyll oure
houses wyth spoyle. Cast in thy lott among
us, we shal haue all one purse.

My sonne, walke not thou with them, re-
frayne thy feete from their wayes. For their feete rūne
to euill, and are haistie to shed blonde. But in
dayes y net layed forth before the bydes
eyes. See they the selues laye wayte one for
another blonde, and one of the wolde slaye
another. These are the wayes of all soch
as be couetous, that one wolde rauyshe ano-
thers life.

Wysdome crieth without, and putteth forth
hir voyce in the stretes. She calleth before y
congregacion in y open gates, and sheweth
hir wordes thorow y cite, sayenge: O ye chil-
dren, how longe wil ye loue chydishnesse: how
longe wil y scorners delyte in scornynge, and y
enmyes be enemies vnto knowlege? O turne
you vnto my correccion: lo, I wil expresse my
mynde vnto you, and make you vnderstande
my wordes. Seinge then that I haue cal-
led, and ye refused it: I haue stretched out my
honde, and no mā regarded it, but all my coun-
cels haue ye despysed, and set my correccion
at naught. Therefore shal I also laugh in
y destruccion, and mocke you, when y thin-
geth that ye feare cometh vpon you: euen whē
y thinge that ye be afrayed of, falleth in so-

The ii. Chap. Pro. xxxviii.

benly like a storme, and y misery like a tem-
pest: yee whā trouble and heuynesse cometh
vpon you. Then shal they call vpon me, but
I wil not heare: they shal seke me early, but
they shal not fynde me: And y because they
hated knowlege, and receaved not y feare of
y LORDE, but abhoyed my counsell, and
despysed my correccion. Therefore shal they
cate y frutes of their owne waye, and be fyl-
led with their owne counceles: for y turnynge a-
waye of y vnwyse shal slaye the, and y prosperi-
ty of fooles shal be their owne destruccion. But
who so harkeneth vnto me, shal dwell sa-
fely, and haue ynough without eny feare of
euill.

Pro. 1. c

The II. Chapter.

My sonne, yf thou wilt receaue my
wordes, and kepe my commaundemē-
tes by the, that thine eare maye her-
ten vnto wysdome, applie thine herte
to vnderstandinge. For yf thou criest after
wysdome, and callest for knowlege: yf thou se-
kest after her as after money, and dyggest
for her as for treasure: The shal theu vnder-
stande y feare of the LORDE, and fynde y
knowlege of God. For it is the LORDE
that geneth wysdome, out of his mouth com-
meth knowlege and vnderstandinge. He
preserueth y welfare of the righteous, and
defendeth them y walke innocently: he ke-
peth them in y right path, and preserueth y
waye of his sayntes. Then shalt thou vnder-
stande righteousnesse, iudgment and equi-
te, yee and euery good path. If wysdome
entre in to thine herte, and y soule delyte in
knowlege: then shal counsell preserue the,
and vnderstandinge shal kepe the. That
thou mayest be deliuered fro y euell waye,
and from the man y speaketh fiowarde thin-
ges. From soch as leaue the hye strete, and
walke i y wayes of darcknesse: which reioyse
in doynge euill, and delyte i wicked thinges:
whose wayes are croked, and their pathes
slaunderous.

Iaco. 1. 2
Eccl. 1. 1
And. 7. 6
Iob. 28. 1
3. reg. 3. 1
4. 6.

B

That thou mayest be deliuered also from
the strange woman, and from her that is
not thine owne: which geneth swete wordes,
forsaketh the husbāde of hir youth, and for-
getteth the couenaunt of hir God. For hir
house is enclined vnto death, and hir pathes
vnto hell. All they that go in vnto her, co-
me not agayne, nether take they holde of the
waye of life.

Pro. 7. 2
And. 3. 2
C

That thou mayest walke in y good waye,
and kepe the pathes of the righteous. For
the iust shal dwell in the lende, and the inno-

gg ii

Salomons Prouerbes.

centes shal remayne in it: but the vngodly shal be robed out of it: and the wicked doers shal be taken out of it.

The III. Chapter.

My sonne, forget not my lawe, but se thyne hert kepe my commaundmentes. For they shal prologe thy dayes & yeares of thy lyfe, & brynge thy peace. Let mercy & faithfulness neuer go from thy bynde: theye about thy necke, & wyte them in the tables of thine herte. So shalt thou fynde fauour and good vnderstandinge in the sight of God and men. Put thy trust in the LORD with all thine herte, and leane not vnto thine owne vnderstandinge. In all thy wayes haue respecte vnto him, and he shal ordeine thy goynges. Be not wyse in thine owne conceite, but feare the LORD and departe from euill: so shal thy nauel be whole, and thy bones stronge.

Honoure the LORD with substance, & with firstlinges of all thine increase: so shal thy barnes be fylled with plenteousnesse, and thy presses shal flowe ouer with swete wyne. My sonne, despise not the chastenynge of the LORD, neither saynte when thou art rebuked of him. For who the LORD loueth, him he chasteneth: and yet deliuereth in him euen as a father in his owne sonne. Well is him that fyndeth wysdome, & opeyneth vnderstandinge, for the gettyng of it is better then eny marchaundise of syluer, & the profite of it is better then golde. Wysdome is more worth then precious stoncs, & all thynges that thou canst desyre, are not to be compared vnto her. Vpon hir right hande is longe life, & vpon hir left hande is riches & hono.

Her wayes are pleasaunt wayes, and all hir pathes are peaceable. She is a tre of life to them that laye holde vpon her, and blessed are they that kepe her fast.

With wysdome hath the LORD layed the foundacion of the earth, & thorow vnderstandinge hath he stablished the heauens. Thorow his wysdome the depthes brake vp, & the clowdes droppe downe the dew. My sonne, let not these thynges departe from thyne eyes, but kepe my lawe and my counsell: so shal it be life vnto thy soule, & grace vnto thy mouth.

Then shalt thou walke safely in thy waye, & thy fote shal not stembble. If thou sleepest, thou shalt not be a frayd, but shalt take thy rest & slepest sweetly. Thou needest not to be a frayd of eny sodane feare, neither for the violent rushing in of the vngodly, when it cometh.

The iiij. Chap.

For the LORD shal be besyde the, & kepe thy fote, & thou be not taken. Refuse not to do good vnto him that shalde haue it, for loner as thine hande is able to do it. Say not vnto thy neighbour: go thy waye & come agayne, tomorrow wil I geue thee when as thou hast now to geue him. Intende no hurte vnto thy neighbour, feynge behouperth to dwell in rest by the. Strive not lightly wth eny man, where as he hath done thee no harme. Solowe not a wicked man, and chuse none of his wayes: for the LORD abhorreth the frowarde, but his secret is amonge the righteous. The curse of the LORD is in the house of the vngodly, but he blesseth the dwellinges of the righteous. As for the somefull, he shal laugh at to some, but he shal geue grace vnto the lowly. The wyse shal haue hono in possession, but shame is the promociō that foolis shal haue.

The III. Chap.

Eare O ye children the fatherly exortaciō, & take good hede, that ye may lerne wysdome. See I shal geue you a good rewarde, yf ye wil not forsake my lawe. For when I myself was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: let thine heart receaue my wordes, kepe my commaundmentes, and then shalt lyue.

Get the wysdome, get the vnderstandinge, forget not thy wordes of my mouth, & shal kepe them from thine. Forsake her not, and she shal preserue the: loue her, and she shal kepe the. The chiefe poynte of wysdome is, that thou be wyslyng to opeyn the vnderstandinge. Make moche of her, and she shal promote the: & yf thou embracest her, she shal brynge the vnto hono.

She shal make the a gracious heate, and garnish the with the crowne of glory. Heare my sonne, and receaue my wordes, that thy yeares of thy life maye be many. I wil shewe the the waye of wysdome, and lede the in the right pathes. So than yf thou goest therin, there shal no straytnesse bynde the: and when thou runnest, thou shalt not fall. Take fast holde of doctryne, let her not go: kepe her, for she is thy life.

Come not in the path of the vngodly, and walke not in the waye of the wicked. Eschewe it, & go not therin: departe ashyd, & passe ouer by it. For they can not slepe excepte they haue first done some mysdeed.

Salomons Prouerbes.

Neuer take they eny rest, excepte they haue first done some harme. For they eate the bred of wickednesse, and drinke the wyne of robbery. The path of the righteous shyneth as the light, and is euer brighte & brighte vnto the perfecte daye. But the waye of the vngodly is as the darcknesse, wherein me fall, or they be awarre.

My sonne, marcke my wordes, and encline thine eare vnto my saynges. Let them not departe from thine eyes, kepe them euen in the myddest of thine herte. For they are life vnto all those that fynde the, and healeth vnto all their bodies. Kepe thine hert with all diligence, for there vpon hangeth life. Put awaye from the a frowarde mouth, and let the lippes of slaunder be farre from the. Let thine eyes beholde the thyng that is right, & let thine eye lyddes lōke straight before the. Pōdure the path of thy fete, so shal all thy waye be sure. Turne not asyde, neether to the right hande ner to the lefte, but witholdeth thy fete from euill.

The V. Chapter.

My sonne, geue hede vnto my wysdome, & bōdethine eare vnto my prouidence: yf thou mayest regarde good counsell, and that thy lippes maye kepe nūrtoure.

For the lippes of an harlot are a droppynge hony combe, and hir throte is softer then oyle. But at the last she is as bitter as worme wood, and as sharpe as a two edged swerde. Hir fete go downe vnto death, and hir stepes pearse thorow vnto hell. She regardeth not the path of life, so vnstedfast are hir wayes: that thou canst not knowe them. Heare me therfore (O my sonne) and departe not fro the wordes of my mouth. Kepe thy waye farre from her, and come not nye thy doers of hir house. That thou geue not thine hono vnto another, and thy yeares to the cruell.

That other men be not fylled with thy goodes, & that thy labours come not in a straunge house. See that thou moune not at the last, when thou hast spent thy body and goodes, and then saye: Alas, why hated I nūrtoure, why dyd my hert despise correccion? Wherefore was not I obedient vnto the voyce of my teachers, & hearkened not vnto them that informed me? I am come almost in to all my fortune, in the myddest of the multitude and congregacion. Drinke of the water of thine owne well, and of the ryuers that runne out of thine owne sprynges. Let thy welles flowe out a brode, that there maye be ryuers of water in the stretes. But let them be only thine owne, & not straungers with the.

The vi. Chap. Fo. xxxix.

Let thy well be blessed, and be glad with the wife of thy youth. Louynge is the hynde, and frendly is the Kee: let her brestes alwaye satisfie the, and holde the euer content with hir loue. My sonne, why wilt thou haue pleasure in an harlot, and embrace the bosome of another womā? For every mā's wayes are open in the sight of the LORD, and he pōdereth all their goynges. The wickednesse of the vngodly shal catch himself, and with the snares of his owne synnes shal he be trapped. Because he wolde not be reformed, he shal dye: and for his greare foolishnesse he shal be destroyed.

The VI. Chapter.

My sonne, yf thou be suertie for thy neighbour, thou hast fastened thine hōde vnto another mā: yee thou art bofide with thine owne wordes, and taken wth thine owne speach. Therfore (my sonne) do this, discharge thy self, for thou art come in to thy neighbours daunger. Go thy waye then soone, & intreate thy neighbour: let not thyne eyes slepe, neer thine eye lyddes slomber. Saue thy self as a doo fro thy hono, & as a byrde fro the hōde of the fouler. Go to the Lemmer (thou slogarde) & cōsidre hir wayes, & lerne to be wyse.

She hath no gyde, no teacher, no leder: yet in the sommer she prouideth hir meate, & gathereth hir foode together in harvest. How longe wilt thou slepe, thou slogish mā? Whā wilt thou arys: out of thy slepe? See slepe on still a litle, slōber a litle, sōdethine handes together yet a litle, that thou mayest slepe: so shal pouerte come vnto the as one yf traunyleth by the waye, & necessitye like a wapened man. A dissimblynge person, a wicked man goeth with a frowarde mouth: he wyndeth with his eyes, he tokeneth wth his fete, he poynteth wth his synners, he is euer ymagyninge myschefe & frowardnesse in his hert, & causeth discorde. Therfore shal his destrucciō come hastily vnto him, suddenly shal he be all tobroken, and not be healed.

There be syre thynges, which the LORD hateth, & the sūenthe he utterly abhorreth: A proude lōke, a dyssemblynge tonge, hādes that shed innocent bloude, an herte yf goeth aboute wth wicked ymaginaciōs, fete that be swift in remynge to do myschefe, a false wytnesse yf bringeth vp lyes, & soch one as soweth discorde amonge brethren. My sonne, kepe thy fathers commaundmentes, & forsake not the lawe of thy mother. Put the vntogether in thine herte, and bynde the aboute thy necke. That they maye lede the where thou goest, preserue the when thou art aslepe, & yf when

Sal. 12. 0 thou awakest, thou mayest talke of the (For the commaundment is a lanterne, and the lawe a light: yee chaffenyng & nurtoure is y waye of life) that they maye kepe the fro the enell woman, & from the flatteryng tonge of the harlot: y thou lust not after her beuty in thine herte, & lest thou be take w hir saye lo kes. An harlot wil make a mā to begg his bried, but a married woman wil hunt for y pie cious life. Maye a man take fyre in his be some, and his clothes not be burnt? Or can one go vpon hote coales, and his fete not be hurte? Euen so, who so car goeth in to his neighbours wife, and toucheth her, can not be vngiltie. Men do not utterly despyse a thefe, that stealeth to satisfie his soule, when he is hungerie: but yf he maye be gotten, he restoreth agayne seuen tymes as much, or els he maketh recompence with all the good of his house. But who so conuitteth aduoutrie with a womā, he is a foole, and bryngeth his life to destruction. He getteth him self also shame & dishon^r, soch as shal neuer be put out. For the gelousy & wiath of the mā wil not be treated, no though thou woldest ofre him greate giftes to make amendes, he will not receaue them.

The VII. Chapter.

Ent. 11. a. Nu. 15. d. **A** sonne, kepe my wordes, & laye vpon my commaundmentes by the. Repe my commaundmentes & my lawe, euē as the aple of thine eye, & thou shalt lyue. Bynde them vpon thy fyngers, & wryte the in the table of thine herte. Saye vnto wysdome: thou art my sister, and call vnderston dinge thy kynswoman: that she maye kepe y fro y straunge womā, & fro y harlot which ge neth swete wordes. For out of the wyndowe of my house I loked thow the treclies, & be held the simple people: & amonge other yonge folkes I spyed one yonge foole goinge ouer the stretes, by the corner in the waye to ward the harlottes house in the twylight of of the euenyng, when it begane now to be night and darcke. And beholde, there mett him a womā in an harlottes apparell (a dis ceatfull, waton & an vnstedfast womā: whose fete coude not abyde in y house, now is she without, now i y stretes, & lurketh i euery cor ner) she caught y yonge mā, & yssed him & was not ashamed, saye ge: I had a vow to paye, & this daye I perfourme it. Therfore came I forth to mete the, that I might see thy face, and so I haue founde the. I haue deckt my bed with couerings & clothes of Egipte. My bed haue I made to smell of Myrrour, Aloes and Cynamom. Come, let vs lye toge-

ther, & take oure pleasure till it be daye light. For the good man is not at home, he is gone farre of. He hath taken the bagg of money with him, who can tell whā he cometh home? Thus with many swete wordes he ouercame him, and with hir flatteryng lip pes she wanne him.

Immediately he foloweth her, as it was an orelod to the slaughter (and like as it was to the stockes, where foolcs are punysshed) he longe till she hath wounded his lyuer with hir darke like as yf a byrde haisted to the snare, not knowinge that the parell of his life lyeth there vpon. Heare me now therfore (o my sonne) and marke the wordes of my mouth. Let not thine herte wandie in hir wayes, & be not thou disceined in hir pathes. In many one hath she wounded and cast downe, yee many a stronge mā hath she slayne. Her house is the waye vnto hell, where men go downe to the chambers of death.

The VIII. Chapter.

Quoth not wysdome crie: doth not vnderstondinge put forth hir voyce? Seendeth she not in the hye place in the stretes & wayes: doth she not crie before the whole cite, & in the gates where men go out & in? It is you, o ye men (sayeth she) whom I call. Vnto you (o ye childre of men) lift I vp my voyce. Take hede vnto know ledge o ye ignorant, be wise in herte o ye foolcs. Geue eare, for I wil speake of greate mat ters, & open my lippes to tell thinges that is right. For my throte shal be talkyng of f truth, & my lippes abhorre vngodlynesse. All the wordes of my mouth are rightuous, there is no frowardnesse nor falsede therein. They are all playne to soch as wil vnderstande, & righte to the that fynde knowlege. Re ceauue my doctrine therfore and not synne, & knowlege more then synne golde. For wysdome is more worth then precious stones, & all the thinges that thou castt desyre, are not to be compared vnto it.

I wysdome haue my dwellyng w know ledge, and prudent counsell is myne owne. With me is the feare of the LORDE, and y eschuyng of euell. As for pryde, disdain, an euell waye, & a moueth that speaketh wicked thiges, I utterly abhorre the. I can geue counsell, and be a gyde: I haue vnderstondinge, I haue strength.

Thow me, kynges reigne: thow me, pri ces make iust lawes. Thow me, lordes beate rule, and all iudges of y earth execute iudg ment. I am louyng vnto those that loue me, and they that seke me early, shal fynde me.

Riches & honoure are to me, yee excellent goodes & rightuousnes. My frute is bet ter the golde & precious stone, & myne encrea semore worth then synne syluer. I walke in y waye of rightuousnes, & in the strete of iudg ment. That I maye sende prosperite to those that loue me, & to encrease their treasure.

The LORDE himself had me in possessio in the begynnynge of his wayes, or euer he began his workes aforetyme. I haue bene ordered fro euerlastige, & fro y begynnynge n euer the earth was made. When I was borne, there were nether depthes nor springes of water. Before the foundations of y mountaynes were layed, yee before all hilles was I borne. The earth and all that is vpon the earth was not yet made, no not the grounde it self. For when he made the hea uen, I was present: whā he set the depthes in ordie: whā he hanged the cloudes abo ue: whā he fastened the sprynges of the de pe: whā he shutt the see within certayne boundes, that y waters shulde not go ouer their marches. When he layed the founda tions of the earth, I was with him, ordinge all thinges, deluyng daylie & reioysyng all waye before him. As for the rōnde cōpase of his worlde, I make it ioysfull, for my dely tis to be amōge the childre of men.

Therfore harken vnto me (o ye childre) for blessed are they that kepe my wayes.

O geue eare vnto nurtoure, be wise, and refuse it not. Blessed is y man that heareth me, watchyng daylie at my gates, & geuyng attendaunce at the postes of my dores.

For who so fyndeth me, fyndeth life, and shal opayne fauoure of the LORDE. But who so offendeth agaynst me, hurteth his owne soule. All they that hate me, are the louers of death.

The IX. Chapter.

Wysdome hath buylded herself an house, and hewen out seven pilers: she hath slaughterd, poured out hir wyne, and prepared hir table. She hath sent forth hir maydens to crye vpon the hyest place of the cite: Who so is ignorant, let him come hither. And to the virgins she sayde: O come on youre waye, eate my bried, and drynke my wyne, which I haue poured out for you. For sake ignorance, and ye shal lyue: and se that ye go in the waye of vnderstondinge.

Who so reproveth a scornefull personne, getteth him self dishonoure: and he that rebuketh the vngodly, slayneth himself.

Reproue not a scomer, lest he owe the e uell wil: but rebuke a wyse man, and he wil louethe. Geue a discrete man but an occa sion, & he wil be the wyser: teach a rightuous man, and he wil increase. The feare of the LORDE is the begynnynge of wysdome, & the knowlege of holy thinges is vnderston dinge. For thow me y dayes shal be pro longed, and the yeares of thy life shal be ma ny. If thou be wise, y wysdome shal do y selfe good: but yf thou thynkest scorne ther of, it shal be thine owne harme. A foolish restless woman, full of wordes, and sedychone as hath no knowlege, fytteth in the dores of hir house vpon a stole aboute in the cite, to call soch as go by and walke straight in their wayes. Who so is ignorant (sayeth she) let him come hither, and to the vngodly she sayeth: stollen waters are swete, & the bried that is pieuely eaten, hath a good taste.

But they consider not that death is there, and that hir gastes go downe to hell.

The X. Chapter.

These are prouerbes of Salomon.

Wysse some maketh a glad father, but an vnderstandinge sonne is the heuynesse of his mother. Treasures that are wic edly gotten, profit nothinge, but rightuous nesse deluyreth from death. The LORDE wil not let the soule of the rightuous suffre hōger, but he putteth y vngodly fro his de fyre. An ydle hande maketh poore, but a quyk laboringe hande maketh riche.

Who so gathereth in Semmer, is wyse: but he that is slothful in harvest, bringeth himself to confucion. Louyng and fauor able is the face of the rightuous, but y fore heade of the vngodly is past shame, and piumptuous. The remonall of the iust shal haue a good repote, but the name of the vngodly shal stynte. A wyse man wil recea ue warnyng, but a foole wil sooner be shryt ten in the face. He that leadech an inno cent life, walketh surely: but who so goeth a wōge waye, shal be knowne. He y wynteth with his eye, wil do some harme: but he that hath a foolish mouth, shal be beaten. The mouth of a rightuous man is a well of life, but y mouth of the vngodly is past shame, & presumptuous. Euell will stereth vpon strife, but loue conereth y multitude of synnes.

In y lippes of him y hath vnderstondinge a mā shal fynde wysdome, but y rebbe bels geth to y backe of y foolish. Wyse mā laye vpon knowlege, but y mouth of y foolish is nye destruction. The rich mā goodes are his strō

ge holde, but pouerte oppresseth the poore.

The righteous labourer to do good, but the vngodly useth his increase vnto synne.

C To take hede vnto y chastenynge of nurture, is y waye of life: but he that refuseth to be reformed, goeth wydge. Dissimblynge lippes kepe hatred secretly, and he that speaketh eny slander, is a foole. Where moch bablinge is, there must nedes be offence: he that refrayneth his lippes, is wysst of all. An innocent tonge is a noble treasure, but the herte of the vngodly is nothinge worth. The lippes of the righteous fede a whole multitude, but fooles shal dye in their owne foly. The blessinge of the LORDE maketh rich mē, as for carefull traualle, it doth nothinge therto. A foole doth wickedly & maketh but a spoote of it: neuertheles it is wysdome for a man to beware of sych.

Job. 41. c
Eccl. 10.
Gal. 12. a
Lam. 4. d

D The thinge that the vngodly are afrayed of, shal come vpon them, but the righteous shal haue their desyre. The vngodly is like a tempest that passeth ouer & is nomore seene, but the righteous remaineth sure for euer. As vyner is to the teth, and as smoke is vnto y eyes, euē so is a slogish personne to them that sende him forth. The feare of y LORDE maketh a longe life, but y yeares of y vngodly shal be shortened. The patient abydinge of the righteous shalbe turned to gladnesse, but the hope of the vngodly shal perish. The waye of the LORDE geueth a coraige vnto y godly, but it is a feare for wicked doers. The righteous shal neuer be ouerthrowne, but y vngodly shal not remaine in the londe. The mouth of the iust wilbe talkynge of wysdome, but the tonge of the frowarde shal perish. The lippes of the righteous are occupied in acceptable thinges, but the mouth of the vngodly taketh them to the worst.

Is. 12. a
Gal. 12. d

The XII. Chapter.

A False balaunce is an abhominacion vnto the LORDE, but a true weighe pleaseth him. Where pryde is, there is shame also and confucion: but where as is lowlynes, there is wysdome. The innocent dealynge of the iust shal lede them, but the vnfaichfulnesse of the despyers shalbe their owne destruccion. Riches helpe not in the daye of vengeance, but rightuousnesse deliuereth frō death. The rightuousnes of y innocent ordreth his waye, but the vngodly shal fall in his owne wickednesse. The rightuousnesse of the iust shal deliuer them, but the despyers shalbe taken in their owne vngodlynesse. When an vngodly man dyeth,

Job. 16. b
p. b. d

rou. 10. a
eccl. 5. b

his hope is gone, the confidence of riches shal perish. The righteous shalbe deliuered out of trouble, & the vngodly shal come in his steade. Thow y mouth of y dyssembler is his neighbour destroyed, but thow knowledge shal the iust be deliuered. Who is goeth well with the righteous, the citie is merry: and when the vngodly perish, there is gladnesse. When the iust are in wealch, the cite prospereth: but when the vngodly haue the rule, it decayeth. A foole bringeth vps slander of his neighbour, but a wyse man wil kepe it secrete. A dyssemblynge person wil discover preuy thinges, but he that is of a faithfull hert, wil kepe counsell. Where no good counsell is there the people decaye: but where as are many that can geue counsell, there is wealch. He that is suertie for a straunger, hurteyth himself: but he that medleth not with suertieshippe, is sure. A gracious woman manteyneth honestie, as for the mightie, they manteyne ryches. He hath a gentle liberall stomacke, is mercifull, but who so hurteyth his neighbour, is a tyrant.

The labour of the vngodly prospereth not, but he that soweth rightuousnes, shal receaue a sure rewarde. Like as rightuousnes bringeth life, euē so to cleue vnto euell, bringeth death. The LORDE abhorreth a fawned hert, but he hath pleasure in them that are vndeysed. It shal not helpe y wicked, though they laye all their bondes togeather, but the seide of the righteous shalbe pursued. A fayre woman without discretemners, is like a ryng of golde in a swynes snoute. The iust labore for peace and tranquylite, but the vngodly for dysquietnesse.

Some man geueth out his goodes, and is the richer, but y nygarde (hauynge ynough) wil departe from nothinge, and yet is in pouerte. He that is lyberall in geuynge, shal haue plenty: and he that watereth, shal be watered also himself. Who so hoordeth vps his come, shalbe cursed amonge the people: but blessinge shal lichte vpon his head that selleth it. He that labourerth for honesty fyndeth his desyre: but who so seeketh after myschefe, it shal happē vnto him. He that trusteth in his riches, shal haue a fall, but y righteous shal flourish as the grene leaf.

Who so maketh dysquietnesse in his owne house, he shal haue wynde for his heritage, and the foole shal be seruant to the wyse.

The frute of the righteous is as the tre of life, a wyse man also wynteth mens soules. If y righteous be recōpensed vps earth, how moch more the vngodly & y synners

The XII. Chapter.

Who so loueth wysdome, wil be content to be reformed: but he that hateth to be reformed, is a foole. A good man is acceptable vnto the LORDE, but y wicked wyl he condempne. A man can not endure in vngodlynesse, but y roce of y righteous shal not be moued. A stedfast woman is a crowne vnto hir husbonde: but she that behaueth herself vnonestly, is a coruption in his bones. The thoughtes of y righteous are right, but the ymaginacion of the vngodly are disceatfull. The talkynge of the vngodly is, how they maye laye waye for bloude, but the mouth of y righteous wil deliuer them. O euer thou canst turne the abouce, the vngodly shal be ouerthrowne, but the house of the righteous shal stōde. A man shalbe commended for his wysdome, but a foole shal be despyed. A simple man which labourerth and workerth, is better thane that is gorgeous and wanteth bried.

A righteous man regardeth the life of his carrell, but the vngodly haue cruell hertes. He that eiliet his lōde, shal haue plenteuousnesse of bried: but he y foloweth ydylnes, is a very foo'e. The desyre of y vngodly hungeth after myschefe, but the roce of the righteous bringeth forth frute. The wicked fall in to the snare thow y malyce of his owne mouth, but the iust shal escape out of perrell. Eueri man shal enioye good accorde vnto the innocency of his mouth, and after the workes of his handes shal he be rewarded. Loke what a foole taketh in honde, he thinketh it well done: but he that is wyse, wyl be colicled. A foole vttereth his wiath in all the haist, but a discrete man forgoeth wronge. A iust man will tell the truth, & sheweth the thinge y is right: but a false witness disceaueth. A slanderous personne picketh like a swerde, but a wyse mans tongue is wholesome. A true mouth is euer content, but a dyssemblinge toge is soone chaunged. They that ymagin euell in their mynde, wil disceane: but the counsellors of peace shal haue ioye folowynge the. There shal no mysfortune happen vnto the iust, but the vngodly shal be fylled with misery. The LORDE abhorreth disceatfull lippes, but they that labour for treuth, please him. He that hath vnderstōdinge, can hyde his wysdome: but an vndiscrete herte telleth out his foolishnesse. A diligēt hande shal beare rule, but the ydle shal be vnder tribute. Henry

nesse disceateth y herte of man, but a good worde maketh it glad agayne. The righteous is liberall vnto his neighbour, but the waye of the vngodly wil disceane them selues. A disceatfull man shal fynde no vantage, but he that is content wth that he hath, is more worth the golde. In the waye of rightousnesse there is life, as for eny other waye, it is the path vnto death.

Pro. 15. b
and 17. d
Eccl. 30. c

2. Tim. 4. b
Heb. 11. a

The XIII. Chapter.

A Wyse sonne wyl receaue his fathers warnynge, but he y is scornfull, wyl not heare when he is reprimed. A good mā shal enioye the frute of his mouth, but he that hath a frowarde mynde, shalbe spoyled. He that keperth his mouth, keperth his life: but who so speaketh vnaduyced, synneth harme. The slogarde wolde sayne haue, and can not get his desyre: but the soule of the diligent shal haue plenty. A righteous man abbeueth lyes, but the vngodly shameth both other and himself. Rightousnesse keperth the innocēt in the waye, but vngodlynesse shal ouerthrowe the synner.

Some men are riche, though they haue nothinge: agayne, some mē are poore hauynge greate riches. With goodes eueri man deliuereth his life, and the poore wyl not be reprimed. The light of the righteous maketh ioyfull, but the candle of the vngodly shal be put out. Amonge the proude there is euer strife, but amonge those that do all thinges with aduysment, there is wysdome. Hastely gattē goodes are soone spent, but they that be gathered together with the hande, shal increase. Longe tarienge for a thinge that is dyfferred, greueth y herte: but when the desyre cometh, it is a tre of life. Who so despyeth the worde, destroyeth himself: but he that feareth the cōmaundement, shal haue peace. The lawe is a wel of life vnto the wyse, that it maye kepe him from the snares of death. Good vnderstōdinge geueth fauoure, but harde is the waye of the despyers. A wyse man doeth all thinges with discrecion, but a foole wil declare his foly. An vngodly messenger bringeth myschefe, but a faithfull embassitor is wholesome. He that chyneth come to be reformed, cometh to pouerte and shame: but who so receaueth correccion, shal come to honoure. When a desyre is brought to passe, it deliuereth the soule: but fooles abhorre him that

Pro. 11. c

Pro. 14. c

Eccl.

Isa. 66. c

Salomons Prouerbes

The xv. Chap.

Salomons Prouerbes

The xvi Chap. Fo. xlii.

eschueth euell. He that goeth in the company of wyse men, shal be wyse: but who so is a company of fooles, shal be hurte. Myschese foloweth vpon synners, but the righteous shal haue a good reward. Which their childrens children shal haue in possessio, for the riches of the synner is layed vp for y inst. There is plenteousnesse of fode in the felbes of the poore, z shalbe increased out of measure. He that spareth the rodde, hateth his sonne: but who so loueth him, hol deth him euer in nurture. The righteous eateth, and is satisfied, but y bely of the vngodly hath neuer ynough.

The XIII. Chapter.

Wyse womā vpholdeth hir house, but a foolish wife plucketh it downe.

Who so feareth the LORDE, walketh in the right path: z regardeth not him that abhorreth the wayes of the LORDE. In the mouth of the foolish is the boasting of lordshipe, but y lippes of y wyse wil be warre of soch. Where no oren are, there the crybb is empty: but where the oren laboure, there is moch frute. A faithfull wytnesse wyl not dyssemble, but a false recorde wil make a lye.

A scornfull body seteth wysdome, z syn deth it not: but knowlege is easy to come by, vnto him that wil vnderstonde. Se y thou medle not with a foole, z do as though thou haddest no knowlege. The wysdome of him that hath vnderstandinge is, to take he de vnto his waye, but the foolishnesse of the vnywyse disceaueth. Fooles make but a sporte of synne, but there is favourable loue amō ge the righteous. The herte of him that hath vnderstandinge wil nether dispare for eny sorrow, ner beto presumptuous for eny so dane ioye.

The houses of the vngodly shalbe ouerthrowne, but the tabernacles of y righteous shal floureshe. There is a waye, which some men thinke to be right, but the ende therof le deth vnto death. The herte is sorowfull euen in laughter, and the ende of mych is he wyne. An vnfaithfull personne shal be fylled with his owne wayes, but a good mā wyl bewarre of soch. An ignorant body beleneth all thinges, but who so hath vnder stondinge, loketh well to his goings. A wyse man, feareth, and departeth from euell, but a foole goeth on presumptuously. An vnpatient man handeleth foolishly, but he that is well aduysed, doth other wayes.

The ignorant haue foolishnes in possessio, but the wyse are crowned with knowlege.

The euell shal bowe them selues before y

good, and the vngodly shal wayte at the res of the righteous. The poore is ha cuen of his owne neighbours, but the rich hath many frendes. Who so despyseth his neghbo, doth amysse: but blessed is he that hath pyte of the poore. They that yn gin wickednes, shalbe disapoynted: but they that muse vpo good thinges, vnto soch shal happen mercy and faithfulness. Dylig labo bryngeth riches, but where many vne wordes are, truly there is scarcenes.

Riches are an ornament vnto the wyse, but the ignorance of fooles is very foolishnesse. A faithfull wytnesse belyuereth so les, but a liar dysceaueth them. The feare of the LORDE is a strōge holde, for vnto he he wyl be a sure defence. The feare of the LORDE is a well of life, to auoyde the fume of death. The increase and prosperite of the cemonis is the kynges honoure, but the decaye of the people is the confusio of the prynce. Patience is a token of wisdom, but wrath and haustie displeasure is a token of foolishnesse. A merry herte is the lust of the body, but rancoure consumeth away the bones. He that doth a poore man wronge, blasphemeth his maker: but who so hath pitie of the poore, doth honoure vnto God.

The vngodly is a frayd of euery path, but the righteous hath a good hope vnto death. Wysdome resteth in the hart of him that hath vnderstandinge, and he wil teach them that are vnlerned. Righteous nes secreteh vp the people, but wickednes bryngeth folke to destruccio. A disau seruant is a pleasure vnto y kyng, but y is not honest, prouoketh him vnto wrath.

The XV. Chapter.

Softe aswere puttech downe displea sure, but frowarde wordes prouoketh vnto anger. A wyse tonge commeth deth knowlege, a foolish mouth blabbereth out nothinge but foolishnesse. The eyes of the LORDE loke in every place, boch vpon good and badd. A wholesome tonge is a tre of life, but he that abuseth it, hath a lye ten mynde. A foole despyseth his fathers correecion, but he y taketh he dwan he is reprobued, shal haue y more vnderstandinge.

In the house of the righteous are grate riches, but in the increase of the vngodly there is mysorde. A wyse mouth poureth out knowlege, but y herte of the foolish doth not so. The LORDE abhorreth y sacrifice of the vngodly, but the prayer of the righteous is acceptable vnto him. The waye of the vngodly is an abhominacio

of LORDE, but who so foloweth righteousnes, him he loneth.

He that forsaketh y right strete, shalbe sore punysshed: z who so hateth correecion, falleth in to death. The LORDE shal payne is knowne vnto the LORDE, how moch more then the hertes of men.

A scornfull body loneth not one y rebu tch him, nether wil he come amonge y wyse. A merry herte maketh a chearfull counte nance, but an vnquyet mynde maketh it he

A wyse herte wil sette a ster knowlege, but y mouth of fooles medleth with foolishnesse. All the dayes of the poore are miste

But a quyet herte is as a cōtynual fence. Better is a litle with the feare of the LORDE then greate treasure, for they are not without sorrow. Better is a meace of po

age with loue, then a fat oxe w euell will. An angrie man stereth vp strife, but he y

is patient filleth discorde. The waye of y mouth full is full of thornes, but y strete of the righteous is well clenfed. A wyse son

maketh a glad father, but an vndiscrete body shameth his mother. A foole reioy

sch in foolish thinges, but a wyse man lo

th well to his owne goings. Vnady

so thoughtes shal come to naught, but whe

as are men y can geue counsell, there is

stability. O how ioyfull a chinge is it,

aman to geue a conuenient answer. O

how pleasaunt is a worde spoken in due sea

son. The waye of life ledeh vnto heauē,

aman shulde bewarre of hell beneth.

The LORDE wyl breake downe y house of y proude, but he shal make fast y borders of y wyddome. The LORDE abhorreth y ymagi

nations of y wicked, but pure wordes are pleasaunt vnto him. The couetous man

warreth vp his owne house, but who so ha

th rewards, shal lye. A righteous mā

acteth in his mynde how to do good, but y

mynde of the vngodly ymagineth, how he

maye do harme. The LORDE is farre from the vngodly, but he heareth y prayer of the

righteous. Like as y clearnesse of y eyes

sheweth y herte, so doth a good name fede y bones. The eare y harkeneth vnto rehol

ome warnyng, and enclyneth therto, shal

well amonge y wyse. He that refuseth to

be reformed, despyseth his owne soule: but

that submyteth himself to correecion, is

wise.

The XVI. Chapter.

The feare of y LORDE is y right scyz ce of wysdome, and lowlynes goeth before hond. A man maye well put

th a chinge in his harte, but y answer of

y tonge cometh of y LORDE. A mā thin keth all his wayes to be clen, but it is y LOR DE y fashioneth y myndes. Commytte thy woites vnto y LORDE, and loke what thou deuysesh, it shal prospere. The LORDE doth all thinges for his owne sake, yet z when he tepeh y vngodly for y daye of wrath.

The LORDE abhorreth all presumptuous z proude hertes, there maye nether strength ner power escape. With louynge mercy z faithfulness synners be forgiven, and who so feareth y LORDE eschueth euell. When a

mans wayes please y LORDE, he maketh his very enemies to be his frendes. Better is it to haue a litle chinge w righteousness, the

greater rentes wrongeously gotten. A mā denyseth a waye in his herte, but it is y LOR DE y ordreth his goings. When y prophe

cy is in y lippes of y kyng, his mouth shal not go widge in iudgment. A true measu

re z a true balasce are y LORDES, he maketh all weightes. It is a greate abhominacio

when kynges are wycked, for a kynges seate shulde be holden vpo righteousness.

Righteous lippes are pleasaunt vnto kynges, and they lone him y speaketh y truthe.

The kynges displeasure is a messaunger of death, but a wyse man wyl pacifie him.

The cherefull countenance of y kyng is life, and his louynge sand is as the enemyng dewe. To haue wysdome in possession is

better then golde, and to get vnderstondyn

ge, is more worth then syluer. The path of y righteous eschueth euell, z who so loketh

well to his wayes, kepeth his owne soule.

Presumptuousnes goeth before destru cion, and after a proude stomake there fol loweth a fall. Better it is to be of humble

mynde w the lowly, then to deuoyde y spoyle w y proude. He y handleth a matter wyse ly, opteyneth good: z blessed is he, y putteh

his trust in y LORDE. Who so hath a wy se vnderstandinge, is called to counsell: but

he y can speake saye, getteth more riches.

Vnderstandinge is a well of life vnto him y hath it, as for y chastenyng of fooles, it is but foolishnesse. The herte of the wyse enfourmeth his mouth, and amendeth y doe tryne in his lippes.

Saye wordes are an honycombe, a refres hinge of y mynde, z health of y bones.

There is a waye y men thinke to be right, but the ende therof leadeh vnto death. A troublous soule disquyeteth hir selfe, for hir owne mouth hath brought her therto. An vngodly personne stereth vp euell, and in his lippes he is as an whore burnyng fyre.

Iob 27. c

Eccle 30. a
Psal 23. b
Hebr. 12. b
Psal 73. b

Pro 2. a

Deu 12. a
Pro 16. c

Pro 21. a
Psal 31. b

Psal 36. a

Pro 19. d

Pro 11. a
and 10. b

Pro 2. a

Psal 1. b

Pro 14. b
Deut. 12. a
Eia. 35. b

Salomons Proverbes

A frowarde body causeth strife, and he is a blabbe of his tonge, maketh denvision amonge prynces. A wicked mā begyleth his neghbō, & ledeyth him & waye is not good.

He that wyndeth his eyes, ymagineth myschefe: and he that byteth his lippes, wyl do some harme. Age is a crowne of worshippe, yf it be founde in the waye of righteousnes.

A pacient man is better then one that is strōge: and he that can rule himselfe, is more worth then he that wyrmeth a cite. The lottes are cast in to the lappe, but their fall stōdeth in the LORDE.

The XVII. Chapter.

Better is a drye moysell to quyetnesse, then a full house and many farr catell to stryfe. A discrete seruāt shal haue more rule then the sonnes & haue no wysdome, and shal haue like heretage to the bichren. Like as syluer is tried in the fyre and golde in the founace, even so doth the LORDE proue the herres. A wicked body holdeth moch of false lippes, & a dyssemblynge person geueth eare to a disceatfull tēge. Who so laugheth & poore to scorne, blasphemeth his maker: and he that is glad of another mans hurte, shal not be unpunished. Childers children are a worshippe vnto the elders, and the fathers are the hond of the children. An eloquent speech becometh not a foole, a dyssimblinge mouth also besimeth not a pryncce.

Liberalite is a precious stone vnto him that hath it, for where so euer he becometh, he prospereth. Who so couereth another mans offence, seeketh loue: but he that discloseth the faulte, setteth frendes at variannce. One reprofe only doth more good to him that hath vnderstōdinge, then an C. stripes vnto a foole. A sedicious person seeketh myschefe, but a cruell tressaunger shal be sent agaynst him. It were better to come agaynst a she were robbed of hir whelpes, then agaynst a foole in his foolishnes. Who so rewardeth euell for good, the plage shal not departe frō his house. He that soweth discorde & strife, is like one that dyggeth vp a water broke: but an open enemy is like the water that breaketh out & reneith abrode. The LORDE hateth as well him that iustifieth & vngodly, as him that condemneth the innocent. What helpeth it to geue a foole money in his hōde, where as he hath no mynde to bye wysdome? He is a frende that all waye loneth, and in aduersite a man shal knowe who is his brother. Who so promisseth by the hande, & is furtie for another, he is a foole. He that loneth strife, delyteth in synne: & who so setteth his doie to bye, seeketh after a

The xvij. Chap.

fall. Who so hath a frowarde herte, can neeth no good: and he that hath an outworn tonge, shal fall in to myschefe. A wicked body bryngeth himselfe in to sorowe, and father of a foole can haue no ioye. A herte maketh a lusty age, but a sorrowfull de dryeth vp & benes. The vngodly taketh gistes out of the hōsme, to wastethem of iudgment. Wyse dome shyneth in the face of him that hath vnderstōdinge, but the foolles wandreth thorow out all lōdes. A discrete senne is a grese vnto his father, & heynesse vnto his mother & bare him. A pynnysh & innocent, and to synne & pryncce geue true iudgment, are both euell. He that is and discrete, & tempereth his wordes, he is a mā of vnderstōdinge, & maketh of his spere. A very foole (when he deth his tonge) is counted wyse, and vnderstōdinge, when he shuteth his lippe.

The XVIII. Chapter.

Who so hath pleasure to sowe vnde, picketh a quarell in euery thing. A foole hath no delyte in vnderstōdinge, but only in those thinges which heere reioyseth. Where vngodlynes is, there is also disdayne: & so there foloweth shame & dishonour. The wordes of a mā are like depe waters, and the well of wisdom is like a full streame. It is not good regard to persone of the vngodly, or to backe & righteons in iudgment. A foolles pes are euer brawlinge, and his mouth vnto batayll. A foolles mouth is his owne destruccion, and his lippes are a snare for his owne scule. The wordes of a slouthfull are very wofuldes, and go thorow the ynnest partes of the body. Who is slouthfull and slacke in his labō, is a brother of him that is a waister. The name of the LORDE is a stronge castell, & righteous synne maketh it, and shal be saued. But a rich mā geueth are his stronge holde, yee he taketh them an hye wall reide aboute him. A frende cometh destruccions, and hond after leueth. He that geueth sentence in a matter before heare it, is a foole, and worthy to be condemned. A good stomacke dryneth awaye a disease, but when a spere is vexed, when abyde it? A wyse herte labourerth for the lege, and a prudent eare setteth vnderstōdinge. Liberalite bryngeth a man to hond worshippe, & setteth him amonge great men. The righteous accuseth himselfe first of all yf his neghbō come, he shal fynde him. He that pacifieth & variannce, & parteth & migh asunder. The vnite of brethren is stronge

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then a castell, and they that holde together are like the barre of a palace. A mans bely shalbe satiffied with the frute of his owne mouth, and with the increase of his lippes shal he be fylled. Death and life stonde in the power of the tonge, he that loneth it, shal enioye the frute therof. Who so syndeth a wife syndeth a good chynge, & receaiveth an wholsome benefite of the LORDE. The poore maketh supplicacion and prayeth nightly, but the riche geueth a rough answer. A frende that delyteth in loue, doth a man more frendshipe, and sticketh faster vnto him than a brother.

The XIX. Chapter.

Better is the peccie that lyeth gably, then the blasphemour that is but a foole. Where no discrecion is, there the soule is not well: and who so is swifte on fore, stumblith hastily. Foolishnesse maketh a man to go out of his waye, & then is his herte impatient agaynst the LORDE. Riches make many frendes, but the poore is forsake of his owne frendes. A falsenynesse shal not remayne unpunished, and he that speaketh lyes shal not escape. The multitude hiteth vpo grete men, & euery man fauoureth him that geueth rewardes. As for the poore, he is hated amonge all his birthrem yee his owne frendes forsake him, & he that geueth credence vnto wordes, greeteth nocht with him: he that is wyse, loneth his owne soule: and who so hath vnderstōdinge, shal prosper. A falsenynesse shal not remayne unpunished, & he that speaketh lyes shal perishe. Delicate ease becometh not a foole, moch more vnseluely is it, a bonde man to haue & rule of prynces. A wyse man putteth of displeasure, & it is his hond to let some fautes passe.

The kynges disfaund is like & roaringe of a lyō, but his frendshipe is like the dewe vpo & grass. An vndiscrete sonne is & heynesse of his father, & a brawlynge wife is like the topp of an house, where thorow it is euer diappynge. House & riches maye a mā haue by & heretage of his elders, but a discrete woman is the giste of the LORDE. Slouthfulness bryngeth slepe, & an ydell soule shal suffer hōger. Who so kepeth the comāndement, keperth his owne soule: but he that regardeth not his waye, shal dye. He that hath pitie vpon the poore, ledeyth vnto the LORDE: & loke what he layeth out, it shalbe payed him agayne. Chastite & some whyle there is hope, but let not & soule be moued to slaye hi. For grete wrath bryngeth harme, therfore let him go, and so mayest thou teach him more nurture.

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geue eare vnto good counsell, & be content to be reformed, that thou mayest bewyse here after. There are many deuices in a mā's herte, neuertheles the counsell of the LORDE shal stōde. It is a mans worshippe to do good, & better it is to be a poore mā, then a dyssembler. The feare of the LORDE preseruethe the life, yee it geueth plētousnes, without the visita- cion of any plage. A slouthfull body shuteth his honde in to his bosome, so that he can not put it to his mouth. If thou synnest a scornful personne, the ignorant shal take better hede: & yf thou reprouest one that hath vnderstōdinge, he wil be & wyser. He that hurteyth his father or shuteth out his mother, is a shamefull & an vnworthy sonne. My sonne, heare nomore the doctrine that leadeyth the awaye from the wordes of vnderstōdinge.

A falsenynesse laugheth iudgment to scorn, & the mouth of the vngodly eateth vp wisdom. Punyshmentes are ordened for the scomefull, and stripes for foolles backes.

The XX. Chapter.

Wine is a voluptuous thinge, & drōkennes causeth sedicion: who so belyteth heerin, shal neuer be wyse. The kyng ought to be feared as the roaringe of a lyō, who so prouoketh him vnto anger, offendeth agaynst his owne soule. It is a mans honoure to kepe himselfe from strife, but they that haue pleasure in brawlinge, are foolles eueryone. A slouthfull body wyl not go to plowe for colde, therfore shal he go a begginge in sommer, and haue nothinge. Wyse counsell in the herte of man is like a water in the depe of the earth, but he that hath vnderstōdinge, bryngeth it forth. Many there be that are called good doers, but where shal one fynde a true faithfull mā? Who so ledeyth a godly and an innocent life, happie shal his children be, whom he lea- ueth behynde him.

A kyng that setteth in iudgment, and lo- keth well aboute him, dryneth awaye all euell. Who can saye: my herte is cleane, I am innocent from synne? To vse two maner of weightes, or two maner of measures, both these are abhominable vnto the LORDE.

A childe is knowne by his conuersacion, whether his wordes be pure and right. As for the hearinge of the eare & the sight of the eye, the LORDE hath made the both. Delyte not thou in slepe, lest thou come vnto pouer- te: but open thine eyes, & thou shalt haue bred ynough. It is naught, it is naught (saye men) when they haue it, but when it is gone, they geue it a good worde.

A mouth of understanding is more worth
then golde, many precious stones, and costly
Jewels. Take his garment that is suretie
for a stranger, and take a pledge of him for
the weaker mans sake. Every man liketh the
bread that is gotten with disceate, but at the
last is mouth shalbe fylled with grauell.

Thow counsell the thinges that men
deuise go forward: with discrecion ought
warres to be taken in honde. Noble not
with him that bewrayeth secrettes, and is a
slanderer, and disceaueth with his lippes.
Who so curseth his father and mother, his
light shalbe put out in the myddest of dark-
nesse. The heretage that commeth to hasty-
ly at the first, shal not be praysed at the en-
de. Saye not thou: I will recompence eu-
ell, but put thy trust in the LORDE, and he shal
defende thee. The LORDE abhorreth two ma-
ners of weightes, and a false balace is an e-
uell thinge. The LORDE ordreth euery mans
goinges, for what is he, that vnderstandeth
his owne wayes? It is a snare for a man
to blaspheme that which is holy, and then to
go aboute with vowes. A wyse kynge destro-
yeth the vngodly, and bringeth the whele euer
them. The lanterne of the LORDE is the bryght-
nes of man, and goeth thorow all the inward par-
tes of the body. Mercy and faithfulness pre-
serue the kynge, and with louynge kyndnes his
seate is holden vp. The strength of yonge
men is their worshipec, and a gray heade, is an
honour vnto the aged. Woundes dryue awaye
euell, and so do stripes the inward partes of
the body. The XXI. Chapter.

The kynge's heart is in the hande of the
LORDE, like as are the ryuers of wa-
ter: he maye turne it whither so euer
he wyll. Every man thinketh his owne wa-
ye to be right, but the LORDE iudgeth the he-
retes. To do rightuousnesse and iudgement is
more acceptable to the LORDE then sacrifice.

A presumptuous lorde, a proude stemacke,
and the lanterne of the vngodly is synne. The
deuises of one that is diligent, bringe plan-
teousnes: but he that is madrysed, commeth vn-
to pouerte. Who so hoordeth vp riches with
disceatfulness of his tongue, he is a foole, and
like vnto them that seeketh their owne death.

The robberies of the vngodly shalbe their
owne destruction, for they wolde not do the
thyng that was right. The wayes of the
forward are strange, but the workes of him
that is cleane, are right. It is better to dwell
in a corner vnder the house toppe, then with a
braulinge woman in a wyde house.

The soule of the vngodly wyssheth euell,

and hath no pitie vpon his neghbour.

When the scoonesull is punished, the ig-
norant take the better hede: and when a wyse
man is warned, he wil receaue the more vnder-
standinge. The righteous enformeth
the house of the vngodly, but the vngodly go-
on still after their owne wickednesse. Who
so stoppeth his eare at the cryng of the poore,
he shal crie himself and not be heard. A
preuie reward pacifieth displeasure, and a
gifte in the bosome stillerth furiousnesse.

The iust deliuereth in doyng the thyng
that is right, but the workers of wickednesse
abhorre the same. The man that wandreth
out of the waye of wysdome, shal remaine
in the congregacion of the deed. He that hath
pleasure in banquettes, shal be a poore man.
Who so deliuereth in wyne and delicacies, shal
not be riche. The vngodly shal be gilty
for the righteous, and the wicked for the iust.

It is better to dwell in a wyldernes, then
with a chydng and an angrie woman. In
a wyse mans house there is greate treasure
and plenteousnesse, but a foolish body spar-
deth vp all. Who so foloweth righte-
nesse and mercy, fyndeth both life, righte-
nesse and honour. A wyse man wynneth the
cite of the mightie, and as for the strength
they trust in, he bringeth it downe. Who so
keepeth his mouth and his tongue, the same ke-
peth his soule from troubles. He that is prou-
de and presumptuous, is called a scoonesull,
which in wrath darre worke maliciously.

The voluptuousnesse of the slouthfull
his owne death, for his handes wyll not labo-
re.

He coueteth and desyret all the daye
longe, but the righteous is allwaye geyng
kepe nothinge backe. The sacrifice of
the vngodly is abheminacion, for they offer
the thinge that is gotten with wickednes. A false
wytnesse shal perishe, but he that wil be con-
stant to heare, shal allwaye haue power to speake
himself. An vngodly man goeth forth with
ly, but the iust resourmeth his owne waye.

There is no wysdome, there is no vnder-
standinge, there is no counsell agaynst the
LORDE. The horse is prepared agaynst the
daye of battayll, but the LORDE geueth
the victory.

The XXII. Chapter.

Good name is more worth then gre-
te riches, and louynge fauour is better
then syluer and golde. Whether rich or
poore do mete vs, it commeth all of
God. A wyse man seeth the plage and
deth himself, but the foolish go on still
and are punished. The ende of lordes is the

scare of God, is riches, honour, prosperite and
health. Speares and snares are in the waye of
the forward, but he that wil kepe his soule, let
him be slowe. If thou reachest a childe in
his youth what waye he shulde go, he shal
not leave it when he is olde. The rich ruleth
the poore, and the borrower is seruaunt to the len-
der. He that loveth wickednesse, shal reape so-
we, and the rodde of his plage shal destroye
him. A louynge eye shalbe blessed, for he
getteth of his bried vnto the poore. Cast out the
scoonesull man, and so shal scrise go out with
him, yee variacion and slander shal cease.

Who so deliuereth to be of a cleane herte and of
gracious lippes, the kynge shal be his frende.
The eyes of the LORDE preserve knowledge,
but as for the wordes of the despyteful, he bring-
eth them to naught. The slouthfull body
sayeth: there is a lyde with me, I might be slay-
ned in the streete. The mouth of an harlot is a
depe pytt, wherein he falleth that the LORDE is
angrie withall. Foolishnes sticketh in the
herte of the lad, but the rodde of correccion driueth
it awaye. Who so doth a poore man wronge
to increase his owne riches, geueth (comely)

unto the rich, and at the last commeth to po-
uerth himself. My sonne, lorne downe thine
eare, and hearken vnto the wordes of wysdo-
me, applye thy mynde vnto my doctrine: for it
is a pleasant thinge yf thou kepest in thine
herte, and practise it in thy mouth: that thou
mayest allwaye put thy trust in the LORDE.
Hauent I warned thee very oft with counsell
and lerninge: I might shewe thee the treuth
and that thou to the verite nighest answer-
esthem: I laye eny thinge agaynst thee? Seest
thou robbe not the poore because he is weak,
and oppresse not the simple in iudgement: for the
LORDE himselfe wil defende their cause, and
do violence vnto them that haue used violence.

Make no frendshipe with an antique wyllfull
man, and kepe no company with the furious: lest
thou lerne his wayes, and receaue hurt vnto
thy soule. Be not thou one of them that bynde
the hande vnto the pryemyse, and are suretie for
deth: for yf thou hast nothinge to paye, they
shal cast awaye thy bedd from vnder thee.

Thou shalt not remeue the lande marcke,
which thy forefathers haue sett. Seest thou
not, they which be diligent in their busines
stande before the kynge, and not amonge the
simple people?

The XXIII. Chapter

When thou syttest at the table to ea-
te with a lorde, ordre thy selfe maner-
ly with the thinges that are set before thee.
Measure thine appetite: and yf thou wilt

rule thine owne selfe, thou shalt not euer grede of his
meate, for meate begyleth and disceaueth.

Take not our greate trauaile and labo-
re to be riche, beware of such a purpose. Why
wilt thou see thine eye vpon the thinge, which
suddenly vanissheth awaye? For riches make
them selues wynges, and take their flight li-
ke an eagle into the ayre. Eate not thou with
the enuyous, and desyre not his meate, for he
hath a marvelous herte. He sayeth vnto thee:
eate and drynke, where as his herte is not with
thee. See the morsels that thou hast eaten shal
thou perbreake, and lese those sweete wor-
des. Tel nothinge in to the eares of a foole, for
he wil despyse the wysdome of thy wor-
des. Remoue not the olde lande marke, and co-
me not within the felde of the fatherlesse: for
he that deliuereth them is mightie, euen he shal
defende their cause agaynst the. Applye thi-
ne herte vnto lernynge, and thine eare to the
wordes of knowledge. Witholde not correc-
cion from the childe, for yf thou bearest him
the rodde, he shal not dye thereof. Thou syn-
nest him with the rodde, but thou deliuerest his
soule from hell. My sonne, yf thy herte recea-
ue wysdome, my herte also shal reioyce: yee
my reynes shal be very glad, yf thy lippes spea-
ke the thinge that is right. Let not thine herte
be gealous to folowe synners, but kepe thee still
in the scare of the LORDE all the daye longe:
for the ende is not yet come, and thy patient
aboyng shal not be in vayne. My sonne,
weare thee thy wyse, so shal thine herte prospere
in the waye. Kepe no company with wyne be-
bers and ryotous eaters of fleshy: for such as
be dronke and ryotous, shal come to po-
uerth, and he that is geuen to much slepe, shal
go to a ragged cote. Gene care vnto thy fa-
ther that leueth thee, and despyse not thy mo-
ther when she is olde. Labo-
re to get the treuth: sell not awaye wysdome, neyther vnder-
standinge for a righteous father is marne-
lous glad of a wyse sonne, and deliuereth him
so shal thy father be glad, and thy mother that
bare thee, shal reioyse. My sonne, geue me
thy herte, and let thine eyes haue pleasure
in my wayes. For an whole is a depe pytt,
and an harlot is a narrow pytt. She lur-
keth like a thefe, and those that be not aware
she buygeth vnto her. Where is woe? where
is sorrow? where is strife? where is brawlyn-
ge? where are woundes without cause? where
be reed eyes? Euen amonge those that be
euer at the wyne, and seeke out where the best
is. Loke not thou vpon the wyne, how reed
it is, and what a cold it getteth in the glasse.

It goeth downe softly, but at the last it by-
th

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teth like a serpent, and styngeth as an adder. So shal thine eyes lōte vnto straunge women, & thine herte shal muse vpon frowarde chinges. See thou shalt be as though thou slepte, in thy myddest of thy see, or vpo thy troppe of the mast. They wounded me (shalt thou saie) but it hath not hurte me, they smote me, but I felt it not. When I am wel wakened, I wil go to thy daynte agayne.

The XXXIII. Chapter.

Not thou gelous ouer wicked men, & desyre not thou to be amonge them. For their herte ymagineth to do hurte, & their lippes talke of myschese. Thow wylsome an house shal be buylded, & vnderstandinge it shal be set vp. Thow discrecion shal & chābers be fylled wth all costly & pleasunt riches. A wysle mā is strōge, yee a mā of vnderstōdinge is better, thē he is mightie of strēgth. For with discrecion must warres be takē in hande, and where as are many & can geue counsell, there is victory. Wysdome is an hie chinge, yee cūe to thy foole, for he darre not open his mouth in fgate. He & ymagineth myschese, maye wel be called an vngacious personne. The thought of thy foolish is synne, & thy seemefull is an abhominacion vnto me. If thou be ouersene & negligēt in tyme of nede, thē is thy strēgth but small. Deluyeth thē & go vn to death, & areled a waie to be slaine, & be not negligēt therin. If thou wilt saie: I knewe not of it. Thyngest thou & he which made thy hertes, doth not cōsidre it? & he which regardeth thy soule, saith it not: Shal not he recōpence every man acordinge to his workes? My sonne, then carest thou & thy swete hony cōbe, because it is good & swete in thy mouth. When so shal thy knowledge of wysdome be vnto thy soule, as soone as thou hast gotten it. And there is good hope, yee thy hope shal not be in vayne. Laye no pryuy waite wickedly vpon thy house of thy righteous, & disquiete not his restinge place. For a iust mā falleth ten tymes, & ryseth vp agayne, but thy vngodly fall in to wickednes. Reioyce not thou at thy fall of thine enemy, and let not thine herte be glad when he stōmbleth.

Let thy LORDE (when he seyth it) be angrie, & turne his wrath from him vnto the. Let not thy wrath & gelousy moue thee, to foolew thy wicked and vngodly. And why? thy wicked hath nothinge to hope for, & thy candle of the vngodly shal be put out. My sonne, feare thou thy LORDE & thy kinge, & kepe no cōpany wth thy slaunders: for their destruction shal come suddenly, & who knoweth thy fall of the both?

These are also thy saliges of thy wyse.

The xxv. Chap.

It is not good, to haue respect of any personne in iudgment. He & saith to thy vngodly: thou art righteous, him shal the people curse, yee & cōmōd shal abhorre him. But they & rebuke thy vngodly shal be cōmēded, & a riche blessinge shal come vpo the. & he & keth him self to be well loued, that geueth good answer. First make vp thy worke & then out, & loke well vnto thy which thou hast in thy felde, & thē buylde thine house. Beware false wytnesse agaynst thy neghbō, & hurt him not wth thy lippes. Saye not: I wil haue him, euē as he hath deale wth me, & wil reme de every mā acordinge to his dedes. Iure by thy felde of thy slouthfull, & by thy vngodly of the foolish mā. And lo, it was all cōnered wth nettles, & stode full of thistles, & stone wall was broke downe. This I saw, & cōsidered it wel: I loked vpo it, & toke it in a warnyng. See slepe on still a litle, slē a litle, f. lde thine hōdes together yet a litle, so shal pouerte come vnto the as one & thy waylēt by thy waye, & necessity like a rapned man.

The XXV. Chapter.

These also are Salomons prouerbes, which the men of Ezechias king of Iuda gathered together. It is the hond of God to kepe a thinge secret, & the kinges hond is to search out a thinge. The heauen is hie, & earth is depe, and thy kinges hert is vnsearcheable. Take thy dresse from thy syluer, & there shal be a cleane vessel of. Take awaye vngodlinesse fro thy thynges: his seate shal be stablised wth righteousness. Put not forth thy self in thy presence of thyng, & please not in to thy place of grea tē. Better it is & it be sayde vnto thy: come hither, then thou to be set downe in thy place of thy pryncce, when thou seyst wth thine eyes. Be not haistie to go to the lawe, lest happlie thou ordre thy self so at thy last, & thy neghbō put thy to shame. Handle thine secret wth thy neghbō himself, & discover not another mans secret: lest when men heare of it, it turne to thy dishonōr, & lest thine euill me do not cease. A worde spoken in due season, is like apples of golde in a syluer dyshe.

The correccion of the wyse is to an obedient eare, a golden chayne and a Jewell of golde. Like as the wynter coole in the harnest, so is a faithfull messangere to him that sent him, & refresheth his masters mynd.

Who so maketh grea tē boastes & geueth nothinge, is like cloude & wynde without rayne. With patience maye a pryncce be pacified, & wth a soft tonge maye rigorousnes be broke. If thou findest hony, eate so much as is sufficient for thy: lest thou be ouerfull, & thou breake it out agayne. With thyne & thou

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thy neghbours house, lest he be weery of the, and so abhorre the. Who so beareth false wytnesse agaynst his neghboure, he is a vespere, a swearde & a sharpe arrowe. The hope of the vngodly in tyme of nede, is like a rotten roth and a slippery foote. Who so smyth a sonnet to a wicked herte, clotheth his ragges in the colde, and poureth vyneger vpon chalker. If thine enemye hunger, feed him: yf he thyrst, geue him drynke: for so shal thou heape coales of fyre vpo his head, and the LORDE shal rewarde the. The north wynde dryueth awaye the rayne, euen so doth an earnest sober countenance a backbiter longe. It is better to syt in a corner vnder the rose, then to be a brawlyng woman in a wyde house. A good repute out of a fatte countre, is like colde water to a thyrstie soule. A righteous man fallynge downe before the vngodly, is like a troubled well and a springe & is destroyed. Like as it is not good to eate to moch hony, euen so he that wyl search out thy thynges, it shal be to heay for him. He that can not rule himself, is like a cite, which is broken downe, and hath no walles.

The XXVI. Chapter.

Like as snowe is not mete in sommer, ner rayne in harvest: euen so is worshipe vnseemly for a foole. Like as thy byde and the swalowe take their flight and se here and there, so the curse that is geuen in vayne, shal not lichte vpon a man. Vnto the horse belongeth a whyppe, to the Asse a bydle, and a rodde to the foolles backe. Geue not the foole an answer a fter his foolishnesse, lest thou become like vnto him: but make thy foole an answer to his foolishnesse, lest he be wyse in his owne cōceite. He is lame of his feet, yee droncken is he in vanite, that cōmitteh eny thinge to a foole. Like as it is an vnseemly thig to haue legges & yet to halce, euē so is a parable in thy foolles mouth. He & setteth a foole in hye dignite, & is euē as yf a mandyd cast a precious stone vpo thy galous. A parable in a foolles mouth, is like a thorne & pricketh a droncken man in thy hande. A man of experience discerneth all thynges well, but who so heareth a foole, heareth soch one as wyl take no hede. Like as the dogg turneth agayne to his vomite, euen so a foole begynneth his foolishnesse agayne a fresh. If thou seyst a man & is wyse in his owne conceite, there is more hope in a foole then in hi. The slouthfull sayeth hither is a koparde in thy waye, and a lyon in thy myddest

The xxvii. Chap. Fo. xlv.

of the stretes. Like as the dove turneth aboute vpon the tresholde, euen so doth the slouthfull wester himself in his bedde. The slouthfull body thrusteth his hōde in to his bosome, and it greueth him to put it agayne to his mouth. The slogarde thinketh himself wyser, then vii. men that syt and teach.

Who so goeth by and medleth with other mens strife, he is like one & taketh a dogg by thy eares. Like as one shutteth deadly arrowes and darteres out of a pryuy place, euen so doth a dyssembler with his neghboure. And then sayeth he: Ioyd it but in spoite. Where no wodd is, there the fyre goeth out: and where the bachyter is taken awaye, there the strife ceaseth. Coles kyndle heate, and wodd & fyre: euen so doth a brawlyng fellowe stire vp variaunce. A slaunders wordes are like slatery, but they pearse & inwarde partes of thy body. Vonymous lippes & a wicked herte, are like a potsherde covered wth syluer dyesse. An enemye dyssembleth with his lippes, and in the meane season he ymagineth myschese: but whā he speaketh saye, beleue him not, for there are seuen abhominacions in his herte. Who so kepeth euell will secretly to do hurte, his malyce shal be shewed before the whole congregacion. Who so byggeth vp a pyre, shal fall therin: and he & wyltreth a stone, shal stōmble vpon it hymselfe. A dyssemblinge tonge hateth one that rebuketh him, and a slateryng mouth worketh myschese.

The XXVII. Chapter.

Like not thy boost of tomorrow, for thou knowest not what maye happen todaye. Let another mā praysethe, & not thine owne mouth: yee other folles lippes, and not thine. The stone is heuy, and the sonde weightie: but a foolles wrath is heuyer then they both. Wrath is a cruell thig, and furiousnesse is a very tempest: yee who is able to abyde enuye? An open rebuke is better, then a secrete loue. Faithfull are the woundes of a louer, but thy kysse of an enemye are disceatfull. He that is full, abhorreth an hony combe: but vnto him that is hōgric, euery sower thinge is swete. He that oft tymes flytteth, is like a byrde & forsaketh his nest. The herte is glad of a swete oyntment and sauoure, but a stomacke that can geue good counsell, reioyseth a mans neghboure. Thyne owne frende and thy fathers frende se thou forsake not, but go not in to thy brothers house in tyme of thy trouble.

Thy iij

Salomons Proverbes.

The xxviii. Chap.

Salomons Proverbes

The xxx. Chap. Ho. xlii.

Better is a frende at hōde, then a brocher
farre of. My sonne, be wyse, and thou shalt
make me a glad herte: so that I shall make an
swere vnto my rebuters. A wyse man seyn-
ge the plague wyl hyde himself, as for fooles
they go on still, and suffer harme. Take his
garment that is suertie for a straunger, & ta-
ke a pledge of him for the vnkownemans
sake. He that is to hastie to praise his negh-
bour above measure, shalbe taken as one
geuerth him an euell repute. A bawdyng
woman and the rose of the house droppyn-
ge in a raynie daye, maye well be compared
together. He that refrayneth her, refrayn-
eth the wynde, and holdeth oyle fast in his
hōde. Like as one yrd whetteth another,
so doth one man comforte another. Who
so kepeth his fyge tre, shal enioye the frutes
therof: he that wayreth vpon his master,
shal come to honoure. Like as in one wa-
ter there appeare dyuerse faces, euē so dyuer-
se men haue dyuerse hertes. Like as hell &
destruction are neuer full, euē so the eyes of
me can neuer be satisfied. Syluer is tryed
in the moude, & golde in the soynace, & so is
a man, whan he is openly praysed to his fa-
ce. Though thou shuldest bray a foole w
a pestell in a mortar like oremeell, yet wil not
his foolishnesse go from him. Se y thou
knowe the nombre of thy cattell thy self, and
loke well to thy flockes. For riches abyde
not alwaye, & the crowne endureth not for-
euer. The hay groweth, & grasse cometh
vp, & herbes are gathered in & mournaies.
The lambes shal clothe the, & for the goa-
tes thou shalt haue money to y husbandry.
Thou shalt haue goates mylke ynough
to fede the, to vpholde thy husholde, & to sus-
teyne thy maydens.

The XXVIII. Chapter.

The vngodly flyeth no man chasyng
him, but the righteous stendeth stiff
as a lyon. Because of synne y lon-
de doth oft chaunge hir prynee: but thorow
men of vnderstandinge & wysdome a realme
endureth longe. One poore man oppressin-
ge another by violence, is like a contynual
rayne that destroyeth y frute. They that
forsake the lawe, prayse y vngodly: but soch
as kepe the lawe, abhorre them. Wicked
men discern not the thinge y is right, but
they that seeke after the LORDE, discusse all
thinges. A poore man ledynge a godly li-
fe, is better then the rich that goeth in fro-
warde wayes. Who so kepeth the lawe, is
a childe of vnderstandinge: but he y fede-
th ryotous men, shameth his father. Who so

increaseth his riches by vantage & wyng-
ge, let him gather them to helpe the poore
withall. He that turneth awaye his ear
from hearinge y lawe, his prayer shalbe
hoired. Who so ledeth y righteous man
an euell waye, shal fall in to his owne pry-
ne, but y iust shal haue the good in possession.
The rich man thynketh him self to be wy-
se, but the poore that hath vnderstandinge,
can perceane him wel ynough. When rich
men are in prosperite, the doth hono-
re floushy: but when the vngodly come vp,
state of men chaungeth. He that hyde-
th his synnes, shal not prosper: but who
knowlegeth them and forsaketh them, shal
haue mercy. Well is him that siddeth all
waye in awe: as for him that hardeneth his
herte, he shal fall in to mischese. Like as a
rearinge lyon and an hongrie beer, war-
is an vngodly prynee ouer the poore people.

Where the prynee is without vnderstan-
dinge, there is greate oppression & wronge:
but yf he be soch one as hateth couetise-
nesse, he shal longe raigne. He that by vi-
lence sheddeth eny mans bloude, shal be a
nagare vnto his graue, and no man shal be
able to succor him. Who so leadeth a god-
ly and an innocēt life, shal be safe: but he that
goeth frowarde wayes, shal once hame
fall. He y sylleth his londe, shal haue pla-
teousnesse of bried: but he that foloweth y
nesse, shal haue pouerte ynough. A faith-
full man is greatly to be commended, but
that maketh to moch haist for to be rich,
shal not be vngiltie. To haue respect of
personnes in iudgment is not good: And
why? he will do wronge, yee euē for a peo-
ple of bried. He that will be rich all to soone,
hath an euell eye, and considereth not, that
pouerte shal come vpon him. He that re-
bucketh a man, shal fynde more fauoure at y
last, the he that flattereth him. Who so reb-
beth his father and mother, and sayeth it is
no synne: the same is like vnto a monke.

He that is of a proude stomacke, stretch-
eth vpon strife: but he that putteth his trust in y
LORDE, shal be well fedd. He that trusteth
in his owne hert, is a foole: but he that re-
leth wisely, shal be safe. He that getteth
to the poore, shal not wante: but he that re-
neth awaye his eyes from soch as be in need
fite, shal suffre greate pouerte himself.

Whan the vngodly are come vp, man-
are sayne to hyde them selues: but when they
perish, the righteous increase.

The XXIX. Chapter.

That is stiffnecked & wyll not be re-
formed, shal suddenly be destroyed &
out eny helpe. Where y righteous
haue the ouer hande, y people are in prospe-
rite: but where the vngodly beareth rule, the
y people mourne. Who so loueth wysdo-
me, maketh his father a glad man: but he y
kepeth harlotres, spendeth awaye y he hath.
Witherne iudgment y kynge setteth vp the
loude, but yf he be a man y taketh giftes, he
turneth it vpsyde downe. Who so flattereth
his neghbō, layeth a nette for his fete. The
synne of y wicked is his owne snare, but y
righteous shal be glad and reioyse. The
righteous considereth the cause of the poore,
but the vngodly regardeth no vnderston-
dinge. Wicked people bringe a care in de-
cay, but wyse men set it vp agayne. As a
wyse man go to lawe with a foole (whether
he deale with him frendly or roughly) he get-
teth no rest. The bloudethyriste hate the
righteous, but the iust seke his soule. A
foole poureth out his spere all together, but
a wyse man kepeth it in till afterwarde.

As a prynee delyce in lyes, all his seruants
are vngodly. The poore and the len-
der mete together, the LORDE lighteneth
both their eyes. The seate of the kynge y
faithfully indgeth the poore, shal continue
sure for evermore. The rodde and correc-
cion mynistr wysdome, but yf a childe be
not loked vnto, he bringeth his mother to
shame. When the vngodly come vp, wic-
kednesse increaseth: but the righteous shal
fithar fall. Turoure thy soune with cor-
rection, and he shal comforte the, yee he shal
do the good at thine hert. Where no pro-
phet is, there the people perish: but well is
him that kepeth the lawe. A seruait wil
not be the better for wordes, for though he
vnderstande, yet wil he not regarde them.

If thou seyst a man that is haistie to
speake vnadvisyd, thou mayest trust a foole
more then him. He that delicately bryn-
geth vp his seruait from a childe, shal ma-
te him his master at length. An angrie
man stretcheth vpon strife, and he that beareth
euell wyll in his mynde, doth moch euell. Af-
ter pryde cometh a fall, but a lowly spere
bringeth greate worshippe. Who so kepeth
company w a kete, hateth his owne soule:
he heareth blasphemies, & telleth it not forth.

He that feareth men, shal haue a fall: but
who so putteth his trust in the LORDE, shal
come to honō. Many there be that seke y
prynces fauoure, but eny mans iudgment
commeth from the LORDE.

The righteous abhorre the vngodly: but as
for those that be in y right waye, y wicked
hate them.

The XXX. Chapter.

The wordes of Agur the sonne
of Jake.

The prophetic of a true faithfull man,
whō God hath helped, whom God
hath comforted & nourished. For though
I am y leest of all, & haue no mā vndersto-
dinge: for I neuer lerned wysdome, yet haue I
vnderstandinge & am wel eniourmed in godly
thinges. Who hath clymmed vp i to hea-
uen? Who hath come downe from thence?
Who hath holden y wynde fast in his ha-
de? Who hath comprehended y waters in a
garment? Who hath set all the endes of y
weilde? What is his name, or his sonnes
name? Canst thou tell? All the wordes of
God are pure & cleane, for he is a shyld vnto
all them, that put their trust in him. Put
thou nothinge therfore vnto his wordes, lest
he reprove the, and thou be founde as a liar.

Two thinges I requyre of the, that thou
wilt not denye me before I dye. Remove
from me vanite and lyes: geue me nether pouer-
te nor riches, ony graunte me a necessary ly-
uynge. Lest yf I be to full, I denye y, & saye:
what filowe is y LORDE? And lest I beinge
constrayned therow pouerte, fall vnto sca-
linge, and forsweare the name of my God.

Accuse not a seruait vnto his master,
lest he speake euell of the also, and thou be
hurte. He that bryngeth vp an euell repor-
te vpon the generacion of his father and mo-
ther, is not worthy to be commended.

The generacion that thynke them selues
cleane, shal not be clensed from their fylthy-
nesse. There are people y haue a prentice lo-
ke, and cast vp their eye lyddes. This peo-
ple tethe are swerdes, and with their chafe
bones they consume and deuoure the symple
of the earth, and the poore fremamonge mā.

This generacion (which is like an hois-
leche) hath two daughters: y one is called,
fetch hither the other, brynge hither.

There be thre thinges that are neuer sa-
tisfied, and the fourth saith neuer hoo. The
hell, a womans wombe, and the earth hath
neuer water ynough. As for fyre, it sayeth
neuer: hoo. Who so laugheth his father
to scorn, and setteth his mothers commaū-
dement at naught: the rauen pycke out his
eyes in the valley, and deuoured be he of the
yongle Eagles.

There be thre thinges to hye for me, and
as for the fourth, it passeth my knowlege.

Salomons Prouerbes.

The waye of an Aegle in y ayre, & waye of a serpent ouer y stone, & waye of a shippe in y see, & y waye of a mā w a yonge womā. Soch is the waye also of a wyse y breaketh wedlocke, which wyppeth hir mouth like as whā she hath eatē, & sayeth: As for me, I haue done no harme. Thowowthe thinges the earth is disquieted, & the fourth maye it not beare: Thowow a sernaūt y beareth rule, thowow a foole y hath greate riches, thowow an ydle houswife, & thowow an handmayden y is heyre to hir mastres. There be foure thinges in the earth, the which are very litle: but in wysdome they excede the wyse. The Emmettes are but a weake people, yet gather they their meate together in y harvest.

The conyes are but a feble folke, yet make they their couches amonge the rockes. The greshoppers haue not a gyde, yet go they forth together by heapes. The spyder labourerth w hir hādes, & y in y kynnes palace.

There be thre thinges y go stiffly, but the goinge of the fourth is the goodliest of all. A Lyon which is kynge of beastes, & geueth place to no man: A cock ready to fight: A rāme: And a kynge y goeth forth w his people.

Yf thou be so foolish to magnifie y self, or medlest w eny soch thinge, the laye thine hāde vpon y mouth. Who so chyneth mycl, maketh butter: he that rubberth his nose, maketh it blede, and he that causeth wrath, byngeth forth strife.

The XXXI. Chapter.

These are the wordes of kynge Lamuel, & y lesson y his mother taughte him. My sonne, thou sonne of my booby: O my deare beloued sonne, geue not ouer thy substantiū & mynde vnto women, which are the destrucciō euē of kynnes. O Lamuel, geue kynnes no wyne, geue kynnes & prynces no stronge drynke: lest they beinge dronken forget the lawe, & regarde not y cause of the poore, & of all soch as be in aduersite. Geue stronge drynke vnto soch as are condemned to death, & wyne vnto those y mourne: that they maye drynke it, & forget their misery & aduersite. Be thou an aduocate & stonde in iudgment thyself, to speake for all soch as be dōme & sicourles. With y mouth defende y thinge y is lausfull and right, and y cause of y poore and helpelesse.

Who so fyndeth an honest faithful wo-

The xxxi. Chap.

mā, she is moch more worth the perles. The herte of hir husbāde maye safely trust in her, so that he shal haue no nede of spoyles.

She wil do him good & not euell all y dayes of hir life. She occupieth woll & flax, & laboureth gladly w hir handes. She is likē a marchauntes shippe, that bryngeth hir vytayles from farre. She is vp in y night season, to prouyde meate for hir housholde, & foode for hir maydens. She considreth hēde, & byeth it, and w the frute of hir handes she planteth a vynyarde. She gyrdeth hir loynes with strength, and courage y hir armes. And yf she perceaue that hir husbū wifrie doth good, hir candle goeth not out by night. She layeth hir fyngers to the spyndle, & hir hande taketh holde of y rode.

She openeth hir hande to y poore, yet she stretcheth forth hir hādes to soch as haue nede. She feareth not y the colde of wynter shal hurte hir house, for all hir housholde feltes are duple clothed. She maketh hir self sayre ornātes, hir clothige is whyte sylk & purple. Hir husbāde is moch set by in y gates, whē he sitteth amonge y rulers of y londe. She maketh cloch of sylke & sellēth it, and deliuereth a gyrdle vnto y marchaūt.

Strength and honoure is hir clothinge, & in the latter daye she shal reioyse. She openeth hir mouth with wysdome, & in hir ge is the lawe of grace. She lokech wel to the wayes of hir housholde, & eateth not hir bred with ydilnes. Hir children arise & call hir blessed, & hir husbāde maketh moch of her. Many daughters there be y gather ches together, but thou goest abouethē all.

As for fauō, it is disceatfull, and beutic is a vaynethinge: but a woman that feareth the LORDE, she is worthy to be prayfed. Geue her of the frute of hir handes, and let hir owne workes prayse her in the gates.

The ende of the prouerbes of Salomon.

Ecclesiastes.

What this booke conteyneth.

Chap. I. All thinges (yf amāwyl cōsidre them wel) are but vanite. Nevertheless amōge them all there is nothinge weaker and more vasterdast, then man him self.

Chap. II. In this chapter (and in the other also) he maketh oft tymes mētion of the wordes and cōuersacio of the vngodly: that by this meanes he maye the better cause men to despyse all creatures, in respecte of the onely emelastinge God.

Chap. III. Every thinge hath a tyme. There is no thinge, but God hath put redyousnesse and tranayle in it, to exercise men withall. What soeuer a man enioyeth of his labour, the same is a gift of God, geuen to the intent that men shulde feare him.

Chap. IV. A cōsideracion of diuerse thinges. There is nothinge so excellent and hye, but yf it do not the duty and office where vnto it is ordered, it shal be brought lowe.

Chap. V. Agaynst foolish and temerarious vowes. Let no man maruaile that so moch euell is done, for the wicked are many. Agaynst the ruche and agaynst riches.

Chap. VI. Agaynst those richē mē that dare not enioy their riches: how mad and foolish they be.

Chap. VII. A man knoweth what is for to come. How worthy a thinge it is to haue a good name. The profite of wysdome.

Chap. VIII. Of the obediēce which men owe vnto God and to their heades. The lōge sufferance of God is not to be despyed. It is not possible for eny mā, to cōprehende the wordes that be in the worlde.

Chap. IX. Like thinges happen vnto all men: therefore with myrth and thankfulness shulde men enioy the giftes of God. Wyssdome passeth all thinges.

Chap. X. XI. In these two chapters are many wysstand profitable sentences, wel worthy to be considered of euery man.

Chap. XII. In this chapter the preacher she with his whole meanyng, as though he wolde saye: As for all the thinges that be vnder the Sonne (wher of I haue spoken) I haue cōsidered them, and proued them metely wel by experience. And this is the conclusion, that there is nothyng stedfast and durable but God himself, whō men ought to feare, and to haue his cōmandementes before their eyes euen from their youth vp.

The first. Chap. Ho. xlvij.

The first Chapter.

These are the wordes of the Preacher, the sonne of David, kynge of Ierusalem.



All is but vanite (saith y preacher) all is but playne vanite.

For what els hath a mā, of all the labō y he taketh vnder the Sonne? One generaciō passeth awaye, another cometh, but the earth aby-

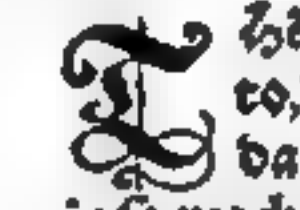
derth still. The Sonne aryseth, the Sonne goeth downe, & returneth to his place, & he maye there ryse vp agayne. The wynde goeth to warde y South, & fetcheth his cōpase aboute vnto the North, & so turneth in to himself agayne. All floudes runne in to the see, & yet the see is not fylled: for loke vnto what place the waters runne, thence they come agayne. All thinges are so harde, y no mā can exprefe them. The eye is not satysfied w sight, the eare is not fylled w hearinge. The thinge y hath bene, cometh to passe agayne: & y thinge y hath bene done, is done agayne, there is no new thinge vnder the Sonne. Is there eny thinge, wherof it maye be sayde: lo, this is new? For it was lōge agoe in the tymes y haue bene before vs. The thinge y is past, is out of remēbrance: Euen so the thinges that are for to come, shal no more be thought vps amōge thē that come after. I myself y Preacher, beyngē kynge of Irael & Ierusalem, applyed my mynde to seke cut & search for the knowlege of all thiges y are done vnder hea-

uē. Soch tranayle & labō hath God geue vnto y childē of mē, to exercise thē seluesther.

Thus I haue considered all the thinges that come to passe vnder the Sonne, & lo, they are all but vanite & vexacion of mynde. The croked can not be mayde straight, & the sawtes cā not be nobred. I cōmoned w myne owne herte, sayyng: lo, I am come to a greate estate, and haue gottē more wysdome, thē all they y haue bene before me in Ierusalem. See my hert had greate experieēce of wysdome & knowlege, for there vnto I applyed my mynde: y I might knowe what were wysdome & vnderstōdinge, what were errō & foolishnes. And I perceaued y this also was but a vexacion of mynde: for wher moch wysdome is, there is also greate tranayle & disquietnes: & y more knowlege a man hath, the more is his care.

The II. Chapter.

The sayde I thus in my hert: Now go to, I wil take myne ease & haue good dayes. But lo, that was vanite also: for in so moch that I sayde vnto laughter: thou art mad, and to myrth: what doest thou?



He sayde I thus in my hert: Now go to, I wil take myne ease & haue good dayes. But lo, that was vanite also: for in so moch that I sayde vnto laughter: thou art mad, and to myrth: what doest thou?

So I thought in my herte, to withdraue my flesh from wyne, to applye my mynde vnto wyshdome, and to comprehend foolishnes vntill the tyme that (amonge all thynges which are vnder the Sonne) I might see what were best for men to do, so longe as they lyue vnder heauen.

^{reg. 4. 1} I made gorgions sayre woikes, I buyl-
^{6. 7} ded me houses, and planted vynyardes: I made me orchardes and gardens of pleasure, and planted trees in them of all maner frutes. I made poles of water, to water the grene and frutesfull trees withall. I bought ser-
^{reg. 4. 2} nantes and maydes, and had a greate henn-
holde. As for catell and shepe, I had more substance of them, then all they were before me in Jerusalem. I gathered syluer and golde together, euen a treasure of kynges and lordes.

B I provided me syngers and women which coude playe of instrumentes, to make me myrth and pastime. I gat me drynkyng cuppes also and glasses. (Shortly) I was greater and in more wysshipe, then all my predecessors in Jerusalem. For wysdome remained with me: and I toke what so euer myne eyes desired, I let them haue it: and wherein so euer my herte desired or had any pleasure, I withheld it not from it. Thus my herte reioysed in all that I dyd, and this I toke for the portion of all my trauayle. But when I considered all the woikes that my handes had wrought, and all the labours that I had taken therein: lo, all was but vanite and vexacion of mynde, and nothinge of any value vnder the Sonne. Then turned I me to considere wysdome, erroure and foolishnesse (for what is he among men, that might be compared to me?) I ynge in such woikes: and I sawe, that wysdome excelleth foolishnesse, as farre as light doth darknesse. For a wyse man beareth his eyes aboute in his heade, but the foole geeth in the darknesse. I perceaued also that they both had one ende.

C Then thoughte I in my mynde: If it happen vnto the foole as it doth vnto me, what nedeth me then to labour any more for wysdome? So I confessed within my harte, that this also was but vanite. For the wyse are euer as litle in remembraunce as the foolish, and all the dayes for to come shalbe forgotten, yee the wyse man dyeth as well as the foole. Thus began I to be weery of my life, in so much that I coude awaye with nothinge that is done vnder the Sonne, for all was but vanite and vexacion of mynde: yee I was weery of all my laboure, which I had taken

vnder the Sonne, because I shulde be sayne to leane them vnto another man, that cometh after me: for who knoweth, what he shalbe a wysse man or a foole? And yet shal he be lord of all my labours, which I with such wysdome haue taken vnder the Sonne. Is not this a vayne thinge?

So I turned me to refrayne my mynde from all such trauayle, as I toke vnder the Sonne: for so much as a man shulde wey him self with wysdome, with vnderstandynge and opportunitie, and yet be sayne to leane his labours vnto another, I neuer sawe for them. This is also a vayne thinge and a greate misery. For what getteth a man of all his laboure and trauayle of his mynde, that he hath vnder the Sonne, but heynesse, sorrow and quyetnes all the dayes of his life? In so much that his herte can not rest in the night. Is not this also a vayne thinge? Is it not better then for a man to eate and drynke, and be soule to be merry in his labour? yee I sawe that this also was a gifte of God: for who maye eate, drynke, or lrynge any thinge to please without him? And why? he geueth vnto man, what it pleaseth him: whether it be wysdome, vnderstandynge, or gladnesse. But vnto the synner he geueth weerynes and sorrow, that he maye gather and heape together the thinge, that afterwarde shalbe geuen vnto him whom it pleaseth God. This is now a vayne thinge, yee a very disquietnesse and vexacion of mynde.

The III. Chapter.

Every thinge hath a tyme, yee all that is vnder the heauen, hath his comen season. There is a tyme to be borne, and a tyme to dye. There is a tyme to plante, and a tyme to plucke vp the thinge, that is planted: A tyme to slaye, and a tyme to make whole: A tyme to breake downe, and a tyme to buylde vp: A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to danse: A tyme to cast awaye stones, and a tyme to gather stones together: A tyme to embrace, and a tyme to refrayne from embrace: A tyme to wyne, and a tyme to lyste: A tyme to spare, and a tyme to spende: A tyme to cutt in peces, and a tyme to sette together: A tyme to kepe sylence, and a tyme to speake: A tyme to loue, and a tyme to hate: A tyme of warre, and a tyme of peace.

What hath a man (that doth any thinge) but weerynesse and labour? For as touching the trauayle and carefullnesse which God hath geuen vnto me, I see that he hath geuen it them, to be exercised in it. All they

that he ordered marudons goodly, to enery charge his due tyme. He hath placed igno-
rance also in the hertes of men, that they shul-
den not fynde out the grounde of his woikes, which he doth from the beginninge to the ende. So I perceaued, that in these thinges there is nothinge better for a man, then to be merry, and to do well so longe as he lyueth. For all that a man eateth and drynke, yee what so euer a man enioyeth of all his laboure, that same is a gifte of God. I considered also what so euer God doth, it continueth for ever, and that nothinge can be put vnto it nor take from it: and that God doth it to the intent, that men shulde feare him. The thinge that hath bene, is now: and the thinge that is for to come, hath bene afore tyme, for God restoreth agayne the thinge that was past. Moreover, I sawe vnder the Sonne, vngodlynesse in the steade of iudgment, and iniquite in steade of righteuousnesse.

Then thoughte I in my mynde: God shal separate the righteous from the vngodly, and then shal he retyrne and iudgment of all counte-
ailes and woikes. I comoned with myne owne herte also, concerninge the chyldre of men: how God hath chosyn them, and yet letteth them as they were beastes: for they happeneth vnto men as it doth vnto beastes, as the one dyeth, so dyeth the other: yee they haue both one maner of birth, so that (in this) a man hath no preemynence aboue a beest, but all are subdued vnto vanite. They go all vnto one place, for as they be all of dust, so shal they all turne vnto dust agayne.

Who knoweth the spere of man, that goeth vnto the heuyn, and the birth of the beest, that goeth downe in to the earth? Wherfore I perceaued, that there is nothinge better for a man, then to be ioyfull in his labour, for that is his portion. But who wil brynge him to see the thinge, that shal come after him?

The III. Chapter.

So I turned me, and considered all the violent wronge that is done vnder the Sonne: and beholde, the teares of such as were oppressed, and there was no man to comforte them, or that wolde deli-
uer and defende them from the violence of their oppressours. Wherfore I iudged those that are deed, to be more happie then such as be almyne: yee him that is yet vnbome to be better at ease then they both, because he seith not the miserable woikes that are done vnder the Sonne. Agayne, I sawe that all trauayle and diligence of labour was hard of every man. This is also a vayne thinge, and a vexacion of mynde. The foole fol-

deth his handes together, and eateth vp his owne flesh. One handfull (saith he) is better then rest, the beech and handes full with laboure and trauayle. Moreover, I turned me, and beholde yet another vanite vnder the Sonne. There is one man, no mo but himself alone, hauynge nether childe nor brother: yet is there no ende of his carefull trauayle, his eyes can not be satisfied with riches, (yet doth he not remembre himself, and saye:) For whom do I take such trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne and miserable thinge. Therefore two are better then one, for they maye well enioye the profit of their labour. If one of them fall, his companion helpeth him vp agayne: but who is him, that is alone, for if he fall, he hath not another to helpe him vp. Agayne, when two slepe together, they are warme: but how can a body be warme alone? One maye be overcome, but two maye make resistance: A thre folde cable is not lightly broken. A poore childe beyng wyse, is better then an olde kynge, that doth, and can not bewarre in tyme to come. Some one cometh out of prison, and is made a kynge: and another which is borne in the kynngdome, cometh vnto po-
uerte. And I perceaued, that all men lrynge vnder the Sonne, go to the seconde childe, that cometh vp in the steade of the other. As for the people that haue bene before him, and that come after him, they are innumerable: yet is not their toye the greater thoro him. This is also a vayne thinge and a vexacion of mynde. When thou comest in to the house of God, kepe thy self, and drawe nye, that thou mayest heare: that is better then the offeringes of fooles, for they knowe not what euell they do.

The V. Chapter.

Not hastie with thy mouth, and let not thine herte speake any thinge rashly before God. For God is in heauen, and thou vpon earth, therefore let thy wordes be fewe. For where much carefullnesse is, there are many dreames: and where many wordes are, there men maye heare fooles. If thou make a vowe vnto God, be not slacke to performe it. As for foolish vowe, he hath no pleasure in them. If thou promyse any thinge, paye it: for better it is that thou make no vowe, then that thou shouldest promise, and not paye. Use not thy mouth to cause thy flesh for to synne, for thou sayest not before the angell: my foolishnesse is in my fault.

Gen. 41. b
1. Re. 16. d
1. Re. 12. c
1. Par. 11. c
4. Re. 15. a

1. Reg. 11. c

Deu. 32. d
Baruc. 4. e

For the God wil be angrie at thy voyce, and destroye all þy workes of thine handes.

Eccles. 4. 2 And why? where as are many dreames & many wordes, there are also dyuerse vanities: but loke þy thou feare God. If thou seyst the poore to be oppressed and wrongously dealt withall, so þy equite & the right of the lawe is waisted in the londe: maruell not thou at such iudgment, for one grea t nā kepeth touch with another, and the mightie helpe the selues together. The whole londe also with the felde and all that is therein, is in subieccion and bondage vnto þy kinge.

B For that loueth money, wil neuer be satisfied with money: and who so delireth in riches, shal haue no profit therof. Is not this also a vayne thinge? Where as many riches are, there are many also that spende them a waye. And what pleasure more hath he that possesseth them, sauynge that he maye loke vpon them with his eyes? A labouring man slepeth sweetly, whether it be little or moch that he eateth: but the abundaunce of the riche wil not suffre him to slepe.

Yet is there a sore plage, which I haue seene vnder the Sonne (namely) riches kepte to the hurte of him þy hath them in possession.

Job 1. 6 For oft tmes they perishe with his grea t em. fery and crouble: and yf he haue a childe, it getteth nothinge. Like as he came naked out of his mothers wombe, so goeth he thither agayne, and carrieth nothinge a waye with him of all his laboure. This is a miserable plage, þy he shal go awaye enen as he came. What helpeth it him then, þy he hath labored in the wynde? All the daies of his life also must he eate in the darke, with grea te carefulesse, sicknesse & sorow.

Eccles. 2. 1 Therefore me thinke it a better and a sayrer thinge, a man to eate and drynke, and to be refreshed of all his laboure, þy he taketh vnder the Sonne all the dayes of his life which God geueth him, for this is his porcion. For vnto whom so euer God geueth riches, goodes and power, he geueth it him to enioye it, to take it for his porcion, and to be refreshed of his laboure: this is now the gifte of God. For he thinketh not moch how longe he shal lyue, for so moch as God fylleth his hert with gladnesse.

The VI. Chapter.

A Here is yet a plage vnder þy Sonne, & it is a generall thinge amonge me: when God geueth a man riches, goodes & honoure, so that he wanteth nothinge of all that his herte can desire: and yet God geueth him not leue to enioye the same, but

another man spideth them. This is a miserable thinge & a miserable plage. If a man begett an hundred children, and lyue many yeares, so that his dayes are many in number, and yet can not enioye his good, he be buried: as for him I saye, that an vnly byrth is better then he. For he cometh to nought, & goeth his waye in to darkness, and his name is forgotten. Moreover, he seyth not the Sonne, and knoweth of none neither here ner there: Yes though he liue two thousande yeares, yet hath he no good life. Come not all to one place? All the labour that a man taketh, is for himselfe, and yet his desire is neuer fylled after his mynde. For what hath the wyse more then the foole? What helpeth it the poore, that he knoweth to walke before the lywyng? The sight of the eyes is better, then that he shalde so departe a waye. Howbeit this is also a vayne thinge and a disquietnesse in mynde. What is more excellent then man, yet can he not in the lawe get the victory: him that is mightier the he: A vayne thinge is it to cast out many wordes, but not to haue a man elo?

The VII. Chapter.

For who knoweth what is good for man lywyng, in þy dayes of his lyf? ne life, which is but a shadowe: For who wil tell a man, what shal happen after him vnder the Sonne? A good name is more worth then a precious oymment, and the daye of death is better the þy daye of byrth.

It is better to go in to an house of mourning, then in to a banquet house. For this is the ende of all men, and he that is lyfyng, taketh it to herte. It is better to be silent then to laugh, for whē the countenance is heavy, the herte is ioyfull. The herte of the wyse is in the mourninge house, but the herte of the foolish is in the house of mirth. It is better to geue eare to the chastenynge of a wyse man, then to heare the songe of foolles. For the laughinge of foolles is like crackynge of thornes vnder a pott. And this is but a vayne thinge.

Who so doeth wronge, maketh a wyse man to go out of his witt, and destroyeth the gentle hert. The ende of a thinge is better then the begynnynge. The patient spere is better then the hie mynde. Be not haistely angrie in þy mynde, for wrath dwelleth in the bosome of a foole. Saye thou: What is the cause that þy dayes of olde tyme were better, then they þy be now? for that were no wyse question. Wyse

is better then riches, yee moch more worth then the eye sight. For wysdome defendeth as well as moneye, and the excellent knowlege and wysdome geueth life vnto him that hath it in possession. Considre the worke of God, how that no man can make the thinge straight, which he maketh croked. Use well the tyme of prosperite, and remembre the tyme of myssfortune: for God maketh the one by the other, so that a man can fynde nothinge els.

C These thinges also haue I considered in þy tyme of vanite: þy the iust man perissheth for his rightuousnes sake, & the vngodly liueth in his wickednesse. Therefore berthou neither to rightuous ner ourt wyse, þy thou perissh not: be neither to vngodlynes also ner to foolish, lest thou die before thy tyme. It is good for the to take holde of this, & not to let þy go out of thy hande. For he þy feareth God shal escape them all.

Wysdome geueth more corage vnto the wyse, then ten mightie men of the cite: for there is not one iust vpo earth, þy doth good, & sinneth not. Take not hede vnto euery worde þy is spoken, lest thou heare thy seruante curse the: for thine: wne hert knoweth, that thou thy self also hast oft tymes spokē euell by other men. All these thinges haue I pronounced because of wysdome: for I thoughte to be wyse, but she wente farther fro me then she was before, yee & so depe that I might not reach vnto her. I applied my mynde also vnto knowlege, and to seke out science, wisdom and vnderstandinge: to knowe the foolishnesse of the vngodly, and the erreure of dotynge foolles. And I founde, that a woman is bytterer then death: for she is a very angle, hir hert is a nett, and hir handes are cheynes. Who so please þy God shal escape from her, but the synner wil be taken of her.

Beholde I sayeth þy preacher: this haue I diligently searched out & pruned, þy I might come by knowlege: which as yet I seke, and fynde it not. Amonge a thousande men I haue founde one, but not one woman amonge all. So, this onely haue I founde, that God made man iust & right, but they seke dyuerse subtilties, where as no man hath wysdome & vnderstandinge, to geue answer there vnto.

The VIII. Chapter.

Wysdome maketh a mā face to shyne, but malice putteth it out of fauour. Kepe the kynges commaundment: I warne the: & the oath þy thou hast made vnto God. Be not haistie to go out of his sight, & se thou cōtynue in no euell thinge:

ge: for what so euer it pleaseth him, þy doeth he. Like as when a kyng geueth a charge, his commaundment is mightie: Euen so who maye saye vnto him: what doest thou? Who so kepe the commaundment, shall fele no harme: but a wyse mans herte discerneth tyme and maner: For euery thinge wil haue opportunitie and iudgment, and this is the thinge that maketh men full of carefulnes & sorowe. And why? a man knoweth not what is for to come, for who wyll tell him? Neither is there eny mā þy hath power ouer þy spere, to kepe stū þy spere, ner to haue eny power in the tyme of death: It is not he also that can make an ende of the batayll, ne ther maye vngodlynes deliuer him þy medleth withall.

All these thinges haue I considered, and applied my mynde vnto euery worke that is vnder the Sonne: how one man hath lordshipe vpon another to his owne harme. For I haue oft sene þy vngodly brought to their graues, and fallen downe from the hye and glorious place: in so moch þy they were forgotten in the cite, where they were had in so hye & grea te reputacion. This is also a vayne thinge. Because now that euell workes are not haistely punysshed, the hert of man geueth him self ouer vnto wickednesse: But though an euell personne offende an hundred tymes, and haue a longe life: yet am I sure, that it shal go well with the that feare God, because they haue him before their eyes. Agayne, as for the vngodly, it shal not be well with him, neither shal he prolonge his dayes: but euen as a shadowe, so shal he be that feareth not God.

Yet is there a vanite vpon earth: There be iust men, vnto whom it happeneth, as though they had the workes of the vngodly: Agayne, there be vngodly, with whom it goeth as though they had the workes of þy rightuous. This me thinke also a vaine thinge. Therefore I commend gladnesse, because a man hath no better thinge vnder the Sonne, then to eate and drynke, and to be mery: for that shal he haue of his laboure all the daies of his life, which God geueth him vnder the Sonne. When I applied my mynde to lerne wysdome, and to knowe the trayle that is in the worlde (and that of such a fashion, þy I suffred not myne eyes to slepe neither daye ner night) I vnderstode of all þy workes of God, that it is not possible for a man, to attayne vnto þy workes that are done vnder þy Sonne: and though he bestowe his laboure to seke them out, yet can he not

Job 1
Leuit.

Psalm

C

reach vnto the: yee though a wyse man wolde undertake to knowe them, yet might he not fynde them.

The IX. Chapter.

All these thinges purposed I in my mynde to seeke out. The righteous and wyse yee and their workes all so are in the hande of God: and there is no man that knoweth ether the loue or hate of the thinge that he hath before him. It happeneth vnto one as vnto another: It goeth with the righteous as with the vngodly: with the good & cleane as with the vncleane: with him that offereth as with him that offereth not like as it goeth with the veredone, so goeth it also with the synner: As it happeneth vnto the periured, so happeneth it also vnto him that is a frayed to be man sworne. Amonge all thinges that come to passe vnder the Sonne, this is a misery, that it happeneth vnto all alyke. This is the cause also that the hertes of men are full of wickednesse, & madd foolishnesse is in their hertes as long as they lyue, vntill they dye.

B And why? As long as a man lyueth, he is careles: for a quyet dogg (saye they) is better than a deed lion: for they that be lyuynge, knowe that they shall dye: but they that be dede, knowe nothinge, nether deserue they any more. For their memoriall is forgotte, so that they be nether loued, hated ner envied: nether haue they any more parte in this worlde, in all that is done vnder the Sonne. So thou that waye then, eate thy bread with ioye, & drynke & wyne with gladnesse, for thy workes please God.

C Let thy garmentes be all waye whyte, & let thy heade want no oyncment. Use thy self to lyue ioyfully with thy wife whom thou louest, all the daies of thy life (which is but vayne) & God hath geuen thee vnder the Sonne, all the dayes of thy vayne: for this is thy porcion in this life, of all thy labours & trauaile that thou takest vnder the Sonne. What so ever thou takest in hande to do, that do with all thy power: for amonge the deed (where as thou goest vnto) there is nether worke, counsell, knowlege ner wysdome.

D So I turned me vnto other thinges vnder the Sonne, and I sawe, that in runnyng, it helpeth not to be swifte in batayll, it helpeth not to be stronge: to sedynge, it helpeth not to be wyse: to riches, it helpeth not to be sure: to be had in fauoure, it helpeth not to be connyng: but that all lyeth in tyme & fortune. For a man knoweth not his tyme, but like as the fyshes are catched with the angle, and as the byrdes are catched with the snare: Euen

so are men taken in the perillous tyme, when it cometh suddenly vpon them.

This wysdome haue I sene also vnder the Sonne, & me thought it a greate thinge. There was a litle cite, & a fewne within it: so there came a greate kynge & beseged it, & made greate bulworkes agaynst it. And in the cite there was founde a poore man (but he was wyse) which with his wysdome deliuered the cite: yet was there no body, that had any respecte vnto such a symple man. Then sayde I: wysdome is better then strength. & I sawe the les, a symple mans wysdome is despysed, & his wordes are not herde. A wise mans counsell that is folowed in sylence, is farre aboue the crienge of a captaine amonge fooles. For wysdome is better then harnesse: but one that trust alone destroyeth much good.

The X. Chapter.

Ald flies & corruppe sweete oyncment & make it to stynke, are for thinge more worth then the wysdome & honoure of a foole. A wise mans hat is vpon the right hande, but a fooles hat is vpon the left. A doctinge foole thinketh, that he may doo as foolishly as himself. As a principall spere be geuen the to beare rule, be not negligēt in thine office: for so shalt thou grete wickednesse be put downe, as it were a medecyne. Another plague is there, which I haue sene vnder the Sonne: namely, ignorance & is comonly amonge prynces: a foole sitteth in greate dignite, & the rich are sett downe beneath: I se seruantes ryde vpon horses, & prynces goynge vpon their feete as it were seruantes. But he that diggeth up a pytt, shall fall therein himself: & who breaketh downe the hedge, a serpent shall bite him. Who so removeth stones, shall haue trauaile withall: and he that heareth not, shall be hurt therewith.

When an yron is blone, and if poynt not sharpened, it must be whetted againe, and that with might: Euen so doth wysdome solow diligence. A babler of his tounge is no better, then a serpent that styngeth without byssynge. The wordes out of a wise mans mouth are gracious, but the lippes of a foole wil destroye himself. The begynnynge of his talkynge is foolishnes, and the last worde of his mouth is greate madnesse. A foole is so full of wordes, that a man can not tell what ende he wyll make: who wyll then make him to make a conclusion? The labour of a foolish is greuous vnto the, while he knowe not how to go in to the cite.

Woe vnto the (O thou realme and londe) whose kynge is but a childe, and whose prynces are early at their banderettes. But well is the (O thou realme and londe) whose kynge is come of nobles, and whose prynces are in due season, for strength and not for lust. Thowow slouthfulnesse the baltes fall downe, and thowow ydle handes it rayneth in at the house. Meate maketh men to laugh, and wyne maketh them mery: but vnto money are all thinges obedient. Wysh the kynge no euill in thy thought, and speake no hurte of thy ryche in thy priuey chambrie: for a byrde of the ayre shall betraye thy voyce, and who his fathers shall he bewraye thy wordes.

The XI. Chapter.

Ende thy vytayles over the waters, and so shalt thou fynde the after many yeres. Geue it awaye amonge seuen or eight, for thou knowest not what miste it shall come vpon earth. When the cloudes are full, they poure out rayne vpon the earth. And when it falleth, (whether it be toward the south or north) in what place so ever it fall, there it lyeth. He that regardeth & wyndeth, shall not sowe: and he that hath respecte vnto the cloudes, shall not reape. Nowe like as thou knowest not the waye of the wynde, ner how thy bones are fylled in a mothers wombe: Euen so thou knowest not the worke of God, which is the workemaster of all.

Cease not thou therfore with thy handes to sowe thy seede, whether it be in the morninge or in the euenynge: for thou knowest not whether this or that shall prosper, & if they both take, it is the better. The light is sweet, & a pleasant thinge is it for the eyes to lōke vpon the Sonne. As a man lyue many yeres, and be glad in them all, let him remember the dayes of darknesse, which shall be many: & when they come, all thinges shall be but vayne. Be glad then (O thou yonge man) in thy youth, and let thine hert be merry in thy yonge dayes: folow the wayes of thine owne hert, and the lust of thine eyes: but be thou sure, that God shall bringe thee in to iudgment for all these thinges.

The XII. Chapter.

Remoue displeasure out of thy hert, & remoue euill from thy body: for childehood and youth is but vayne. Re-

member thy matter in thy youth, or euer the dayes of aduersite come, and on the yeres drawe nye, when thou shalt saye: I haue no pleasure in them: before the Sonne, & light. & Moone and the starres be darkened, and on the cloudes turne agayne after the raynes when the keepers of the house shall tremble, and when the stronge men shall bowe themselves: when the Myllers stone shall be because they be so fewe, and when the sight of the wyndowes shall waie dymme: when the dores in the stretes shall be shutt, and when the voyce of the Myller shall be layed downe: when men shall rise up at the voyce of the byrde, and when all thy daughters of musyck shall be brought lowe: when men shall feare in hye places, and be a frayd in the stretes: when the Almonde tree shall be despysed, the greshopper come out, and when greates poutre shall breake in: when man goeth to his longe home, and the mourners go about the stretes. O euer the syluer lace be taken awaye, and on the golden benche be broken: O the pott be broken at the well, & the whele vpon the Cisterne: O dust be turned againe vnto earth from whence it came, and on the spere retorne vnto God, which gaue it. All is but vayne (sayeth the preacher) all is but playne vayne.

The same preacher was not wyse alone, but taught the people knowlege also: he gaue good hert, sought out the grosse and set forth many parables. His diligence was to fynde out acceptable wordes, right scripture, and the wordes of truthe. For the wordes of a wyse are like pikes and nailes that go thorow, wherewith men are kepte together: for they are geuen of one shepherde onely. Therfore beware (my sonne) that about the se thou make the not many & innumerable bootes, nor take diuers doctrine in hande, to weery thy body withall.

Let vs heare the conclusion of all thinges: Feare God, and kepe his comaundementes, for that concheth all men: for God shall iudge all workes and secreete thinges, whether they be good or euill.

The ende of Ecclesiastes, called the Preacher.

Salomons Balettes,

called Cantica Canticorum.

The first Chapter.

A That thy mouth wolde geue me a kysse, for y brestes are more pleasaunt then wyne, & that because of the good and pleasaunt sauoure. Thy name is a swete smellynge oyntment; therfore do the maydens loue the: yee that same moueth me also to renne after the.

The kynge hath brought me into his preyre chambie. We wil be glad & reioyce in the, we thynke more of thy brestes then of wyne: well is them that loue the.

B I am black (o ye daughters of Ierusalem) like as the tentes of the Cedarenes, and as the hanginges of Salomon: but yet am I faire & well fauoured withal. Maruell not at me & I am so black, & why? & Sonne hath shyned vpon me. For whan my mothers childie had euell wil at me, they made me & keper of the vynyarde. Thus was I sayne to kepe a vynyarde, which was not myne owne.

Tell me (o thou whom my soule loueth) wherethou fideest, wherethou restest at the noone daye: lest I go wronge, and come vnto the flockes of thy companyons.

As thou knowe not y self (o thou fayrest amonge women) chaunce y waye forth after y foote stepes of the shepe, as though thou woldest fede y goates besyde y shepherdes tentes. There wil I tary for the (my loue) w myne hoost & with my charrettes, which shal be no fewer then pharaos.

C Then shal thy cheskes & thy neck be made fayre, & hanged w spages & goodly iuwels: a neck bande of golde wil we make y w syluer bottons. When the kynge syteth at the table, he shal smell my Nardus: for a boddell of Myre (o my beloued) lyeth betwixte my brestes. A cluster of grapes of Cyprus, or of the vynyardes of Engaddi, art thou vnto me, O my beloued.

O how fayre art thou (my loue) how fayre art thou: thou hast doues eyes. O how fayre art thou (my beloued) how well fauoured art thou? Oure bed is deckt with floures, & sylinges of oure house are of Cedre tre, & oure balkes of Cypressse.

The ij. Chap.

The II. Chapter.

I Am the floure of the felde, and lylle of the valleys: as the rose amonge the thornes, so is my loue amonge the daughters.

Like as the aple tre amonge the trees of the wodd, so is my beloued amonge the sonnes. My delite is to sitt vnder his shadowe, for his frute is swete vnto my throte. He hath geth me in to his wyne seller, and loueth me specially well. Refresh me w grapes, & som me with apples, for I am sick of lone. He lefthade lyeth vnder my heade, & his right hande embuseth me.

I charge you (o ye daughters of Ierusalem) by the Roes & byndes of the felde, & w make not vpon my loue ner touch her, till she be content herself.

We thynke I heare the voyce of my beloued: lo, there cometh he hoppinge vpon y mountaynes, and leapinge ouer the litle hilles. My beloued is like a Roe or a yong hart. Beholde, he stondeth behynde y wall, he loketh in at the wyndow, & peepeth throught the grate.

My beloued answered & sayde vnto me: O stode vpon my loue, my dove, my bentyfull: come: for lo, the wynter is now past, the rayne is awaie & gone. The floures are comen vpon the felde, the twystringe tyme is come, the voyce of the turtle dove is herde in carleade. The sygetre bryngeth forth hir figge, the vynes beare blossoms, and haue a good smell.

O stode vpon my loue, my bentyfull, and a me (my dove) out of the caues of the rocke, out of the holes of the wall: O let me see thy countenance and heare thy voyce, for swete is thy voyce and fayre is thy face. Get vs the fores, yee the litle fores that haue y vynes, for oure vynes beare blossoms.

My loue is myne, and I am his, (which fedeth anidger the lylles) vntill the daye breake, and till the shadowes be gone. Come & gayne pryncely (o my beloued) like as a Roe or a yong hart vnto the mountaynes.

The III. Chapter.

I might in my bedd, I sought him, whom my soule loueth: yee diligently sought I him; but I founde him not. I wil get vp (thought I) and go aboute the cite: vpon the market and in all y stetes will I see him whom my soule loueth: but whan I sought him, I founde him not. The watchmen that go aboute y cite, saue me. Sawe ye not him, whom my soule loueth?

Salomons Balettes

So whan I was a litle past them, I founde him whom my soule loueth. I haue got him holde vpon him, and wyl not let him go, till I brynge him into my mothers house, and into hir chambie that bare me.

I charge you (o ye daughters of Ierusalem) by the Roes and byndes of the felde, that ye make not vpon my loue ner touch her, till she be content herself.

Who is this, that cometh out of y wyl-domesslike pilers of smoke, as it were a smell of Myre, frankincense and all maner spices of the Apotecary?

Beholde, aboure Salomons bedstede the stande LX valeauur men of the mightie in Irael. They holde swordes every one, & are appare in warre. Euery man hath his swerde vpon his thet, because of feare in the night.

Kynge Salomon hath made himself a bedstede of the wodd of Libanus, the pilers are of syluer, the coueringe of golde, & scate of purple, & grounde pleasauntly paved for the daughters of Ierusalem.

So forth (o ye daughters of Sion) and beholde kynge Salomon in the crowne, wherewith his mother crowned him in the daye of his mariage, and in the daye of the gladnes of his hert.

The IIII. Chapter.

O how fayre art thou (my loue) how fayre art thou: thou hast doues eyes besyde that which lyeth hid within. Thy haire lockes are like a flocke of shepe that be clippyd, which go first vpon the washinge place: where every one beareth two twynes, and not one vnfrutefull amonge them. Thy lippes are like a rose coloured rybende, thy wordes are lovely: thy cheskes are like a peece of a pomgranate, besydes that which lyeth hid within. Thy neck is like the tower of David buylded with bulwoikes, wher vpon there haue a thousande sheldes, & all the weapes of the gyaltes. Thy two brestes are like two twynes of yonge roes, which fede amonge the lilies. O that I might go to the mountayne of Myre, and to the hill of frankynsenser: till the daye breake, and all the shadowes be past awaye. Thou art all fayre (o my loue) & no spott is there in the.

Come to me from Libanus (o my spouse) come to me from Libanus: come soone the next waye from the toppe of Aman, from the toppe of Samir and Hermon, from the Lyons denmes and from the mountaynes of y leoparides. Thou hast wounded my hert (o my sister, my spouse) thou hast wounded my hert, with one of thine eyes, and with one

The v. Chap. Fo. li.

theyne of thy neck. O how fayre and lovely are thy brestes, my sister, my spouse: Thy brestes are more pleasaunt then wyne, and the smell of thy oyntmentes passeth all spices. Thy lippes (o my spouse) droppe as the honny combe, yee mylke and honny is vnder thy renge, and the smell of thy garmentes is like the smell of frankynsenser.

Thou art a well kepte garden (o my sister, my spouse) thou art a well kepte water sprynge, a sealed well. The frutes that sproute in the, are like a very paradyse of pogranares & swete frutes: as Cypressse, Nardus, Saffron, Calmus, and all the trees of Libanus: Myre, Aloes, and all the best spices. Thou art a well of gardens, a well of lynyng waters, which renne downe from Libanus. Vpon thou northwynde, come thou southwynde, and blowe vpon my gard, that the smell therof maye be caried on every syde: & that my beloued maye come in to my garden, & eate of the frutes and apples that growe therein.

The V. Chapter.

C Ome in to my garden o my sister, my spouse: I haue gathered my Myre & my spice. I wil eate my honny and my honny cobb, I wil drynke my wyne & my mylke. Eate o (ye frenches) drynke and be mery, o ye beloued.

As I was a slepe, & my hert was ynge, I herde the voyce of my beloued, wha he knocked. Open to me (sayde he) o my sister, my loue, my dove, my darlinge: for my heade is full of dew, and y lockes of my haire are full of the night droppes.

I haue put off my cote, how can I do it on agayne? I haue washed my fete, how shal I fyle them agayne? But whan my loue put in his hande at the hole, my hert was moued to warde him: so that I stode vpon to open vnto my beloued. My handes dropped w Myre, & the Myre ranne downe my fingers vpon y lock. Neuerthelesse wha I had opened vnto my beloued, he was departed, and gone his waye.

Now like as afore tyme whan he spake, my hert coude no longer refrayne: & enen so now I sought him, but I coude not fynde him: I cried vpon him, neuerthelesse he gaue me no answer. So the watchmen that wente aboute the cite, saue me, smere me, and wounded me: & they that kepte the walles, toke awaye my gamet fro me. I charge you therfore (o ye daughters of Ierusalem) yf ye fynde my beloued, that ye tell him, how that I am sick for lone.

Who is thy loue aboue other louers. O thou

Salomons Balettes.

sayest amonge women? Or, what can thy loue do, more then other lovers, that thou chargest vs so straitly?

As for my lone, he is whyte and reade coloured, a singuler personne amonge many thousandes: his heade is the most fyne golde, the lockes of his hayre are busshed, browne as the euenynge: his eyes are as the eyes of dones by the water brokes, washen with mylck, and remaynyng in a plenteous place: his chetes are like a garden bedd, where in the Apotecaries place all maner of swete thinges: his lippes droppe as the floures of the most princypall Myue, his hādes are full of golde rynges and precious stones. His body is as the pure yuery, decre ouer with Sapphyres: his legges are as the pilers of Marbell, sett vpon sockettes of golde: his face is as Libanus, and as the bewery of the Cedre trees: his throte is swete, yee he is altogether lonely. Soch one is my lone (o ye doughters of Jerusalem) soch one is my lone.

Whither is thy lone gone? (o thou sayest amonge women) whither is thy lone departed, that we maye see him with the?

The VI. Chapter.

A lone is gone downe in to his garden, vnto a swete sinelling bedde, that he maye refresh himself in the garden, and gather floures. My lone is myne, and I am his, which feedeth amonge the lilies.

Then art pleasaunt (o my lone) even as loneliness itself, thou art sayre as Jerusalem, glorious as an armye of men with their banners (Turne awaye thine eyes fro me, for they make me to proude) Thy hayre lockes are like a flocke of goates vpon a mount of Galaad. Thy teth are like a flock of shepe that be clypped, which go out of the washing place: where every one beareth two twynes, and not one vnfrutefull amonge them. Thy chetes are like a peece of a pomgranate, besydes which lyeth hid within. There are thre score quenes, foure score concubynes, and yonge women without nombre. But one is my done, my derlyng. She is the onely beloued of hir mother, and deare vnto her that bare her. When the daughters sawe her, they sayde she was blessed: yee the quenes and concubines pray sed her. What is she this, that pepeth out as the momynge? sayre as the Moone, excellent as the Sonne, glorious as an armye of men with their banners?

I wente downe in to the natt garden, to see what grew by the brokes, to loke yf the vynyarde flourished, and yf the pomgranates

The vii. Chap.

were shot forth. Then the charettes of my prince of my people made me suddenly as a yed. Turne againe, turne againe (O thou damite) turne agayne, turne agayne, that I maye loke vpon the.

The VII. Chapter.

What pleasure haue yemore in Jerusalem, than when she dawne amonge the men of warre? O how pleasaunt are thy treadings with thy shes, thou princys daughter. Thy chetes are like a sayre iewell, which is wrought by a cunningge workmaster: Thy nauell is like a redde goblett, which is neuer without drynke. Thy wombe is like an heape of wheate, set aboute with lilies: Thy two brestes are like two twynes of yonger oes: Thy neck is as were a tower of yuery: Thyne eyes are like water poles in Zesebon, besyde the poynt of Barchabbim: Thy nose is like the tower of Libanus, which looketh towarde Damasus. That heade that stondeth vpon the is like Carmel: The hayre of thy heade is like thynges purple folden vpon in plates.

O how sayre and lovely art thou (my derlyng) in pleasures: Thy stature is like a date tre, and thy brestes like the grapes. I sayde: I wil clymme vpon in to the date tre, and take holde of his braunches. Thy brestes shall be as the vyne grapes, the smell of thy nostrils like the smell of apples, and thy chete like the best wyne.

This shall be pure and cleare for my lone, his lippes and teth shall haue their pleasure. There wil I turne me vnto my lone, and he shall turne him vnto me. O come on my lone, let vs go forth in to the felde, and take our lodginge in the vyllages. In the momynge wil we ryse by tymes, and go se the vynyarde: yf it be spronge forth, yf the grapes be growne, and yf the pomgranates be shott out. There wil I geue the my brestes: There shall the Mandragoras geue their smell besyde our dore: There (o my lone) haue I kept vnto the all maner of frutes, both new and olde.

The VIII. Chapter.

What I might fynde the without tisse, whom I lone as my brother, which suckte my mothers brestes: that thou woldest not be offended, yf I take the and brought the in to my mothers brestes: that thou mightest teach me, and that I might geue the drynke of spiced wyne and of the swete sappe of my pomgranates. His left hande lyeth vnder my heade, and his right hande embraeth me.

Salomons Balettes.

The viii. Chap. Fo. lii.

then am I as one that hath founde fauoure in his sight.

Salomon had a vynyarde at Baal Hamon, this vynyarde deliuered he vnto the keper: y every one for the frute therof shulde geue him a thousande peces of syluer. But my vynyarde (o Salomon) geneth the a thousande, and two hundred to the keepers of the frute.

Thou that dwellest in the gardens, O let me heare thy voyce, that my companyons maye hearken to the same. O get the awaye (my lone) as a roe or a yonge hart vnto the swete sinellinge mountayn.

THE

The ende of Salomons Balettes, called Cantica Canticorum.

Santes escaped in the payntinge of this parte.

Vpon the seconde leaf, the seconde syde, in the fyrte Chapter of Job, the letter A. Within the yoke an egg, rede, Within the yoke of an egg.

In the psalter.

Vpon the xxxv. leaf, the seconde syde, in the cxxxvi. psalme, the seconde verset. Vpon the trees, rede, Vpon the wyllie trees.

Ex libris



All the Prophetes in English.

- | | |
|-----------|----------|
| Isay. | Jonas. |
| Jeremy. | Micheas. |
| Baruch. | Naum. |
| Ezechiel. | Abacuc. |
| Daniel. | Sophony. |
| Oseas. | Aggeus. |
| Joel. | Zachary. |
| Amos. | Malachy. |
| Abdy. | |



The Prophet Isay.

What Isay conteyneth.

- Chap. I. The prophet rebuketh the people of Israel, for their abominations.
Chap. II. The callinge of the Genthen.
Chap. III. Punishment of God, specially for the pryde of women.
Chap. IIII. Plages to come, wyth a promyse of the grace and conforthe to show Christ.
Chap. V. The longynge kyndnes of God towarde Israel, as for other people. Agayne, the vntaithfulnes and vnfaithfulnes of them.
Chap. VI. The sendinge of Isay. The hardenes of the people.
Chap. VII. He rebuketh the kynge, for beyng afraied of the vngodly kynges of the Genthen, and because he put not his trust in God. He genneth him a toke of grace, which he recea.
Chap. VIII. The people forsake (with nor. God, & see helpe at the Genthen.
Chap. IX. He putteth the in mynde of the mysery that is past of the comynge and kyng dome of Christ Punishment for their pryde.
Chap. X. Punishment of vnrightheous rulers. The conforthe of Israel agaynst the pryde of the kynge of the Assyrians.
Chap. XI. A prophete of Christ.
Chap. XII. A thankesgeuyng of the faith.
Chap. XIII. Punishment to co (full people. me vpon Babilon, by the persians & Medes.
Chap. XIII. God will haue mercy on his people. He threatneth Palestina.
Chap. XV. The plage of Moab.
Chap. XVI. The veracion & feare of Moab.
Chap. XVII. Punishment of Damascus & Siria.
Chap. XVIII. The callinge of the Genthen.
Chap. XIX. XX. Plages vpon Egypte & Ethiopia.
Chap. XXI. The punishment of Babilon, Dumma, and Arabia.
Chap. XXII. The punishment vpon Ierusalem by Sennacherib Sobna is put downe, Eliachim cometh in his steade.
Chap. XXIII. The punishment of Tyre, of all the cities by the sea coast, and of the Isles.
Chap. XXIII. Of the generall punishment of the whole earth vnto the ende of the worlde.
Chap. XXV. A thankesgeuyng vnto God. The callinge of the Genthen.
Chap. XXVI. Men ought to trust onely in God.
Chap. XXVII. The punishment of Leuiathan. The goodnes of God. The deluyneraunce of Israel. The callinge of the Genthen.
Chap. XXVIII. The punishment of Ephraim. Of mens lawes of the stone in Sion.
Chap. XXIX. Punishment vpon Ierusalem for mens lawes and doctrynes.
Chap. XXX. Gods people are punished, for se King helpe at other then himself.
Chap. XXXI. He calleth the people agayne to God, and promyseth them defence.
Chap. XXXII. Healeth vnder the kynge of righ teousnes. He threatneth the carelesse cities.
Chap. XXXIII. Punishment vpon the enemies of Gods people.
Chap. XXXIII. Gods plage vpon the Genthen.
Chap. XXXV. A conforthe, & secrete promyse con cernynge the callinge of the Genthen.

- Chap. XXXVI. Sennacherib the kynge of the Assyrians sendeth his hoost to besege Ierusalem.
Chap. XXXVII. The prayer of Ieremias. God setteth him by Isay. The angel of the LORD putteth the Assyrians hoost to shame.
Chap. XXXVIII. Ieremias is deede side. God setteth him vpon agayne. He thanketh God.
Chap. XXXIX. The kynge of Babilon sendeth his embassitours vnto Ieremias, which sheweth them his treasure, & displeaseth God withal.
Chap. XL. The deluyneraunce not onely of Israel out of the captiuite of Babilon, but of all faithfull also in Christ. The vanyte of man, & excellent power of God.
Chap. XLI. God reasoneth with the Jewes & gentiles, & reproveth the people of Israel for their vntaithfulnes.
Chap. XLII. The comynge & power of Christ. The praise of God. Punishment of the vngodly.
Chap. XLIII. A prophete of the comynge of the Sauoure. He putteth them in mynde of the benefices past.
Chap. XLIII. Vntaithfulnes of the people. The vanyte of Idols or ymages. The madd foolishnes of those that make the, or worshippe them.
Chap. XLV. The LORD onely is the true God.
Chap. XLVI. Of the destruc (God of Israel) cion of ymages. The power of the true God.
Chap. XLVII. Plages vpon proude Babilon.
Chap. XLVIII. Agaynst the vanyte of ymages.
Chap. XLIX. The comynge & office of Christ. Saluacio for the Jewes and for the gentiles.
Chap. L. The Jewes refused, because they haue forsaken their maker, and go a whoringe with straunge goddes.
Chap. LI. The mightie God hath enuyned them good: yf they cleue to him, they shal no body hurte them.
Chap. LII. A promyse of Messias: He setteth vp the Jewes and Gentiles also in the comynge of him.
Chap. LIII. He complayneth of the hardenes of the people, & testifieth clearly of Christ.
Chap. LIII. One church of Jewes & Gentiles.
Chap. LV. God calleth all men to his goodnes in Christ.
Chap. LVI. How the church of Christ shal prepare his self agaynst his comynge. A complaynte of false prophetes and rulers.
Chap. LVII. He rebuketh the prophetes, rulers and the people, and promyseth mercy to all such as wyl turne.
Chap. LVIII. He putteth the prophetes in mynde of their office. What the true say is.
Chap. LIX. Why God heareth not the Jewes.
Chap. LX. He calleth vnto all such as feare God, that they wyl knowe his goodnes.
Chap. LXI. The office of a prophet, fulfilled specially in Christ.
Chap. LXII. The prophet maye not leaue of to crie, to warne, and to exorte, vntill the light of grace arys in Sion.
Chap. LXIII. An exortacion to receaue the Sauoure for to come.
Chap. LXIII. He longeth sore for the comynge of the Sauoure, sheweth his power, & prayeth for the people.
Chap. LXV. Of the forsakinge of the Jewes, and callinge of the Genthen.
Chap. LXVI. The outwarde ceremonies of the Jewes are refused: and here is shewed the true seruyce of God.

The prophet Isay.



This is the prophesy of
Isay the sonne of Amos, which he
shewed vpon Iuda and Ieru
salem: In the tyme of Osi
as, Ioathan, Abas, and
Izechias kynges
of Iuda.

The first Chapter.

Hear o heauen, hearken o earth,
for the LORD speaketh: I ha
ue nourished & brought vp chil
dren, and they are fallen awaye
fro me. An oxe knoweth his
LORDE, and an Ass his masters stall, but
Israel knoweth nothinge, my people hath
no understandinge. Alas for this synful peo
ple, which are experte in blasphemies, a fra
garde generacion, vnnatural children. They
haue forsaken the LORD, they haue prou
oked the holy one of Israel vnto anger, and
are gone backward. Wherfore shulde ye be
plaged any more? For ye are euer fallinge a
waye. The whole heade is sick, and the he
re is very heuy. From the sole of the foote
vnto the heade, there is no whole parte in
all ye body: but all are woundes, botches,
fiss and strypes, which can nether be hel
ped, bounde vp, molified, ner eased with any
ointment.

Your londe lieth waiste, youre cities a
re burnt vp, youre enemies deuoure youre
londe, and ye must be sayne to stonde, and lo
ke vpon it: and it is desolate, as it were with
enemies in a batell. Norouer yf daughter of
Syon is left alone like a cotage in a vyny
arde, like a watchouse in tyme of warre, like
a beseged cite. And excepte the LORD of
hostes had left vs a few alyue: we shulde ha
ue bene as Sodoma, & like vnto Gomorra.

Heare the worde of the LORD ye ty
rantes of Sodoma: and hearken vnto the
lawe of oure God, thou people of Gomorra.
Why offere ye so many sacrifices vnto me? I
am discontent for the brent offringes of we

The i. Chap. Ho. ii.

thers, and with yf fatnesse of fedbeastes. I
haue no pleasure in the bloude of bullockes,
lambes and gootes. When ye appeare before
me, who requyretch you to treade within my
porches? Offre me no mo oblations, for it is
but lost labour. I abhorre youre incense. I
maye not awaye with youre newmoones,
yours Sabbathes and solempne dayes. Your
fastinges are also in wayne. I haue youre
new holy dayes and fastinges, euen fro my
very hart. They make me weery, I can not
abyde them. Though ye holde out ye hon
des, yet turne I myne eyes from you. And
though ye make many prayers, yet heare I
nothinge at all, for youre hondes are full of
bloude.

Wash you, make you cleane, put awaye ye
euell thoughtes out of my sight, cease from
doinge of euell and violence. Lerne to do
right, applie youre selues to equyte, deluyne
the oppressed, helpe the fatherlesse to his
right, let the wydowes complaynte come be
fore you. Now go to (saith the LORD) we
wil talke together. Is it not so? Though
yours synnes be as read as scarlet, shal they
not be whyte then snowe? And though
they were like purple, shal they not be like
whyte wool? Is it not so? If ye belouynge &
obedient, ye shal enioye the best thinge that
groweth in the londe. But yf ye be obstina
te and rebellious, ye shal be denoured with
the swerde: for thus the LORD hath pro
mised with his owne mouth.

How happneth it then that the right
uous cite (which was full of equyte) is beco
me vnfaithfull as an whore: rightuousnes
dwelt in it, but now murther. Thy siluer
is turned to drasse, and thy wyne myrte w
water. Thy princes are traytours and com
panyons of theues. They loue giftes altoge
ther, and solowre rewarde. As for the fa
therles, they halpe him not to his right, ne
ther wil they let the wydowes causes come
before them. Therefore speaketh the LORD
God of hostes the mighty one of Israel: Ah
I must ease me of myne enemies, and a ven
ge me vpon the. And therefore shal I laye my
honde vpon the, and burne out thy drasse
from the fynest and purest, and put out all
thy leade, & seth thy iudges agayne as they
were somtyme, and thy Senators as they
were from yf begynnynge. Then shalt thou
be called the rightuous cite, the faithful ci
tie. But Sion shal be redeemed with equyte,
and hyr captiue with rightuousnesse. For
the transgressours and vngodly, and such as

Here. 6. e
Amos. 5. b
Mich. 6. b

Esa. 58. 2

Zach. 7. b
Mat. 6. b
Esa. 59. 2

C
Iere. 7. 1
and 21. 2
and 33. 7

Deut. 10. b
Leuit. 25. d
deut. 28. d

Pro. 21. 2
Eze. 22. b

Iere. 17. 9

Zach. 4. 4

The prophet Esay.

are become unfaithfull unto the **LORDE**, must all together be utterly destroyed.

And excepte ye be ashamed of the oke trees wherin ye haue so delited, and of the gardes that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye, and as a garden that hath no moystnesse. And as for the glory of these thinges, it shalbe turned to due strawe, and he that made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The seconde Chapter.

Worouer this is the worde that was openned vnto Esaye the sonne of Amos, vpon Juda and Jerusalem. It will be also in processe of tyme: That the hill where the house of the **LORDE** is buylded, shal be ycheefe amonge hilles, and exalted aboue all litle hilles. And al heithen shal prease vnto him and the multitude of people shal go vnto him, speakinge thus one to another: vp, let us go to the hill of the **LORDE**, and to the house of y God of Jacob: y he maye shewe vs his waye, and y we maye walke in his pathes. For y lawe shal come out of Syon, and the worde of God from Jerusalem, and shal geue sentence amonge the heithen, and shal reforme the multitude of people: So that they shal breake their swordes and speares, to make scythes, scythes & sawes therof.

From that tyme forth shal not one people lift vp wapen agaynst another, nether shal they lerne to fight from thensforth. It is to the that Icrie (o house of Jacob) vp, let us walke in the light of the **LORDE**. But thou art scatred abroad with thy people (o house of Jacob) for ye go farre beyonde y fathers, whether it be in Sorcerers whem ye haue as the phylistynes had: or in calkers of mens byrthes, wherof ye haue to many. As soone as youre londe was ful of syluer and golde, and no ende of youre treasure: so soone as youre londe was ful of stronge horses and no ende of youre charrettes: Inmediatly was it ful of Idols also, even workes of youre owne hondes, which ye your selues haue facioned, and youre fingers haue made. There knelth the man, there falleth the man downe before them, so y thou canst not bunge him awaye from thence.

And therfore get y soone in to some rock, and hyde the in the grounde from the sight of the fearful iudge, and from y glory of his Magestie. Which casteth downe y high lookes of presumptuous personnes, and byngeth lowe the pryde of wā, and he only shal

The iij. Chap.

be exalted in y daye. For the daye of y **LORDE** of hostes shal go ouer all pryde & pascid, vpon all the that exalte the selues. shal bunge them all downe: vpon all high stoute Cedre trees of Libanus, and vpon all the otes of Basan, vpon all high hilles, vpon all stoute mountaynes, vpon all castowres, and vpon all stronge walles, vpon all shippes of the see, and vpon euery thing y is glorious and pleasaunt to lōt vpon.

And it shal bunge downe the pryde man, and laye mans presumptuousnesse lowe, and the **LORDE** shal only haue the tory in that daye. But the Idols shal fully be rotted out. Men shal crepe in to holes of the earth, and in to caves of the earth, from the sight of the fearful iudge, and from the sight of his magesty: what tyme as he shal come vnto to shake the earth. Then, he shal cast awaye his goddes of syluer and golde (which) he neuertheles had made to honour the) vnto Molles and Baas: the he maye the better crepe in to the caves and rocks, and into the cliffes of hard stone, from y sight of the fearful iudge and from the glory of his Magesty.

The thirde Chapter.

Weryman can eschue a persone moued in danger, for what doth he wysly? But shal y **LORDE** of hostes take awaye frō yrusale & Juda, all possessions & power, all meat and drinke, y capteyne and the souldyer, y iudge and the prophete, the wyse and the aged mā, the worshipful of hystorie year, and the honorable: the Senatours, and mā of vnderstandinge: the masters of craft and oratours. And I shal geue you children to be youre prynces (saith the **LORDE**) & babes shal haue the rule of you. One shal euer be doinge violence and wronge to another. The boye shal presume agaynst the elder, and the vyle persone agaynst the honorable. Recone shal take a frende of his own kynred by y bosome, and saye: thou hast done this thinge, thou shalt be oure heade, for thou mayest kepe us from this fall and perill.

Then shal he sweare and saye: I can not helpe you. Morouer, there is nether murer clothinge in my house, make me no murer of the people. For Jerusalem and Juda must decaye, because that both their lawdes and counsels are agaynst the **LORDE**: they pyncke the presence of his magesty to anger. The chaunginge of their countenance bewrayeth them, yee they becom their owne synnes themselves, as the

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mites, & hyder the not. Wo be vnto their sonnes, for they shalbe heuely rewarded. Then shal they saye: O happy are the godly, for they maye enioye the frutes of their studies. But wo be to y vngodly and vntighteous for they shalbe rewarded after their workes. O my people, rybaundes oppresse y, and women haue rule of the.

O my people, thy leders beceane the, and trade out the waye of thy footsteppes. The **LORDE** is here to comon of the matter, and stonde to geue iudgment with the people. The **LORDE** shal come forth to reason with the Senatours and prynces of his people, and shal saye thus vnto them: Ye is ye that haue burnt vp my vnyearde, the robbery of the poore is in youre house. Wherfore do ye oppresse my people, and marre y faces of the innocentes? thus shal the God of hostes reuyle them.

Morouer thus saith y **LORDE**: Seinge the daughters of Sion are become so prynces, and come in with stretched out neckes, and with vayne wanton eyes: seinge they come in trippinge so nycey with their feet: Therefore shal the **LORDE** haue the heades of the daughters of Sion, and make their bewtie bare in that daye. In that daye shal the **LORDE** take awaye the gorgeousnes of their apparel, and spanges, cherymes, parlettes, and colares, bracelets and hoodes, y goodly floured, wyde and broderd raymet, busshes and headbandes, rynges and garlandes, holy daye clothes and vales, kerches and pynnes, glasses and smockes, bonettes and taches.

And in steade of good smell there shalbe stynd amonge them. And for their gyddles there shalbe lowse bondes. And for wellice there shalbe baldnesse. In steade of a stomacher, a sack cloth, and for their bewtye whorednesse and sonneburnyng. Their busbondes and their mightie men shal perish with the swerde in batell.

The fourth Chapter.

What tyme shal their gates mourne and complayne, and they shal sit as desolate folde vpon the earth. Then shal seven wyues take holde of one man, and saye: we will laye all oure meat and cloothinge together in conon, only that we maye be called thy wyues, and that this shamefull reprose maye be take from us. After that tyme shal the brannch of y **LORDE** be bentiful and mightie, and y frute of the earth shalbe saye and pleasaunt for those Israelites that shal spryng therof. Then shal the

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remnant in Sion and the remnant at Jerusalem be called holy: namely all such as are witten amonge the luynges at Jerusalem: what tyme as the **LORDE** shal wash awaye the desolacion of the dough-ters of Sion, and poure the bloude out from Jerusalem, w y wynde of his smoke and fyre.

Morouer vpon all the dwellinges of the hill of Sion and vpon their whole congregacion, shal the **LORDE** proude a cloude and smoke by daye, and the shynninge of a flammynge fyre by night, for all their glory shalbe preserved. And Jerusalem shal be as a tabernacle for a shadowe because of herte in the daye tyme, a place and refuge where a man maye kepe him for wether and rayne.

The V. Chapter

Well than, I will synge my beloved frende a songe of his vnyearde. My beloved frende hath a vnyearde in a very frute full plenteous grounde. This he hedged, this he walled rounde aboute, and planted it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therein. And afterwarde when he looted y it shulde bunge him grapes, it brought forth thomes. I shewe you now my cause (o ye Cityens of Jerusalem and whole Juda:) Judge I praye you betwixte me: and my wynegarding. What more coude haue bene done for it, that I haue not done? Wherfore then hath it geuen thomes, where I looted to haue had grapes of it?

Well, I shall tell you how I will do w my vnyarde: I will take the hedge from it, that it maye perish, and breake downe y wall, that it maye be troden vnder fote. I will laye it waist, that it shal nether be twysted nor cut, but beare thomes and breares. I wil also forbyd y cloude, that they shal not rayne vpon it. As for the vnyarde of the **LORDE** of hostes it is the house of Israel, and whole Juda his sayre plantinge. Of these he looted forequyte, but se there is wronge: for rightuousnesse, lo, It is but misery.

Wo to you that ioyne one house to another, and bunge one londe so nigh vnto another, till ye can get no more grounde. Wil ye dwell vpon the earth alone? The **LORDE** of hostes rowneth me thus in myne eares: shal not many greater and more gorgeous houses be so waist, that no man shal dwell in the? And ten akers of vynes shal geue but a Quarte, and xxx. bushels of sedge shal geue but thre.

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Do be vnto them that ryse vp early to vse them selues in drouthynges, and yet at night are more superfluous with wyne. In whose companies are harpes and lutes, tabrettes and p. pes, and wyne. But they regard not the worke of the LORDE, and consider not the operaciō of his hondes. Therefore cometh my folck also in captiuite, because they haue no vnderstandyng. Their glory shalbe mynre with hūger, and their pryde shalbe marred for thurst. Therefore gapeth he, and openeth his mouth marvellous wyde: that pryde, boostinge and wisdom, with such as reioyse therein, maye decrease in to it.

Thus shal man haue a fall, he shalbe brought lowe, and the high lokes of the proude layde downe. But the LORDE of hostes, y holy God: shalbe exalted and vntouched, when he shal declare his equitye and righteuousnesse after this maner. Then shal y lambs cate their apoynted feder, and shal fede plenteously in the mountaynes. Vnto vayne persones, that drawe wickednes vnto the, as it were with a corde: and synne, as it were with a cart repe. Which vse to speake on this maner: let him make haist now, and go forth w his worke, that we maye se it. Let the council of y holy one of Israel come, and drawe me, y we maye knowe it.

Do vnto them that call euil good, and good euil: which make darcknesse light, and light darcknesse, y make sower sweete, and sweete sower. Do vnto them that are wyse in their owne sight, and thinke them selues to haue vnderstandyng. Do vnto them, y are comynge men to suppe out wyne, and expecte to set vp dyckes. These gyue sentence with the vngodly for rewardes, but condemne the iust cause of the righteous.

Therefore, like as fyre licketh vp the strawe, and as the flame cōsumeth the stubble: Euen so (when their root is ful) their blossom shal vanishe awaye like dust or smoke for they despise the lawe of the LORDE of hostes, and blasphemie the worde of the holy maker of Israel.

Therefore is the wrath of the LORDE kynded also agaynst his people, and he shal stretch his honde at them: yee he shal smyte so, that the hilles shal tremble. And their carres shal lye in the open stretes, like myre. After all this, the wrath of God shal not cease, but he shal stretch his hōde wyder. And he shal gyue a tokē vnto a straunge people, and call vnto them in a farr

The vi. Chap.

countrie: and beholde, they shal come hastily with spede. There is not one faynt nor feeble amonge them, no not a sluggish nor sleepy parson. There shal not one of them put of the gyrdle from his loynes, nor loose the lacher of his shue. Their arrows are sharpe, and their bowes bent. Their horse hoes are like flynt, and their cartwheles like a stormy wynde. Their crie is as it were of a lyon, and the roaringe of them like lyons helpees. They shal reare, and hatch vp the praye, and no man shal reconer it or get it from the. In that daye they shal be so feare vpon them, as the see. And yf a clyte vnto the londe, beholde, it shalbe all darcknesse and sorowe. Yf we loke to be anen: beholde, it shalbe darck with careful desperacion.

The vii Chapter.

In the same yere y kynge Osias dyed, y Iane the LORDE sittynge vpon an high and glorious seate, and his trayne fylled y palace. From aboue flakred the Seraphims, a herof enery one had sex wynges. With twayne ech covered his face, w twayne his fere, and with twayne dyd he flye. They cried also ech one to other on this maner: holy, holy, holy is the LORDE of hostes. The whole worlde is ful of his glory. Yee the geastes and dorecheles moued at the cryenge, and the horse was ful of smoke. Then I sayde: Who is me. For I was aslōmshed: that I (which am a man of vncleppes, and dwell amonge people y hath vncleppes also: Shulde y y kynge and LORDE of hostes with my ne eyes.

Then fletwe one of the Seraphims vnto me, hauinge a hore cole in his honde, a hich he had taken from the altare with the tonges, and touched my mouth, and sayde: lo, this hath touched thy mouth, and thy vnghteousnes is taken awaye, and thy synne forgiven. After this I herde the voyce of the LORDE takinge aduysment on this maner: Whom shal I sende, and who will eoure messanger? The I sayde: here am I, sende me. And so he sayde: go, and tel this people: ye shall lye in bedde, but ye shal not vnderstande, ye shal plant lyse, and not perceaue. Yee art en the hart of this people, stoppe their eares, and shut their eyes, that they se not w their eyes, heare not with their eares, and vnderstande not with their hartes, and connecte and be healed.

Then spake I: LORDE, how longe shall

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stand: vntil the cities be utterly without inhabitours, and y houses without men, all the lōde be also desolate, and lye vnburyed. For the LORDE shal take the men far awaye, so that the londe shal lye waste. Nevertheless, the tenth parte shal remayne therein, for it shal conuerte and be frute full. And likewise as the Terebyntes and Okerrees bunge forth their frutes, so shal the holy sede haue frute.

The seuenth Chapter.

It happened in the tyme of Ahas the sonne of Ionathas, which was the sonne of Joathan kynge of Iuda: that Rezin the kynge of Siria, and Poca Romelesonne, kynge of Israel: wente vp to ward Jerusalem to besedge it (but wanne it not). Now when the house of Dauid (that is Ahas) herde worde therof, y Siria and Ephraim were confederate together: his hartequed (yee and y herres also of his people) like as a rie in the felde, that is moued with the wynde.

Then sayde God vnto Esay: go mere Ahas (thou and thy sonne Sear Jasub) at the heade of y ouer pole, in the fore path by the fullers grounde, and saye vnto him: take hede to thyself and be still, but feare not, nether be faynt harted, for these two tales: that is: for these two smokynge fyrebrandes, the wrath and furiousnes of Rezin the Sirian and Romelesonne: because that the kynge of Siria Ephraim and Romelesonne haue wickedly conspyred agaynst the, sayenge: We will go downe in to Iuda, vnto the, and bringe them vnder vs, and set a kynge there. euen the sonne of Taball. For thus saeth the LORDE God thereto, It shall not so go forth, nether come so to passe: for the head cite of y Sirians is Damascus, but the head of Damascus is Rezin. And after fyue and threescore yere, shal Ephraim be nomore a people. And the chiefe cite of Ephraim is Samana, but the head of Samaria is Romelesonne. And yf ye beleue not, there shall no promyse be kepte with you.

Moreover, God spake vnto Ahas, sayen. I requyre a token of the LORDE thy God, whether it be towarde the depe, beneth or towarde y hight above. The sayde Ahas: I will requyre none, nether will I tempte the LORDE. The LORDE answered: Then heare to, ye of the house of Dauid: Is it not enough for you, that ye be greuous vnto men, but ye must greue my God also? And therefore the LORDE shal geue you a token

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of himself. Beholde, a virgin shal conceaue and beare a sonne, and shal call his name Emmanuel. Butter and hony shal he cate, y he maye knowe the enel, and chose y good. But ouer that childe come to knowlege, reedhne the enel and chose the good: The londe (that thou art so asfayde for) shalbe decclate of both hir kynges.

The LORDE also shal sende a tyme vpon the, vpon thy people, and vnto thy fathers house (soch as neuer came sence the tyme y Ephraim departed from Iuda) thore w y kynge of the Assirians. For at the same tyme shal the LORDE whisle for the flyes y are aboute the water of Egypte, and for y Beyes in the Assirians londe. These shall come, and shal light all in the valeyes, in y vountes of stone, vpon all grene thynges, and in all comers.

At the same tyme shal the LORDE shane the hayre of the heade and the fere and the beard cleue of, with the rasoure that he shal paye them withall beyonde the water: namely, with y kynge of the Assirians. At the same tyme shal a man lye with a corve, and two shepe. Then because of the aboundance of mylk, he shal make butter and eat it. So that every one which remaineth in the londe, shal cate butter and hony. At the same tyme all vynyardes (though there be a thousand vynes in one, and were solde for a thousand siluer linges) shalbe turned to briers and thornes. Like as they shal come in to the londe with arrows and bowes, so shal all the londe become briers and thornes. And as for all hilles that now are heuenedowne, thou shalt not come vnto them, for feare of briers and thornes. But the catel shal be dryuen thither, and the shepe shal fede there.

The viii Chapter.

Where the LORDE sayde vnto me: Take the a greate leaf, and wryte in it, as men do with a penne, that he spede him to robbe, and haist him to spoyle. And Immediately I called vnto me faithful wytnesses: Orias the prest, and Zacharias y sonne of Barachias. After that went I vnto the prophetisse, that now had concealed and borne a sonne. Then sayde the LORDE to me: geue him this name: Maher schal hafchbas, that is: a speedier robber, an hastie spoyle. For why, ouer the childe shal haue knowlege to saye: Abi and Im, y is father, and mother: shal y riches of Damascus and y substance of Samaria be take awaye, thore w the kynge of y Assirians.

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B The **LORDE** spake also unto me, sayen-
ge: for so much as the people refuse the
still running water of Silo, and put their
belite in Rezin and Remelies some: Behol-
de, the **LORDE** shal bringe mightie and gre-
at floudes of water upon them: namely, y
kyng of the Assirians with all his power.
Which shal poure out his fury vnto euery
man, and renne ouer all their bankes.
And shal breate in vpon Iuda, increasynge
in power, till he get him by the throte. He
shal fyl also the wydenesse of thy londe w
his brode wynges, O **Emmanuel**. Go toge-
ther ye people, and gather you, hearken to
all ye of farre countrees. Mustre you, and
gather you: mustre you and gather you, ta-
ke youre counsel together, yet must youre
counsel come to nought: go in honde wi-
thal, yet shal it not prosper. Excepte **Em-
manuel**: (that is God) be with us. For the
LORDE chastised me, and tokeme by y hon-
de, and warned me, sayenge vnto me: that
I shulde not walke in the waye of this pe-
ple. He sayde moreover: rounde wth none
of the, who so ever saye: yonder people are
bounde together. Neuertheles feare them
not, necher be a frayde of them, but sancti-
fie the **LORDE** of hostes, let him be youre
feare and drede. For he is the sanctifyinge,
and stone to stomble at, y rock to fall vpon,
a snare and net to both the houses: to I-
rael, and the inhabitours of Ierusalem. And
many shal stumbe, fall, and be broke vpon
him: yee they shal be shamed and taken.

D Now laye the witness together (sayde
the **LORDE**) and seale the lawe with my di-
sciples. Thus I waite vpon the **LORDE**,
that hath turned his face from the house
of Jacob, and I loke vnto him. But lo, as
forme, and the children which the **LORDE**
hath geuen me: we are a token and a won-
dre in Irael, for the **LORDE** of hostes sake,
which dwelleth vpon the hill of Syon.

And therfore yf they saye vnto you: aske
counsel at the soothsayers, widders, char-
mers and conurers, then make them this
answere: Is there a people enywhere, that
asketh not counsel at his God: whether it
be concernynge the dead, or the lyuynge?
Yf eny man want light, let him loke vpon
the lawe and the testimony, whether they
speake not after this meanynge. Yf he do
not this, he stumblith and suffreth hunger.
And yf he suffreth hunger, he is out of pacien-
ce, and blasphemeth his kyng and his
God. Then loke he vwarde, and dow-
ne warde to the earth, and beholde, there

is trouble and darcknesse, vexacion is roou-
de aboute him, and the cloude of erroure
And out of soch aduersite, shal he not es-
cape.

The ix. Chapter

Well sene, that y londe of Zabulon and
the londe of Nephtali (where thow the
see waye goeth ouer Iordane in to the l-
de of Galilee) was at the first in litle trou-
ble, but after ward sore vexed.

Neuertheles y people that haue dwelt
in darcknesse, shal se a greate light. As for
them that dwelin the londe of the shade
we of death, vpon them shal the light shi-
ne. Shalt thou multiplie the people, and
not increase the ioye also? They shal reioyse
before the euen as men make mery in har-
vest, and as men that haue gotten the vic-
tory, when they deale the spoyle. For thou
shalt breate the yocke of the peoples bur-
then: the staff of hys shulder, and therof
of his oppresseure, as in y daye at Mas-
sah.

Moreover all temerarious and sedicious
power (ye where there is but a cote fly-
wtkloude) shal be burnt, and fede the sm-
ke. For vnto us a childe shalte borne, and
to us a sonne shalte geue. Vpon his shulder
shal the kyngdome lye, and he shal be callid
w his owne name: The wondrous geue of
counsel, the mightie God, the everlastinge
father, the prynce of peace, he shal make
ende to encrease the kyngdome and pea-
ce, and shal sit vpon the seate of Dauid and in
his kyngdome, to set vp the same, to sta-
blish it with equyte and righteuousnesse,
from thence forth for encremore. This shal
the gelousy of the **LORDE** of hostes bringe
to passe.

The **LORDE** sent a worde into Iacob,
the same is come in to Irael. All the pe-
ple also of Ephraim, and they that dwelt in
Samarita, can saye with pryde and hys-
tomakes, on this maner: The tyle wordes
fallen downe, but we will buyde it with
harder stones. The Molbery tymbre yst-
ten, but we shal set it vp agayne with Ce-
dre. Neuertheles, the **LORDE** shal pre-
pare Rezin the enemye agaynst the, and so
dre their aduersaries, that y Syrians shal
lye holde vpon them before, and the phi-
stynes behynde, and so denunce Irael wth
open mouth.

After all this, the wrath of the **LORDE**
shal not cease, but yet his hande shal be
stretched out still. For the people turneth
not vnto him, that chastiseth them, ne-
ther

do they seke the **LORDE** of hostes. Therfo-
re the **LORDE** shal rote out of Irael both
heede and tale, braunch and twygge in o-
ne daye. By the heede, is vnderstonde the
Senatoure and honorable man, and by y
tale, the prophet that preacheth lyes. For
all they which enfourme the people that
they be in a right case, soch be disceainers.
Soch as men thynke also to be perfecte a-
monge these, are but cast awaye.

Therfore shal the **LORDE** haue no plea-
sure in their yonge men, necher fauoure the-
ir fatherlesse and wydowes. For they are
altogether ypocrites and wicked, and all
their mouthes speake fely. After all this
shal not the **LORDE**s wrath cease, but yet
his honde shal be stretched out still. For the
ragedly burne, as a fyre in the briers and
thornes: And as it were out of a fyre in a
wode or a redbush, so ascendeth the smoke
of their pryde.

For this cause shal y wrath of the **LOR-
DE** of hostes fall vpon the londe, and the
people shal be consumed, as it were with fy-
re, no man shal spare his brother. Yf a man
do turne him to the right honde, he shal sa-
me, or to the lefte hande to eat, he shal
not haue ynough. Every man shal eate the
flesh of his owne arme: Manasses shal ea-
te Ephraim, and Ephraim Manasses, and
they both shal eate Iuda. After all this
shal not the **LORDE**s wrath cease, but yet
shal his honde be stretched out still.

The tenth chapter.

Go vnto you y make vnrightheous
lawes, and deuyse thinges, which be
to harde for to kepe: where thow the po-
ore are oppressed, on euery syde, and the in-
nocentes of my people are there with rob-
bed of iudgment: that wydowes maye be
your praye, and that ye maye robbe the fa-
therlesse. What will ye do in tyme of the
visitacion and destruction, that shal come
from farre: To whom will ye reuene for hel-
pe: or to whom will ye geue your honoure,
that he maye kepe it: that ye come not a-
monge the prisoners, or lye amonge the
dead? After all this shal not the wrath of
the **LORDE** cease, but yet shal his honde be
stretched out still.

Go be also vnto Assur, which is a staff
of my wrath, in whose honde is the rod of
my punishment. For I shal sende him a-
monge those ypocritish poeple, amonge
the people that haue deserued my disfa-
uour: I shal send him: that he maye utterly
robbe them, spoyle them, and treade them

downe like the myre in the strete. Howbeit
his meanynge is not so, necher thinketh
his harte of this fashion. But he ymagi-
neth only, how he maye ouerthrowe and
destroye much people, for he saith: are not
my princes all kynges? Is not Calno as ea-
sie to wynde, as Charchamis? Is it harder
to conquere Antiochia then Arphad? Or is
it lighter to ouercome Damascus the Sa-
maria? As who say: I were able to wynde
the kyngdome of the Idolaters and their
gobbes, but not Ierusalem and Samaria.
Shal I not do vnto Ierusalem and their
ymages, as I dyd vnto Samaria and the
ir ymages?

Wherfore the **LORDE** saith: As soone
as I haue performed my whole worde
vpon the hyl of Syon and Ierusalem: the
will I also visyte the noble and stouthe ky-
ng of Assiria, with his wysdome and pry-
de. For he stondeyth thus in his owne cocea-
te: This do I, thow the power of myne
owne honde, and thow my wysdome: For
I am wysse, I am he that remoue the lon-
des of the people, I robbe their prynces:
and (like one of the worthies) I dryue them
from their hie seates. My honde hath foun-
de out the hostes of the people, as it we-
re a nest. And like as egges, that were lay-
de here and there, are gathered together:
So do I gather all countrees. And there
is no man, y darre be so bolde, as to touch
a fether, that darre open his mouth, or on-
ce whisper.

But doth the axe boast itself, agaynst
him y heweth therewith, or doth the sawe
make eny frakinge, agaynst him that ri-
leth it? That were euen like, as yf the red-
dyde exalte it self agaynst him, that beareth
it: or as though y staff shulde magnifie it
self, as who saye: it were no wodd. Therfo-
re shal the **LORDE** of hostes sende him po-
uerie in his riches, and burne vp his power,
as it were with a fyre. But the light of I-
rael shal be y fyre, and his Sanctuary shal-
be the flame, and it shal kynde, and burne
vp his thornes and briers in one daye, yee
all the glory of his woddes and felde shal-
be consumed with body and soule. As for
himself, he shal be as one chased awaye. The
trees also of his felde shal be of soch a nom-
bre, that a childe maye tell them.

After y daye shal the remnaunt of I-
rael, and soch as are escaped out of the hon-
se of Jacob, seke no more coforte at him that
smote them, but shal comforte themselves
with faithfulnessse and treuth in the **LOR-**

4 Reg. 18

Deut. 32
Esa. 47. b
Esa. 39. b

Esa. 45. b
Rom. 9. c

Esa. 37. f

Mat. 23. a

The prophet Esay.

Isa. 19. c
Ro. 9. c
Esa. 20. f
and 11. c

DE, the holy, one of Israel. The remnant, yee and the posterity of Jacob, shall conuer- te vnto God the mighty one. For though thy people (o Israel) be as the sonde of the see, yet shall but the remnant of them only conuer- te vnto him. Perfecte is the iudgement of him that floweth in righteousness: and therefore y^e LORD of hostes shall perfectly fulfil the thinge, that he hath determined in the myddest of the whole worlde. There- fore thus saith the LORD God of hostes: Thou my people, that dwellest in Sion, be not a frayde for the kinge of the Assirians: he shall wagge his staff at the, yee and beate the with the rodd, as the Egipcians dyd sometye: But soone after, shall my wrath and my indignacion be fulfilled agaynst their blasphemies.

Esa. 37. f
Iudic. 7. g
Exo. 14. c

Moreover the LORD of hostes shall pre- pare a scourge for him, like as was the pu- nyshment of Madiā vpon y^e mount of Oreb. And he shall lift vp his rod ouer the see, as he dyd sometye ouer the Egipcians. Their shall his burthen be taken from thy shul- ders, and his yock from thy neck, yee the sa- me yock shall corrupte for very farnesse. He shall come to Aiath, and go thowward toward Nitron. But at Machmas shall he muster his hoste, and go ouer y^e foorde. Gaba shall be their resting place, Abuma shall be a fra- yde, Gaba Saul shall flee away. The voy- ce of y^e noyse of thy houses (o daughter Gal- lim) shall be herde vnto lais and to Ana- thoth, which alio shall be in trouble. Mad- mena shall tremble for feare, but the citie of Sabin are many, yet shall he remayne at Tobehar daye. After that, shall he lift vp his honde agaynst the mount Sion, and a- gainst the hill of Jerusalem. But se, the LORD God of hostes shall take awaye the prou- de from thence, w^{ch} feare. He shall hew downe the proude, and fel the hie mynded. The thornes of the wod shall be rooted out w^{ch} yion, and Libanus shall haue a mightie fall.

The xi Chapter.

Mat. 1. a
Esa. 61. a
Luc. 4. b
and 7. c

After this there shall come a rod forth of y^e synnede of Jesse, and a blossome out of his rote. The spere of the LORD shall light vpon it: the spere of wysdome, and vnderfoundinge: the spere of counsell, and strength: y^e spere of knowlege, and of the feare of God: and shall make him feruent in the feare of God. For he shall not gene sentence, after the thinge y^e shall be brought before his eyes, nether repone a matter at the first hearinge: but with righteousness shall he iudge the poore, and with holynes

The xii. Chap.

shall herefourme the symple of the worlde. He shall smyte y^e wolde with y^e staff of his mouth, and with y^e breath of his mouth shall he slaye the wicked. Righteousnesse shall be the gyrdle of his loynes, truth and faithfulness the gyrdinge vp of his rap- nes. The shall y^e wolfe dwell with the labe, and the leopard shall lye downe by the go- te. Bullokes, lyons and catel shall kepe com- pany together, so that a litle childe shall dryue them forth. The cowe and the Doe shall fede together, and their yongones shall lye together. The lye shall eate strawe like the ore, or the corne. The childe whyle he sucketh, shall haue a desyre to the serpent nest, and whe he is weened, he shall put his hande in to the Cockatrice denne. No man shall do enel to another, no man shall destruy another, in all the hill of my Sanctuary. For the earth shall be ful of y^e knowlege of y^e LORD, euen as though the water of the see flowed ouer the earth.

Then shall the Gentiles enquire after the rote of Jesse (which shall be set vp for a token vnto the Gentiles) for his dwellinge shall be glorious. At the same tyme shall the LORD take in honde agayne, to conque- y^e remnant of his people (which are lefte alyne) from the Assirians, Egipcians, Ara- bians, Morians, Elamites, Caldeyes, An- tiochians and Iddes of the see. And he shall set vp a rote amonge the Gentiles, and ga- ther together y^e dispersed of Israel, yee and the outcastes of Juda from the foure cor- ners of y^e worlde. The hatred of Ephraim, and y^e enmyte of Juda shall be cleue rooted out. Ephraim shall beare no enel wile to Ju- da, and Juda shall not hate Ephraim: but they both together shall flye vpon the shul- ders of the philistynes toward the West, and spoyle them together that dwell to- ward the East. The Ioumytes and the Moabites shall let their hodes fall, and the Ammonites shall be obedient vnto them.

The LORD also shall cleue the tuniges of the Egipcians see, and with a mightie wynde shall he lift vp his honde ouer Nilus, and shall smyte his fenē streames and make men go ouer drye shod. And thus shall he make a waye for his people, y^e remayneth from the Assirians, like as it happened to y^e Is- raelites, what tyme they departed out of the lande of Egypte.

The xii. Chapter.

So that then thou shalt saye: O LORD, I thanke the, for thou wast displea- sed at me, but thou hast refrayned thy

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wrath, and hast mercy vpon me. Beholde, God is my health, in whom I trust, and am not a frayde. For the LORD God is my strength, and my prayse, he also shall be my re- fuge. Therefore with ioye shall ye drawe wa- ter out of the welles of the Sauoure, and then shall ye saye: Let vs gene thankea vnto the lorde, and call vpon his name, and de- clare his counsels amonge the people, and de- pte them in remembraunce, for his name is exal- led. O synge praises vnto the LORD, for he doth greates thinges, as it is knowne in all the worlde. Crie out, and be glad, thou that dwellest in Sion, for greates is thy pun- ar the holy one of Israel.

The xiii. Chapter.

This is y^e heuy burthe of Babilō, which Esay the sonne of Amos dyd se. Make some rote to the hie hills, call vnto them, holde vp youre hode, that the prynces maye go in at the doore. For I will sende for my de- lices and my gyautes (sayeth the LORD) and in my wrath I will call for soch, as cry- myn in my glory.

With that, me thought I herde in the mountaynes, a noyse, like as it had bene of a greates people: and a russhinge, as though the kyngdomes of all nacions had come to- gether. (And the LORD of hostes was the captaigne of the whole armye.) As they had come not only out of farre countrees, but also from the endes of the heauens: Eue- the LORD himself with the ministers of his wrath, to destroye the whole lode. Mour- ne therefore, for the daye of the LORD is at honde, and cometh as a destroyer from y^e allmyghty. Then shall all bondes be letten downe, and all mens herres shall melt awaie, they shall stonde in feare, carefulesse and so- rowe shall come vpon them, and they shall ha- be payne, as a woman that traueleth with childe. One shall eue be abashed of ano- ther, and their faces shall burne like y^e flame.

For o, the daye of the LORD shall co- me, terrible, full of indignacion and wrath: to make the lande waiste, and to root out the synners thereof. For the starres and planetes of heauen shall not gene their light, the Sonne shall be quenched in the rysinge, and the Mo- ne shall not shyne with his light. And I wil punyssh the wickednesse of the worlde, and the synners of the vngodly, sayeth the LORD. The byestomackes of the proude will I ta- ke awaye, and will laye downe the boostinge of cyrautes. I will make a man deare the- sine golde, and a man to be more worth, the a golden wedge of Ophir. Moreover, I will

The xiiii. Chap. Fo. vi.

so shake the heauē, that the earth shall remo- out of hir place.

Thus shall it go w^{ch} Babilon, in the wrath of the LORD of hostes in y^e daye of his fearfull indignacio. And Babilon shall be as an hunted or chased doo, and as a flocke w^{ch} out a shepherde. Every mā shall turne to his owne people, and fle echone into his owne lon- de. Who so is founde alone, shall be shot thro- row: And who so gather together, shall be des- troyed w^{ch} the swerde. Their children shall be slayne before their eyes, their houses spoy- led, and their wyues rauyned. For lo, I shall bringe vp y^e Medes agaynst the, which shall not regarde syluer, nor be desyrons of golde. Then shall yonge mens bowes be knapped asunder. The Medes shall haue no pitie vpon womē w^{ch} childe, and their faces shall not spare y^e childe. And Babilō (y^e glory of kyngdomes and bertie of the Caldees hono-) shall be des- troyed, eue as God destroyed Sodom and Go- mora. It shall neuer be more inhabited, ne- ther shall there be eny more dwellinge there, from generacion to generacion.

Gen. 19. e

The Arabians shall make no mo tentes there, nether shall the shepardes make their foldes there eny more: but wybe bestes shall lie there, and y^e houses shall be full of greates Oules. Estriches shall dwell there, and Apes shall daunce there: The litle Oules shall crie in the palaces, one after another, and Draggos shall be in the pleasaunt perlours. And as for Babilons tyme, it is at honde, and hir dayes maye not be longe absent.

The xiiii. Chapter.

But y^e LORD will be mercysfull vnto Ia- cob, and will take vp Israel agayne, and set the in their owne lode. Strangers shall cle- ne vnto the, and get the to y^e house of Jacob. They shall take y^e people, and cary the home w^{ch} the. And y^e horse of Israel shall haue the in possession, for seruautes and maydes in y^e lode of y^e LORD. They shall take those prisoners, whose captyues they had bene afore: and rule those, y^e had oppressed the. When y^e LORD now shall bringe y^e to rest, fro y^e trauayle, fea- re, and harde bondage y^e thou wast laden with all: then shalt thou vse this mockage vpon y^e kinge of Babilon, and saye: How happeneth it y^e y^e oppressour leaueth of? It y^e golden tri- bute come to an ende? Doubtes the LORD hath broken the staff of the vngodly, and the cepter of y^e lordly. Which whe he is wroth, smyteth y^e people w^{ch} durable strokes, and in his wroth he persecuteth the, and tamereth the coti- nually. And therefore y^e whole worlde is now at rest and quyetnesse, and men synge for ioye.

Abdic. d
Zach. 1. b

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The xv. Chap.

Bec even the fyne trees and Cedres of Libanus reioyse at thy fall, sayenge: Now & thou art layde downe, there come no mo vp to destroye vs. Hell also trembleth at thy commynge, All mightie men and prynces of the earth, steppe forth before the. All kynges of the earth stonde vp fro their seates, that they maye all (one after another) synge and speake vnto the. Art thou wounded also as we: art thou become like vnto vs: Thy pompe and thy pryde is gone downe to hell: No thes shalbe layde vnder the, & wormes shalbe thy coueringe.

LUC. 10. c

AP. 9. u. d

CHow art thou fallen from heauen (o Lucifer thou faire morninge childe: hast thou gotten a fall euen to the grounde, thou that not withstandinge) dydest subdue the people: And yet thou thoughtest in thine harte: I will clymme vp in to heauen, and make my seate aboue the starres of God, I will syt vpon the glorious mount toward the North, I will clymme vp aboue the clondes, & will be like the highest of all. Therefore I saye, & thou shalt be brought downe to the depe of hell. They that se the, shal narrowly loke vpon the, and thinke in them selues, sayenge: Is this the man, that brought all londes in feare, and made & kingdomes afraide: Is this he that made the wolde in a maner wast, & and layde the cities to the grounde, which let not his pusoners go home?

EZE. 31. c
EZE. 31. c

How happeneth it, that the kynges of all people lie, every one at home in his owne palace, with worshippe, and thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are short thorow with the swerde: as they that go downe to the stones of the depe: as a dead carse that is treden vnder fete: and art not buried w them? Euen because that thou hast waisted thy lode, and destroyed thy people. For the generacion of the wicked shalbe without hono, for euer. There shal a waye be sought to destroye their childre, for their fathers wickednes: they shal not come vp agayne to possesse the londe, and fyll the wolde ful of castles and townes.

DI wil stonde vp agaynst them (sayeth the LORDE of hostes) and root out & name and generacion of Babilon (saith the LORDE) & wil geue it to the Otters, and wil make water podels of it. And I wil swepe them out with the besome of destruccion, sayeth the LORDE of hostes. The LORDE of hostes hath sworne an ooth, sayenge: It shal come to passe as I haue determined: & shalbe fulfilled as I haue denyed. The Assyrians shalbe destroyed in my londe, and vpon my mountaynes wyll I treade them vnder foot. Wher thorow his yocke shal come from you, & his burthen shalbe taken from youre shulders. This deuoyce hath God taken thorow the whole wolde, and thus is his honde stretched out ouer all people. For yf the LORDE of hostes determe a thinge, who wyl dysnulle it? And yf he stretch forth his honde, who wil holde it in agayne?

The same yere that kyng Achas dyd, God threathened by Esay on this maner: Reioyse not thou whole Palestina (as though & rod of him & beatech the were broken: for out of & serpentes rote, there shal wexe a bratice, & the frute shalbe a fyne worne. And the poore shal fede of the best thinges, and the symple shal dwell in safetie. Thy rem wil I destroye w hunger, and it shal slay & remnaunt. Mourne ye portes, wepe ye clowes. And feare thou o whole Palestina: for thou shal come fro the North a smoke, whose power no man maye abyde. Who shall mainteyne the messages of the Gentyles? But the LORDE stablisheth Syon, & the power of my people shal put their trust in him.

The xv. Chapter.

This is & heuy burthen vpon Moab: Arise Moab was destroyed (as methought) in the night season: The walles of Moab perished in the night, & vanisshed awaye. They were to Baith and Dibon in the hie place: for to wepe Moab did mourne fro Medba: All their heades were colled, and their bearded shauen. In their stretes they gyded aboute with sack cloth. In the toppes of their houses & stretes was there nothinge, but mournynge and weping. Hesebon and Eleale cried, that their voyce was herde vnto Jahaz. The worthies of Moab bleared and cried for very sorow of their myndes: Wo is my hert for Moab sake. They fled vnto the cite of Zoar, which is like a sayre fruteful bullock, they went to Lubbich, wepinge. The waye toward Hironaim was ful of lamentacion for & hant. The waters of Nimrim were dreyed up, & grasse was wythred, the herbes destroyed: what necessary grene thinge there was left. In like maner the thinge & was left of their substance, they carried it by waye of Arabie. The crie went ouer the whole land of Moab: from Eglaïm vnto Beer, and there nothinge but mournynge. The waters of Dimon were full of blonde, for & me had sent thither a bonde of man, &

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as a lyon, layde waite for the remnaunt of the londe, and for them y were escaped.

The xvi. Chapter.

Insent the lordes of the lode a man of warre, from the rocke that lieth toward the deserte, vnto the hill of the daughter Sion: For as for the daughter of Moab, they were as it had bene a trymblinge byde, y is put out of hir nest, by the fery of Arnon: which messenger sayde: gather youre counceyl, come together, couer vs with youre shadowe in the myddaye, as the night doth: hyde the chafed, & bewaie not the that are fled, let the persecuted dwell amonge you, be our open refuge agaynst the destroyer: for the aduersary oppresseth vs, the robber vndoeth vs, & the tyrant dryeth vs out of oure londe. But yf Trone of youre kingdome is ful of grace, therefore he that syteth vpon it w faitfulnesse & treuth in the house of David, knowe the thinge & do his diligence to helpe shortly: accordinge to Equite and rightuousnes. As for Moabs prynces (shal they answer) it is wel knowne. And all though they be excellent, prynces, arrogant, & hemynded: yet is their strength nothinge like. And therfore Moab complayneth vnto Moab, wher thorow they come all to mourne: & now yf they be smytten, they take their deuoyce by the bryck wall, and make their complaynt.

The suburbs also of Hesebon were made wast, & the prynces of the Gentyles bewed downe y vynyardes of Sibma, which were planted with noble grapes, and spied vnto Jazer, and went vnto the ende of the deserte, whose braunches stretched their felmes forth beyonde the see. Therfore I mourne for Jazer, & for y vynyardes of Sibma of greates sorow. I poured my teares vpon Hesebon & Eleale, for all their songes were layde downe, in their harvest & gatheringe of their grapes: Allynch and chere was gone out of y felde & vynyardes, in so moch, that no man was glad ner sunge. There were no reuerber into the wynepresse, their meryche was layde downe. Wherfore my bely robbled (as it had bene a lute) for Moabs sake, & myne inward members, for the bryck wall. So it happened thus also: when Moab sawe that she was turned vpon syde downe, she went vpon an hie in to hir sanctuary to make hir prayer there, but she myght not & helpe. This is the deuoyce, which the LORDE made in honde at that tyme agaynst Moab. But now the LORDE sayeth thus: In

The xvij. Chap. Ho. vij.

three yere shal y power of Moab w their pope (which is greate) be munched, like as y burthe of an hyred seruaunt: And as for y remnaunt of them, they shalbe lesse then a fewe, and not refened moch worth.

The xvij. Chapter.

This is the heuy burthe vpon Damascus: Beholde, Damascus shal be nomore a cite, but an heape of broken stones. The cities of Aroer shalbe wast. The catel shal lie there, & nomā shal fraye the awaye. Ephraim shal no more be stroge, & Damascus shal no more be a kingdome. And as for y glory of y remnaunt of y Sirians, it shalbe as the glory of the childre of Israel, saith y LORDE of hostes. At that tyme also shal y glory of Jacob be very poore, & his fatnes leane. It shal happē to the, as when one sheareth in harness, which curteth his handful w the sickle, & when one gathereth y sheaves together in the valley, of Rephaïm, there remayneth yet some ears ouer. Or as when one sheareth an elyue tre, which syndeth but two or three olyue beries aboue in the toppe, and foure or fyue in the braunches. Thus the LORDE God of Israel hath spoken.

Amos. 1. a

B

EL. 4. b

Then shal man couerte agayne vnto his maker, & turne his eyes to the holy one of Israel. And shal not turne to the altars that are y worke of his owne hōdes, nether shal he loke vpon groaves & ymages, which his fingers haue wrought. At the same tyme shal their stronge cities be desolate, like as were once y forsake plowes & come, which they forsake, for feare of y children of Israel.

C

4. Re. 7. b

So shalt thou (o Damascus) be desolate, because thou hast forgottē God y Samion re, & hast not called to remembraunce y rock of thy strength, Wherfore thou hast also set a sayre plāte, & grafted a straunge braunch. In the daye when thou diddest plante it, it was greate, and gaue soone the frute of thy fete: But in the daye of harvest, thou shalt reape an heape of sorowes & miseries.

Wo be to the multitude of moch people, that rush in like the see, and to the heape of folke, that renne ouer all like grente waters. For though son any people increasc as the flowinge waters, and though they be armed, yet they fle farre of, and vanish awaye like the dust with the wynde vpon an hie, and as the whyle wynde thorow a stone. Though they be fearful at night, yet in the morninge it is gone with the, This is their porcion, that do vs harme, and heretage of them, that robbe vs.

EL. 37. f

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The xviij. Chapter.

A **W**oe to the lande of silence shippes, which is of this syde y^e floude of Ethio pia: which sendeth hir message over the see in shippes of rebes vpo^s y^e water, and sayeth: go soone, and do y^e message vnto a straunge and harde folke: to a fearful people, & to a people y^e is further then this: to a desperate and pyllod folke, whose lande is deuoyded from vs with ryuers of water. See all ye y^e hie in the compasse of the worlde, and dwell vpon the earth: when the token shalbe geuen vpo^s the mountaynes, then loke vp: and when the home bloweth, then hearken to, for thus hath y^e **LORDE** sayde vnto me. I layde me downe, and pondred the matter in my houle, at the noone daye when it was hote: and there fel a myslinge shower, like a dew, as it happeneth in harvest. But the frutes, were not yet ripe cut of, and the grapes were but yonge and grene. Then one smote of the grapes with an hoke, yee he hewed downe also the bumes and the braunches, & dyd cast the awaye. And thus they were layde waiste, for the foules of the mountaynes, and for y^e bestes of the earth together. So y^e the foules sat ther vpon, and the bestes of the earth wyntered there. Then shal there be a present brought vnto the **LORDE** of hoostes: euen that harde folke, that fearful folke, and that further is the this: y^e desperate and pyllod folke (whose lande is deuoyded from vs with floudes of water) vnto the place of the name of the **LORDE** of hoostes: euen vnto the hill of Sion.

Deut. 32. a

The xix. Chapter.

A **T**his is the heuy burthen vpon Egypte: Beholde, the **LORDE** wil ryde vpon a swifte c^oude, and come in to Egypte. And the goddes of Egypte shal trymble at his comynge, and the hert of Egypte shal quake within her. For thus saith the **LORDE**: I wil stere vp the Egyptians one agaynst a nother amonge them selues, so that one shalbe euer agaynst his brother and neighbour, yee one cite agaynst another, and one kyngdome agaynst another. And Egypte shalbe choked in hir self. Whe they are counsel at their goddes, at their prophetes, at their soothsayers and witches: then will I bunge their counsel to naught.

Mat. 9. a

B I wil deliuer Egypte also in to the honbes of areneous rulers, and a cruel kinge shal haue the rule of them. The water of the see shalbe drawe out, Nilus shal synke awaye, & be dionke vp. The ryuers also shalbe drawen out, the welles shal decreace and drie

The xix. Chap.

awaye. Rede and rush shal fayle, the gras se by the waters syde or vpon y^e ryuers bankes, yee and what so euer is sowne by the waters, shalberwythered, destroyed, & brought to naught. The fyshers shal mourne, all soch as cast angles in the water, shalcomplayne, & they that spiede their nettes in the water, shalbe saynt harted. Soch as laboure vpon flax & sylcke, shal come to pouerte, & they also that weue fyne woikes. All the poundes of Egypte, all the policie of their Moates & ditches shal come to naught.

See the vndiscere prynces of Zoan, the counsel of the wyse Senacours of Pharaos, shal turne to foolishnesse: Those that darre boast & saye of Pharaos behalfe: I am come of wyse people, I am come of y^e olde regall progeny. But here are now thy wyse men? Let them tel the & shewe the, what the **LORDE** of hoostes hath taken in honde agaynst Egypte. Fooles are those prynces of Zoan, & proude are the prynces of Moph: yee they dysceane Egypte with the nobilitie of the stocke. For the **LORDE** hath made Egypte dionck with the spere of erreure, and they shal vse it in all matters: enclike as a dionck ma goeth spewing aboute. For Egypte shal lacke good counsel, so y^e they shal not knowe what to do, nether begynnynge nor ende, nether vpon the lode nor water. The shal y^e Egyptians be like vnto wem, a frayde & affriced, at the lifteinge vp of the hode, which y^e **LORDE** of hoostes shal lifte vp over them.

The lande of Iuda also shal make the Egyptians a frayde, who so doth but speake vpon it, shal put them in feare: And that is cause of the counsel, which y^e **LORDE** of hoostes hath deuysed agaynst them. Then shal the fyne cities of Egypte speake with the naanites tange, and sweare by the **LORDE** of hoostes, & Helio polis shalbe one of them. At the same tyme shal the **LORDE** of hoostes haue an alter in the myddest of the lode of Egypte, with this tittle ther by: I am the **LORDE**. This shalbe a token or testamny vnto the **LORDE** of hoostes in the lande of Egypte, when they shal crye vnto him, because of those that oppresse them: that shal sende them a captayne and a Sauter to deliuer them.

Moreover, Egypte shalbe bought of the **LORDE**, and the Egyptians also shal knowe the **LORDE** at the same tyme: they shal do him reverence with peace offringes, and with meat offringes: they shal promise him offringes, yee & paye him also. Thus the **LORDE** shal synce Egypte, & heale it agaynst

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shal they turne to y^e **LORDE**, and he also shal haue mercy vpo^s them, and saue them. Then shal there be a comon waye out of Egypte into Assiria. The Assirians shal come in to Egypte, and the Egyptians in to Assiria. The Egyptians also and the Assirians shal both haue one Gods seruyce. Then shal Israel with honoure be the thirde to Egypte and Assur. And the **LORDE** of hoostes shal blesse them, sayenge: Blessed is my people of the Egyptians, Assur is the worke of my hodes, but Israel is myne inheritaunce.

The xx. Chapter.

A **T**he same yeare that Sarchan came to Aschod, where Sargé the kinge of the Assirians sent him, what tyme as he also be frid Aschod, & wane it y^e same season: The spake the **LORDE** vnto Esaye y^e sonne of Amos, sayenge: go and lowse of y^e sack cloth fro thy loynes, and put of y^e shues from thy feet. And so he dyd, goinge naked & barefoote. Then sayde the **LORDE**: where as my seruante Esaye goeth naked and barefoote, it is a token and signifieng of the thinge, that after thre yeare shal come vpo^s Egypte and Ethiopia. For euen thus shal the kinge of the Assirians driue both yonge and olde, as prisoners naked and barefoote, out of Egypte and Ethiopia, And shal dyscouer y^e shame of Egypte. They shalbe also at their witte ende, and ashamed one of another: the Egyptians of the Morians, and the Morians of the Egyptians, at the sight of the glory.

Moreover they that dwell in y^e Isles shal saye euen the same daye: beholde, this is our hope, to whom we fled to seke helpe, that we might be deliuered from the kinge of y^e Assirians. How will we escape?

The xxi. Chapter.

A **T**his is the heuy burthen of the waiste fec: A greuous visio was shewed vnto me, like as when a stomie of wynde and rayne rufsheth in from the wyldernes, that terrible lande. Who so maye dysceane (sayde the voyce) let him dysceane: Who so maye dystroye, let him dystroye. Vp Elam, besege it o Madai, for I will still all their gronynges. With this, the raynes of my backe were full of payne: Panges came vpon me, as vpon a woman in hir transyle. When I herde it, I was abasshed: and whe I looked vp, I was as frayde. Myne herte paunted, I trembled for feare. The darcknesse made me fearfull in my mynde.

B And soone makereby the table (sayde this wyce) kepe the watch, eate and drynte: Vp

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ye captaynes, take you to youre shyldes, for thus the **LORDE** hath charged me: go thy waye, and set a watchman, that he maye tell what he seyth. And whe he had wayted diligently, he sawe two hoismen: the one rydinge vpon an Asse, the other vpon a camel. And the yon cried: **LORDE**, I haue stonde waytinge all the whole daye, and haue kepte my watch all the night. With y^e came there one rydinge vpon a charet, which answered, and sayde: Babilon is fallen, she is turned vpsyde downe, and all y^e ymages of hir goddes are smytten to y^e grounde. This (o my felowes throschers and sanners) haue I herde of the **LORDE** of hoostes the God of Israel, to shewe it vnto you.

iere. 9. a
Amo. 1. 4. b
and 16. a

The heuy burthen of Duma.

One of Seir cried vnto me: watchman, what hast thou espied by night? Watchman, what hast thou espied by night? The watchman answered: The daye breaketh on, and the night is comynge: If youre request be earnest, then aye, and come agayne.

iere. 49. b

The heuy burthen vpon Arabia.

At euen ye shal abyde in the wod, in the waye toward Dedanum. Mere the thurstie with water, (o ye citifens of Tema) mere those with bried that are fled. For they shal runne awaye from the weapen, from the drawe swerde, from the ber bowe, and from the greute batell. For thus hath the **LORDE** spoken vnto me: ouer a yeare shal all the power of Cedar be gone, like as when the of fice of an hyred seruante goeth out: And, the remnaunt of the good Archers of Cedar, shalbe very fewe. For the **LORDE** God of Israel hath spoken it.

C
isa. 16. a

iere. 49. c

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The heuy burthen, apon the valley of Vision.

What hast thou there to do, that thou clymnest vp in to the house toppe, o thou cite of miracles, sedicious and willfull: seunge, thy slayne me are nether killed wth swerde, ner deed in batell? For all thy captaynes gat them to their houses from the ordinaunce, yee they are altogether rydden awaye, and fled farre of. When I perceaned y^e, I sayde: a waye fro me, y^e I maye wepe bitterly. Take no labour for to cofoite me, as touchinge the destruction of my people. For this is y^e daye of the **LORDE** of hoostes, wherein he will plage, treade downe, and wa

iere. 9. a
Luc. 19. d

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be out the valley of Visids, and breake downe the walles, with such a crack, that it shal geue a sownde in the mountaynes.

B I sawe the Elamites take the quyners to carte and to horse, and that the walles were bare from harnessse. Thy goodly valleys were ful of Charettes, the horse men made them soone to besege the gates. Then was the coueringe of Iuda put from thence, and then was sene the sege of the cymbrie house. There shal ye see the riftes in the walles of the cite of Dauid, wherof there shal be many. Ye shal gather together the waters of the lower pole, and tel the houses of Ierusalem, and breake of some of the reape of walles. And ye shal make a pyt betwixt the two yne walles of the water of the olde pole, and nothinge regarde him, that toke it in honde and made it. And at the same tyme shal the LORD of hostes cal me to wepinge mourninge, to baldnesse and puttinge on of sack clothe. But they to fulfil their lust and wilfulness, slaughter oxen, they kyll shepe, they eate costly meate, and drynke wyne: let vs eate and drinke, tomorrow we shal die. Neuertheless whē the LORD of hostes herde of it, he sayde: yee, yf this wickednes of yours shal be remitted, ye must die for it. This hath the LORD God of hostes spoken.

C Thus sayeth the LORD God of hostes: Go in to the treasury vnto Sobna the gouernoure, and saye vnto him: What hast thou here to do? and from whence comest thou? that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for himself, and a place to lye in to be hewen out of a rock. Beholde the LORD shal cast the out by violence, he will decke the of another fashion, and put vpon the a strange clothe. He shal carie y into a farre countre, like a ball with his handes. There shal thou die, there shal the pompe of thy charrettes haue an ende: thou wyllayne of the house of thy LORD: I wil shute the out of thine office, and put the from thine estate.

D After this wil I cal my seruaunt Eliakim, y sonne of Helkiah, and araye him with thy cote, and gyde him with thy gyrdle, and I wil geue thy power in to his honde. He shal be a father of the citisens of Ierusalem, and of the kynred of Iuda. I will also laye the keye of Dauids house vpon his shulders, and yf he open, no man shal shut, and yf he do shut, no man shal open. I wil fasten him to a nale in the place of the most hie faithfulnessse, and he shal be vpon the glorious throne of his fathers house. They shal ha-

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ge vpon him all the glory of his fathers house, of the children and childers childen, all apparel small and great, all instruments of measure and musike. This shal come to passe, (saith the LORD of hostes) when the nale, y is fastened to the place of the highest faithfulnessse: shal be plucked of. And whē the weight that hangeth vpon it, shal fall, be broken, and hewen in peeces. For the LORD himself hath sayde it.

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N Henry burthen vpon Tirus. Mourn ye shippes of Tharsis, for she is thowne downe to the grounde, and conquered of them, that are come from Cithim. The dwellers of the Ilandes, the marchauntes of Sidon, and they that occupied the sea (of whom thou wast ful some tyme) are at a poynte. For by see were there frutes brought vnto the, and all maner of corne by water. Thou wast the comon market of all people. Sidon is sory for it, yee and all y power of the see complaneth, and saith: O y I had neuer trauelled with childe, that I had neuer borne eny, y I had nether nourished boye, ner brought vp doughter. As soone as Egypte perceaueth it, she wil be as sory as Tirus it self. Go over the see, Mourn ye y dwell in the Isles. Is not that the glorious cite, which hath bene of longe antiquite, whose natyues dwellinge farre of, comende her so greatly? Who hath deuysed such thinges vpon Tirus the crowne of salates, whose marchauntes and captaynes were the highest and principal of the worlde? Quē the LORD of hostes hath deuysed it, that he maye put downe al pompe, and diminish all the glory of the worlde. Go thou w thy londe (o thou doughter of the see) as men go over the water, and there is not a gyde more.

Thus the LORD that remoneth the kingdomes, and hath taken in hande agaynst that mightie Canaan to rote it out: hath stretched out his honde ouer the see, and sayde: From hence forth shalt thou make no more myrrh (o thou doughter Sidon) for thou shalt be put downe of the Cethes. Stonde vp therfore, and go where the enimie wil carie the, wherethou shalt also haue no rest. Beholde (for thyne ensample) The Caldees were such a people, that no man was like them, Assur buylded them: set vp his castles and palaces, and brokethem downe agayne. And therfore mourn (ye shippes of the see) for youre power shal be thowne downe.

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After that, shal the lxx yeares of Tirus (euen as longe as their kynges life was) be forgotten. And after lxx. yeares, it shal happen to Tirus as with an harlot that playeth vpon a lute. Take thy lute (saie men to her) and go aboute the cite, thou art yet an vnknowne wench, make pastyme with dyuerse ballettes, wherby, thou mayest come into acquaintance. Thus shal it happen after lxx. yeares. The LORD shal visit the cite of Tirus, and it shal come agayne to hy Marchaundise, and shal occupie with al the Kingdomes that be in the worlde. But all hir occupiege and wynnynge, shal be halowed vnto the LORD. For then shal they laye vpon nothinge behinde them nor vpon heapes: but the marchaundise of Tirus shal beloge vnto the citisens of the LORD, to the feedinge and sustenynge of the hūgrie, and to the clothynge of the aged.

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Behold, y LORD shal waiste and plage the worlde, he shal make the face of the earth desolate, and scatre abroad y inhabitours therof. Then shal the prest be as the people, the master as the seruaunt, the dame like the mayde, the seller like the byer, he that ledeyth vpon vsury, like him y boroweth vpon vsury, the creditoure, as the detter. Yee miserably shal y worlde be waisted and clene destroyed. For y LORD hath so determed in himself. The earth shal be heuye and decaye: The face of y earth shal perishe and fal awaye, the proude people of y worlde shal come to naught, for y earth is corrupte of hir indwellers.

B For why they haue offended y lawe, chaunged the ordinaūces, and made the euerglastinge testamēt of none effecte, And therfore shal the curse deuoure the earth: for they y dwell therin, haue synned. wherfore they shal be hient also, and those that remayne, shal be very few. The swete wyne shal mourne, the grapes shal be weake, and all y haue bene meety in harte, shal sighe. The myrrh of tabrettes shal be layde downe, the chere of the ioyful shal cease, and the pleasure of lutes shal haue an ende: there shal no more wyne be dronke with myrrh, the beer shal be hytter to the that drinke it, the wicked citis shal be broken downe, all houses shal be shut, that no man maye come in.

In the stretes shal there be lift vp a crie because of wyne, all mens chere shal vanish awaye, and all ioye of the earth shal passe. Desolacion shal remayne in the citis, and the gates shal be smytten with waistnesse. For it shal happen vnto all londes and to all

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people, like as when a mā smytech downe y olyues, y are left vpon the tre: or sekerth after grapes, when the wyne gatheringe is out. And those same (that remayne) shal lift vp their voyce, and be glad, and shal magnifie the glory of the LORD, euen from the see, and prayse the name of the LORD God of Israel, in the valeis and Ilandes. We heare songes sung to the prayse of the righteuous, frō al the endes of the worlde. Therfore I must speake: O my vnfruitfulnessse, o my pouerte, woe is me, all is ful of synners, which offende of purpose and malice. And therfore, (o thou that dwellest vpon the earth) there is at hōde for the, feare, pyt and snare. Who so escapeth the terrible crie, shal fall in to the pyt. And yf he come out of the pyt, he shal be takē with the snare. For the wyndowes aboue shal be opened, and the foundation of the earth shal moue.

The earth shal geue a greate crack, it shal haue a fore ruyne, and take an horrible fall. The earth shal stagger like a dronken man, and be takē awaye like a tent. Her misdeeds shal lie so heuye vpon her, y she must fall, and neuer rise vp agayne. At the same tyme shal the LORD mustre together the hie hooste aboue, and y kynges of the worlde vpon the earth. These shal be coupled together as prisoners be, and shal be shut in o one warde and punished innumerable daies. The Moone and the Sonne shal be ashamed, when the LORD of hostes shal rule them at Ierusalem vpon the mount Sion, before and with his excellent counsel.

The xxv. Chapter

G LORD, thou art my God, I wil pray se the, and magnifie y name: For thou bringest marvelous thinges to passe, accordinge to thine olde counceles, truly and stedfastly. Thou makest of towynes, heapes of stone: and of head cities, broken walles: The palaces of the wicked destroyest thou out of the cite, that they shal neuer be buylded agayne. Therfore the very rude people must magnifie the, and the citis of the cruel helthen must feare the. For thou art the poore mans helpe, a strength for the needful in his necessite. Thou art a defence agaynst euil wether, a shadowe agaynst the heate. But vnto the presumptuous, thou art like a stronge whylle roynde, that casteth downe the boostynge of the vngodly, thou kepest man from heate with the shadowe of the clowdes, thou cuttest of the braunches of tyrantes.

Moreover the LORD of hostes shal once prepare a feast for all people vpon the hill: A

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plenteous, costly, pleasant feast, of fat and welfed beastes, of swete and most pure thinges. Upon the hill shal he take awaye the syde vale & hageth before y face of al people, and the cowering wherewith all Gentiles are conered. As for death, he shal utterly consume it. The LORDE God shal wipe awaye the teares from all faces, and take awaye the confusio of his people thorow y whole worlde. For y LORDE himself hath sayde it.

At the same tyme shal it be sayde: lo, this is oure God in to whō we put oure trust, and he hath healed vs. This is the LORDE that we haue wayted for: Let vs reioyse & delyte in his health. For the hōde of y LORDE ceaseth vpon this hyl. But Moab shal be troddē downe vnder him, like as the straw is troddē vnder fere in a dōge hill. For he shal stretch out his hōdes vpon him, like as a swimmer doth to swimme. And wth the power of his hondes shal he cast downe his hie pompe. As for his strōge holdes & hie walles: he shal buwe them, cast thē downe, and fell thē to the grounde in dust.

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Then shal this songe be sunge in the londe of Juda: We haue a strōge citie, the walles & t^{he} ordinance shal kepe vs. Ope y gates, y the good people maye go in, which labourerth for the treuth. And thou, which art the doer and hast the matter in honde: shalt prouyde for peace, eue the peace y mē hope for in the. Hope stil in the LORDE, for in the LORDE God is everlastinge strength. For why, it is he, y^e bringerth lowe the hie mynded citisyns, & casteth downe the proude citis. He casteth thē to the grounde, yee euen in to y myre, y they maye be troddē vnder the fere of the symple, & with the steppes of the poore. Thou (LORDE) cōsidreth the path of y rightuous, whether it be right, whether the waye of y rightuous be right. Therefore (LORDE) we haue a respecte vnto the waye of thy iudgmentes, chy name and chy remēbraunce reioyse the soule. My soule lusterth after the all the night lōge, & my mynde haisteth frely to the. For as soone as thy iudgment is knowne to the worlde, thē the inhabitours of the earth lerne rightuousnesse.

But the vngodly (though he haue recouered grace) yet lerneth he not rightuousnesse, but in that place where he is punished, he offendeth, & feareth not the glory of the LORDE.

LORDE, they wil not se thine hie honde, but they shal se it, and be confounded: whē thou shalt deuoure them with the wrath of the people, and with the fyre of thine e-

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emies. But vnto vs (LORDE) prouyde for peace: for thou workest in vs all o^{ur} works. O LORDE oure God, though soch lordes haue domination vpon vs as knowe not the yet graunte, that we maye only hope in the, and kepe thy name in remembraunce. The malicious Tyrautes whē they die, are rather in lifenor in the resurrection, for thou wilt rest thē and roostest thē out, and destroyest all the memoryall of them. Agayne, thou increasest the people (O LORDE), thou increasest the people, thou shalt be prayed and magnified in all y endes of the worlde. The people that seke vnto the in trouble, the same aduersite which they complaine of is vnto thē a chastenyng before the. Like as a wife wth childe (whē hir trauayle cometh vpon her) is ashamed, crieth and suffreth payne: Eue so are we (O LORDE) in thy sight. We are with childe, we trauayle, & beare, & with the spiete we bringe forth health, wherethorow the earth is vnderstroyed, and the inhabitours of the worlde perish not.

But as for thy dead men and ours, that be departed, they are in life and resurrection. They lie in the earth, they wake, & haue ioye for y dew is a dew of life & light. But y place of the malicious Tyrautes is falle awaye. So go now my people in to thy chāce, and shut the doore to the, and suffre now y twicklinge of an eye, till the wrath be overpast. For behold, the LORDE wil go out of his habitacion, & vyseth the wickednes of thē that dwell vpon earth. He wil discover the bloude that she hath deuoured, she shal neuer hyde thē, that she hath murdered.

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Then the LORDE with his henye, great and lōgest wearde shal vyseth Leuiathā, that invincible serpet: eue Leuiathā y crooked serpent, and shal slaye the Wallfish in y sea. At the same tyme shal mē synge of the vmynde of M^{ic}h^{ael}. The LORDE kepe it, and water it in due season. I watch daye & night, that no man breake in to it. I beare no eard wil in my mynde. Who will compell me, that I greatly forgettinge all saichfulnesse, shal de burne it vp at once wth thornes & bushes? Or who wil enforce me to kepe or make peace? It wil come to this poynte, y Jacob shal be rooted againe, and Israhel shal be grene & beare floures, & they shal fyll y whole worlde wth their frute. Smyteth he not his smyter, as eue as he is smyttē himself? Destroyerth he not y murderers, as he is murdered? Every mā recōpenseth wth y measure y he receaueth: He museth vpon his souer-

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tye, as vpon the dayes of extreme heate. And therefore shal the inquite of Jacob be thus reconciled. And so shal he take awaye all y frute of his synnes.

As for aulter stones, he shal make them all as stones beaten to poulder: the Groves and Idols shal not stonde. The stronge citis shal be desolate, and y sayre citis shal be left like a wilderness. The catel shal fede and lye there, and the shepe shal care it vp. Their harvest shal be brent, their wyues which were their bewtie when they came forth: shal be defyled. For it is a people without vnderstōdinge, and therefore he y created them, shal not fauoure them: and he y made them, shal not be merciful to thē. In y tyme shal y LORDE shute frem y swifte water of Euphrates, vnto y ryuer of Egipte. And there shal the children be chosen out one by one. Then shal the greete trouper be blowen, so that those which haue been destroyed in the Assirians londe, and those which be scattered abroad in Egipte: shal come & worshipe the LORDE at Jerusale, vpon the holy mount.

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God be to y crowne of pryde, to y dronken Ephraemites, and to the saydinge floure, to the glory of his pōpe, y is vpon the toppe of the plenteous valley: which mē be ouerladen wth wyne. Beholde, the strength and power of the LORDE shal breake in to the londe on every syde, like a tempest of hale, that beareth downe stronge holdes, and like an horrible, mightie and ouer flowinge water. And the proude crowne of the dronken Ephraemites, shal be troden vnder foot. And as for the saydinge floure, the glory of his pompe, which is vpon the toppe of the plenteous valley: it shal happen vnto him, as to an vntymely frute before the harvest come. Which as soone as it is sene, is by and by deuoured, or euer it come well in a mans honde.

And then shal the LORDE of hoostes be a ioyful crowne, and a glorious garlāde vnto the remnant of his people. Vnto the lowly, he shal be a spiete of iudgment, and vnto them that dryue awaye the enemies frem y gates, he shal be a spiete of strength. But they go wronge by y reason of wyne, they fall and stacter because of strōge drynke. Receue the prestes and prophetes them selues no amisse, they are dronken with wyne, and weake brained thorow stronge drynke. They erre in semge, and in iudgment they faile. For all tables are so ful of vomyte and

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filthynges, y no place is cleane. What is he amonge them, y can teach, instructe or enfourme the childre, which are weened frem suck or taken frem the brestes: of eny other fashion, then: Commaunde y maye be commaunded, byd y maye be byddē, for byd that maye be for byddē, kepe backe y maye be kepte backe, here a litle, there a litle. And therfore the LORDE also shal speake wth lippinge lippes and wth a straunge langage vnto this people, to whom he spake afore of this manner: This shal bunge rest, yf one refresheth the weery, y e this shal bunge rest. But they had no will to heare. And therefore the LORDE shal answer their stubbournes (Commaunde y maye be commaunded, byd y maye be bydden, for byd y maye be for byddē, kepe backe y maye be kepte backe, here a litle, there a litle) That they maye go forth, fall backwarde, be buised, shared and taken. Wherefore heare the worde of the LORDE, ye mockers that rule the LORDEs people, which is at Jerusale. For ye cōfōrte yo^u selues thus: Tush, death & we are at a poynte, & as for hell, we haue made a cōdicion with it: that though there breake out eny sore plague, it shal not come vpon vs. For with disceate wil we escape, and with hymenies will we defende o^u selues. Therefore thus saierth the LORDE God: Beholde, I will laye a stone in Sion, a greete stone, a costly corner stone for a sure foundacion: y who so putterth his trust in him, shal not be confounded. Rightuousnes wil I set vp agayne in y balauce, and iudgment in the weightes. The creepst of hale shal take awaye yo^u refuge, that ye haue to disceate withal, and y overflowinge waters shal breake downe yo^u strōge holdes of dissimulation. Thus the appoyntmēt that ye haue made wth death, shal be done awaye, and the cōdicion that ye made with hell, shal not stōde. When the greete destruction goeth thorow, it shal all to treade you, It shal take you quyte awaye before it. For it shal go forth early in the mornynge, and contynue only y daye and y night. And the very feare only shal teach you, when ye heare it. For y bidde shal be so narrow y a mā cā not lye vpon it. And the cowering to small, that a mā maye not wynde him self therein. For the LORDE shal steppe forth as he dyd vpon the mount Perazim, and shal take on as he dyd vpon the dale of Gabaon: that he maye bringe forth his dewyce, his straunge dewyce: and fulfil his worke, his wonderful worke. And therefore make no mockes at it, that youre captiuitie increase not: for I ha-

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ne herde the **LORDE** of hoostes saye, that there shal come a soden destruction and plague vpon the whole earth. Take hede, and he are my voyce, pondre and merck my wordes wel. Goeth not the hus bonde man euer in due season earnestly to his londe: he moweth & ploweth his grounde to sowe. And whē he hath made it playne, he soweth it with fitches or comyn. He soweth yf wheate and Barlye in their place, Milium and Rye also in their place. And yf he maye do it right, his God teacheth him and styereth him. For he treadeth not the fitches out with a wayne, nether bringeth he the cart here and there ouer the comyn, but he throsf lyeth yf fitches out with a fiale, and the comyn with a rod. As for the wheate, he gryndeth it to make bried therof. In as moch as he can not bunge it to passe wth treadinge out. For nether the blussinge that the cart wheles make, ner his beastes can grynde it. This and soch like thinges come of the **LORDE** of hoostes which is maruelous in counceyl, and gre are in righteuousnesse. The xxx. Chap.

W vnto the o Ariel Ariel, thou cite that David wāne. Take yet some yeaeres, and let some feastes yet passe ouer: then shal Ariel be beseged, so that she shal be heuy and so rousful, and shal be vnto me euen as a lyon. For I wil laye sege to the rounde aboute, and kepe yf in wicheuwers, and grane vp dykes agaynst yf. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shal go humbly out of yf grounde. Thy voyce shal come out of the earth, like the voyce of a witch, and thy talkinge shal groane out of the myre. For the multitude of thine enemies shalbe like mealdust. And the nombre of Tyanttes shalbe as yf dust that the wynde taketh awaye sodenly.

Psal. 11b

Thou shalt be visited of the **LORDE** of hoostes with thondre, earth quake, and with a greace crack, with the whyrle wynde, tempest, and with the flame of a confusynge fyre. But now the multitude of all the people, that went out agaynst Ariel: the whole hooste, the stronge holdes, and sege is like a dreame which appeareth in the night. It is like as when an hungrie man dreameth that he is eatynge, and when he awaketh, he hath nothinge like as when a thurstie man dreameth that he is drinkynge, and when he awaketh, he is saynt, and his soule vnpatient.

Psal. 75. c

So is the multitude of all people, that mustre them selues agaynst the hill of **Sion**. But ye shalbe at youre wittes ende, ye

The xxx. Chap.

shalbe abashed: ye shal stacke and relete and fro. Ye shalbe dronken, but not of wyne. Ye shal fall, but not thorow dronkenne. For the **LORDE** shal geue you an hard sleepinge spere, and holde downe youre eyes: namely yf prophetes and heades which shulde se, them shal he couer. And all visons shalbe vnto you, as the wordes that stonde in a sealed lectre, when one offeth it to a man that is lerned, and sayeth vnto vs this lectre. The he answereth: I ca not rede it, for it is shutt. But yf it be geue to one yf is not lerned, or sayde vnto him: rede this lectre: Then sayeth he. I can not rede.

Therefore thus sayeth the **LORDE**: for so moch as this people draweth ny me wth their mouth, and prayserth me highly wth their lippes (where as there herte neuertheles is farre fro me, and the feare which they owe vnto me, that turne they to mens lawes and doctrynes) therefore wil I also shewe vnto this people, a maruelous terrible and greate thinge (namely this): I wil destroye the wisdom of their wise, and the understandinge of their lerned men shal perish. Wo be vnto them that seke so depe, to hyde their ymaginacion be fore the **LORDE**, which rehearce their counceils in yf darkness, and saye: who seith vs, or who knoweth vs?

Which ymaginacion of yours is euene as when the potters claye taketh aduysment, as though the worke might saye to yf wth master: make me not, or as when an earthen vessel saith of the potters: he vnderstandeth not. Se ye not that it is hard by, that Libanus shalbe turned in to Charnel, and that Charnel shalbe taken as a wodde? Then shal deaf men vnderstande the wordes of the boke, and the eyes of the blinde shal se without eny cloude or darkness. The oppressed shal holde a mery feast in the **LORDE**, and the poore people shal reioyse in the holy one of **Israel**.

Then shal the furious people cease, and yf mockers shal be put awaye, and all they yf do wronge shalbe rooted out, soch as labour to drawe me vnto synne: and yf disauent him, which reprocureth them in the gate, & soch as turne good personnes to vauers.

And therefore the **LORDE** (euen the defender of Abraham) saith thus vnto the house of Jacob: Now shal not Jacob be ashamed, nor his face cofounded, when he seith amonge his children (whom my bondes haue made) soch as halowe my name amonge them: that they maye sanctifie the holy one of Jacob, and feare the God of **Israel**.

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rael: and that they which afore tyme were of an erroneous spere, haue now vnderstandinge, and yf soch as before coude not speake, are now lerned in my lawe.

The xxx. Chapter.

W be to those shrekinge childien (saye with the **LORDE**) which seke counceyl, but not at me: which take a webbe in honde, but not a ferer my will: that they maye heape one synne vpon another. They go downe into **Egipte**, (and are me no counceyl) to see helpe at the power of Pharaos, and conforte in the shadowe of the **Egiptians**. But Pharaos helpe shalbe youre cofucion, and the conforte in the **Egiptians** shadowe shalbe youre owne shame. Your rulers haue bene at Zoan, and yf messaungers came vnto Zanes. But ye shal all be ashamed of the people yf maye not helpe you, which shal not bunge you strength or conforte, but shame and confucion.

Your beastes haue borne burthens vpon their backs towarde the South, thorow the waye that is ful of parell and trouble, because of the lyō and lyones, of the Cockatrice and shuryng dragon. See the Mules bare youre substaince, and the Camels brought yf treasure vpon their croked backs, vnto a people that can not helpe you. For the **Egiptians** helpe shalbe but vane and lost. Therefore I tolde you also yf youre pryde shulde haue an ende. Wherefore go hece, and write them this in their tables, and note it in a booke: that it maye remayne by their posterite, and be stil keppe. For it is an obstinate people, vnfaithful childien, childien that wil not heare the lawe of the **LORDE**.

They darre saye to the prophetes: Intro mitte youre selues with nothinge, and vnto yf Soyceblayers: tell us of nothinge for to come, but speake frendly wordes vnto vs, and preach vs false thinges. Treade out of the waye, go out of the path, turne the holy one of **Israel** from vs. Therefore thus saith the holy one of **Israel**: In as moch as ye haue cast of youre bewtie, and conforted youre selues with power and nymblenesse, and put youre confidence therein: therfore shal ye haue this myschefe agayne for youre destruction and fall, like as an hie wall, that falleth because of some rift (or blast) whose breakinge cometh sodenly.

And youre destruction shalbe like as an arthe pot, which breaketh no man touchinge it, yee and breaketh so sore, that a man shal not fynde a sheuer of it to fetch fyre in,

The xxx. Chap. Fo. xi.

or to take water with all out of the pyt. For the **LORDE** God, euen the holy one of **Israel** hath promised thus: With siltittinge and rest shal ye be healed, In quyetnesse and hope shal youre strength lie. Not with stondunge ye regarde it not, but ye will saie: No, for thus are we coftrayned to fle vpon hoyses. (And therfore shal ye fle) we must ryde vpon swift beastes, and therfore youre persecutours shal yet be swifter. A thousand of you shal fle for one, or at the most for syue, which do but only geue you euell wordes: vntil ye be desolate, as a ship mast vpon an hie mountayne, and as a beate vpon an hill.

Leui. 26. b
Isai. 40. c

Yet stonderth the **LORDE** waitinge, that he maye haue mercy vpon you, and listerth him self vp, that he maye receaue you to grace. For the **LORDE** God is righteuous. Zappie are all thei that wate for him. For thus (o thou people of **Sion** and ye citisens of **Jerusalem**) shal ye neuer be in benynes, for doubtlesse he will haue mercy vpon the. As soone as he heareth the voyce of thy crie, he will helpe the. The **LORDE** geureth you the bried of aduersite, and the water of trouble. But thine instructor sleych not farre from the, yf thine eyes loke vnto thine instructor, and thine eares harken to his worde, that crieth after the and saith: This is the waye, go this, and turne nether to the right honde nor the lefte.

Ro. 2. 2

D

Deut. 4. 2

Moreover yf ye destroye the syluer wortes of youre Idols, and cast awaye the golden coapes that ye decke them withall (as sylthynes) and saie, get you hence: The wil he geue rayne to the sede, that ye shal sowe in the earth, and geue you breade of the increase of the earth, so that all shalbe plentifulous and abundaunt. Thy catel also shal he fede in the brode medowes. yee hyne ore and Mules that till the grounde, shal eate good fodder, which is poured wth yf fanne. Goodly ryuers shal flowe out of all his mountaynes and hilles. In the daye of the greate slaughter when the towers shal fall, the Moone shal shyne as the Sonne and yf Sonne shyne shalbe seuen folde, and haue as moch shyne, as in seuen dayes beside.

Psal. 136. b

E

1. Pet. 3. 2

In that daye shal the **LORDE** bynde vpon yf buffed sores of his people, and heale thei woundes. Beholde, the glory of the **LORDE** shal come from farre, his face shal burne, that no man shalbe able to abyde it, his lippes shal wagge for very indignacion, and his tounge shal be as a consumynge fyre. His breath like a vehement floude of wa

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ter, which goeth vp to the chote. That he maye take awaye y^e people, which haue turned themselves vnto vanite, and the brydle of ferroure, that lieth in other foltes charmes.

But ye shal synge, as the vs is in y^e night of the holy solemnite. Ye shal reioyse from youre hert, as they that come with the pipe, when they go vp to the mount of the LORDE, vnto y^e rock of Israel. The LORDE also shal set vp the power of his voyce, and declare his terrible arme, with his angrie countenance, yee and the flame of the consuming fyre, with earth quake, tempest of wynde, and hale stones. Then shal the Assirian feare also, because of the voyce of the LORDE, which shal smyte him with the rodde. And the same rodde which the LORDE wil sende vpon him, shal moue the whole foundation: with trompet, with noyse of warre and batell to destroye. For he hath prepared the fyre of payne from the begynnyng, yee euen for kynge also. This hath he made depe & wyde, y^e nouthinge therof is fyre and wodde innumerable, which the breath of the LORDE kyndleth, as it were a match of brymstone.

The xxxi. Chapter.

WOnto them that go downe in to Egypte for helpe, and trust in horses, and conforte them selues in Charettes, because they be many, and in horse me because they be lustie and stronge. But they regarde not the holy one of Israel, and they aske no question at the LORDE. Where as he neuer theles plagerth y^e wicked, and yet goeth not from his worde, whā he steppeth forth and taketh the victory agaynst the householde of the frauwerde, and agaynst the helpe of euil doers. Now the Egyptians are men, and not God, and their horses fleshy and net spiete. And as soone as the LORDE stretcheth out his honde, then shal the helper fall, and he that shulde haue bene helped, and shal altogether be destroyed. For thus hath the LORDE spokē vnto me: Like as the Lyon or lyōs whelpers arech vpon the pray that he hath gotten, and is not afrayde, though y^e multitude of shepardes crie out vpon him, nether abashed for all the heape of them: So shal the LORDE of hostes come downe from the mount Sion, and defende his hill. Like as bydes floure aboute their nestes, so shal the LORDE of hostes kepe, saue, defende and deliue Jerusalem. Therefore (o ye childre of Israel turne agayne, like as ye haue exceded in youre goinge back. For in y^e daye euery man shal cast out his Idols of

The xxxii. Chap.

silver and golde, which ye haue made with youre synful hondes. Assur also shal be slayne with the swerde, not wth a mans swerde. A swerde shal deuoure him, but not a mans swerde. And he shal sle from the slaughter, and his seruantes shal be taken prisoners. He shal go for feare to his stronge hold, and his prynces shal sle from his badge. This hath y^e LORDE spokē, whose light burneth in Sion, and his fyre in Jerusalem.

The xxxii. Chapter.

Behold, the kinge shal gouerne as a rule of rightuousnes, and y^e prynces shal rule accordinge to the balaunce of equite. He shal be vnto me, as a defence for the wynde, and as a refuge for the tempest, like as a ruuer of water in a thurstie place, and y^e shadowe of a greater rock in a due lode. The eyes of the kinge shall not be dymme, and the eares of them that heare, shal take diligent heed. The hert of the vnwise, shal attayne to knowlege, and the vnparfite tūge shal speake plainly and distinctly. Then shal they garde be no more called gentle, ner the churle lyberall. But the churle wil be churlish mynded, and his hert wil worke euill and playe the ypocrite, and ymagyn abhominacions agaynst God, to make the hungrye leane, and to withholde drinke from the thurstie: These are the perious weapons of the curvetous, these be his shamefull counailes that he maye begyle the poore with deceitful workes, yee euen there as he shulde geue sentence with the poore. But the liberrall person ymagineth honest chinges, and cometh vp with honesty.

Up (ye rich and ydle cities), harten vnto my voyce. Ye careles cities, marcke my wordes. After yeaeres and dayes shal ye be brought in feare, o ye carelesse cities. For earnest shal be out, and the grape gatheringe shal not come. O ye rich ydle cities, y^e that feare no parell, ye shalte abashed and removed: when ye se the barrenesse, the nakednesse and preparinge to warre. Ye shal knocke vpon youre brestes, because of the pleasaunt felde, and because of the frutefull vynyarde. My peoples felde shal bunge thornes and thistels, for in euery house is voluptuousnes & in the cities, wilfulnes. The palaces also shal be broken, and the greatly occupide cities desolate. The towres and bulwerkes shal be becme dennes for cormore, the pleasure of Mules shal be turned to pasture for shepe. Vnto the tyme that y^e spiete be poured vpon vs from above.

Then shal the wilderness be a frutefull

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felde & the plenteous felde shal be rekened for a wodde. Then shal equyte dwel in the deserte, and rightuousnesse in a frutefull londe. And the rewarde of rightuousnesse shal be peace, and hir frute rest and quiernes for ever. And my people shal dwel in the ymes of peace, in my tabernacle and pleasure, where there is ynough in the all. And whē the hale fulleth, it shal fall in the wodde and in the cite. O how happy shal ye be, whē ye shal safely sowe youre seede besyde all waters & drye thither the fete of youre oxen & asses.

The xxxii. Chapter.

Therfore wo vnto the (robber) shalt not be robbed also: and vnto the that laiest wait, as who saye there shulde no waite be layde for the: Wo vnto the which doest hurt, euen so shalt thou be hurt also. And as thou layest waite, so shal wait be layde for the also.

LORDE be merciful vnto vs, we wait for the. Thine arme is at a poynte to vyset vs, but be thou our health in the tyme of trouble. Graunte that the people maye sle at the anger of thy voyce, & that at thy vpsondinge the Gentiles maye be scattered abroad, and that their spoyle maye be gathered, as the greshoppers are comonly gathered together in the pye. Seconde vpon LORDE, thou that dwellest on hie: Let Sion be fylled with equyte and rightuousnesse. Let treuth and faithfulness be in hir tyme: power, health, wisdom, knowlege & the feare of God are hir treasure. Beholde, their aunghels crie with out, the messangers of peace wepe bitterly. The stretes are waite, there walke no man therein, the appoyntmen is broken, the cities are despised, they are not regarded, the desolate earth is in heynes. Libanus taketh hit but for a spoite, that it is hewen downe: Saron is like a wyldernes: Basan & Charnel are turned vpside downe. And therefore saith y^e LORDE: I wil vp, now wil I get vp, now wil I aryse. Ye shal conceaue stubble, and beare strawe, & youre spiere shal be the fyre, that it maye consume you: & the people shal be burnt like lyme, & as thornes burne that are hewen of, & cast in the fyre.

Now herten to (ye that are farre of, how I do with them, & considre my glory, y^e that be at honde. The synners at Sion are a frayde, a sodane fearfulness is come vpon the ypocrites. What is he amonge us (saye they) that will dwell by that consumynge fyre? which of vs maye abyde that everlastinge beate? he that ledeth a godly life (saye I) & speaketh the treuth: he that abhorreth to

The xxxiii. Chap. Ho. xii.

do violence and disceate: he that expecth his hōde that he touch no rewarde: which stoppeth his eares, that he heare no counel agaynst the innocent: which holdeth downe his eyes, that he se no euil. he it is, that shal dwel on hie, whose sauegarde shal be in the true rocke, to him shal be geuen the right true meat & drynke. His eyes shal se the kyng in his glory: & in the wyde world, and his herte shal deliue in the feare of God. What shal then become of the scribe? of the Sena- C. 1. Cor. 1.1
toure? what of him that teacheth childre? There shalt thou not se a people of a straunge tūge, to haue so diffused a language, that it maye not be vnderstonde: nether so straunge a speache, but it shal be perceaued.

There shal Sion be sene, the head cite of eue solemne feastes. There shal thine eyes se Jerusalem that glorious habitation: the tabernacle that neuer shal remoue, whose nales shal neuer be taken out worlde without ende, whose coardes euerychone shal neuer corruppe: for the glorious Magesty of the LORDE shal there be present amonge vs. In that place (where saye broaderyntes & streames are) shal nether Gallye rowe, ner greace shippe sale. For the LORDE shal be oure capteyne, the LORDE shal be oure lawe ge- Iaco. 4. 6
ner. The LORDE shal be oure kinge, & he himself shal be oure sauoure. There are the coardes solayd abroad, that they can not be better: The mast set vp of soch a fashion, that no banner ner sale hageth therō: but there is dealed greace spoyle, yee lame men runne after the pray. There lieth no mā that saith: I am sicke, but all euil is taken awaye from the people, that dwel there.

The xxxiii. Chapter.

Come ye heithen & heare, take hede ye people. Herte thou earth & all that is therein: thou rounde compass & al that groweth ther vpon: for the LORDE is angrie with al people, & his displeasure is kindled agaynst all the multitude of them, to curse them, & to slaye them. So that their slayne shal be cast out, & their bodies stincke: that eue the very hills shal be wet with the bloude of them. All the starres of heauen shal be consumed, & the heauen shal folde together like a roll, & all the starres therof shal fall, like as the leaues fall from the vynes and sygetrees. For my swerde (saith he) shal be bathed in heauen, & shal immediatly come downe vpon Idumea, and vpon the people which I haue cursed for my vengeance.

And the LORDEs swerde shal be full of bloude, & be rustie with the fatnesse & bloude

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of lambes and gootes, with the fatnesse of neeres of the wethers. For the **LORDE** shall kyl a great offryng in Bosta, and in the lon de of Idumea. There shall the Unicomes fall with the Bulles, (that is with the gi antres) and their londe shall be washed with bloude, and their grounde corrupte with fatnesse. Vnto the also (o Sion) shall come the daye of the vengeance of God, and the ye are when as thyne owne iudgements shall be recompensed. Thy floudes shall be turned to pyrch, and thine earth to brimstone, and therewith shall the londe be kyndled, so that it shall not be quenched daye ner night: But smoke euermore, and so forth to lie waist. And no man shall go thow thy londe for ever: But pellicanes, Scorkes, great Oules, and Ravens shall haue it in possession, and dwell therein.

For God shall spiede out the lyne of deso lacion vpon it, and weye it with the stones of empyres. When Kinges are called vpo, the re shall benone, and all princes shall be a wa ye. Thornes shall growe in their palaces, nettles and thistles in their stronge holdes, and the dragons maye haue their pleasure there in, and that they maye be a couite for Estriches. There shall straunge visures and mon struous beastes mete one another, and the wyl de bepe company together. There shall the lamia lye, and haue hir lodginge. There shall the hedghogge buylde, digge, be there at home, and bunge forth his yongeones. The re shall the eyes come together, ech one to his life.

Seke thorow the scripture of the **LORDE** and rede it. There shall none of these thinges be left out, there shall not one (ner soch) like) sayle. For what his mouth commaundeth, that same doth his spiete gather together (or fulfiller). Vpon whom so ever y lot fall et, or to whom he dealeth it with the line: those shall possesse the enheritaunce from ge neration to generacion, and dwel therein.

The xxx. Chapter.

Of the deserte and wilbernesse shall re ioyse, y waist grounde shall be glad, and flourish as the lilly. She shall flourish pleasantly, and be ioyful, and euer be ge uynge of thanks more and more. For y glo ry of libanus, the bewty of Charnel and Sarō shall be geuen her. These shall knowe the ho noure of the **LORDE**, and the magesty of ou re God. And therefore strength y weake ho des, and conforte the feble knees. Saye vn to them that are of a fearful hert: Be of go od chere, and feare not. Beholde: your God

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cometh, to take vengeance and to rewarde. God cometh his owne self, and wil deliuer you. Then shall the eyes of the blinde be lig hened, and the eares of the deaff opened. Then shall the lame man leape as an hart, and the domme mas tige shall gene thanta.

In the wilbernesse also there shall welles spunge, and floudes of water in the desart. The drie grounde shall turne to ryuers, and the thurstie to spunges of water. Where as dragons dwelt afore, there shall growe su re floures and grene rishes. There shall be footpathes and comon stretes, this shall be cal led the holy waye. No vnclene person shall go thow it, for the **LORDE** himself shall go with the that waye, and the ignorant shall not erre. There shall be no lyon, and no ray shinge beast shall come therein nor be ther, but men shall go there fre and safe. And the redemed of the **LORDE** shall conuerte, and co me to Sion with thankes geuynge. Last of tinge ioye shall they haue, pleasure and glad nes se shall be amonge them, And as for all fow and beynes, it shall vanish awaye.

The xxxvi. Chapter.

In the xliij. yere of Kinge Ezechias, Scame Sennacherib Kinge of the Assi rians downe, to laye sege vnto all the stronge cities of Iuda. And the Kinge of the Assi rians sent Rabsaches from Lachis toward Je rusalem, agaynst Kinge Ezechias, with agn ous hooite, which set him by the condite of the ouer pole, in the waye that goeth the row y fullers lode. And so there came forth vnto him Eliachim Ezechias sonne the pr sydent, Sobna the scribe, and Joab Asapha sonne the Secretary.

And Rabsaches sayde vnto them: Td Ezechias, that the greates Kinge of Assi rians sayeth thus vnto him: What presumption is this, that thou trustest vnto: Thou thinkest (peraduenture) that thou hast counel power ynough, to mayntene this warre: els wher to trustest thou, that thou castest thyself of fro me: lo, Thou puttest thy trust in a broken staff of rede (I meane Egipte) which he hath leane th vpon, it goeth in to his honde and shute th him thow. Ezechias is pharao the Kinge of Egipte, vnto all the that trust in him. But yf thou woldest say to me: We trust in y **LORDE** oure God: A godly god, in dede: whose hie places and altars Ezechias toke downe, and commaunded Iuda and Jerusalem, to worshippe only be re the altar. A byde the, thou hast made a condicion with my lord the Kinge of the Assi rians, that he shulde geue the two thousand

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houses: Art thou able to set me there vp? Singe now that thou canst not resist the power of the smallest pryncer that my **LORDE** hath, how darrest thou trust in y charettes and horse men of Egipte: Moreover, thinkest thou y I am come downe hither, to destroye this londe with out the **LORDE**s will: The **LORDE** sayde vnto me: go downe in to that londe, that thou mayest destroye it.

Then sayde Eliachim, Sobna and Johah vnto Rabsaches: Speake to vs thy seruantes (we praye the) in the Sirians language, for we vnderstande it well: And speake not to vs in the Jewes tunge, lest the folke hea re, which lieth vpon the wall. Then answer ed Rabsaches: Thinke ye, y the Kinge sent me to speake this only vnto you: Hath he not sent me to the also, that lie vpo the wall: that they be not compelled to eate their owne donge, and drinke their owne stale with you?

And Rabsaches stode stiff, and cried with a londe voyce in the Jewes tige, and sayde: Take hede, how the greates Kinge of the Assi rians geue th you warnynge. Thus saith the Kinge: Let not Ezechias disceane you, for he shall not be able to deliuer you. Moreover, let not Ezechias comforte you in the **LORDE**, when he saith: The **LORDE** with out dou te shall defende vs, and shall not geue ouer this citie to the bondes of the Kinge of the Assi rians, beleue him not. But thus saith the Kinge of Assiria: opteyne my sauoure, encline to me: Somaye euery man enioye his vynyardes and figgetrees, and drinke the water of his ci tate: vnto the tyme that I come myself, and bunge you in to a londe, y is like youre owne: wher in is wheat and wyne, which is both so we with fede, and planted with vynyardes. Let not Ezechias disceane you, when he sayeth vnto you: The **LORDE** shall deliuer us.

Mighte the goddes of the Gentiles kepe any mans londe, from the power of the Kinge of the Assi rians: Wher is the God of he math and Arphad: Wher is the God of Sephamaim: And who was able to defende Samaria out of my honde: Or which of all the goddes of the lodes, hath deliuered the citie out of my power, so that the **LOR DE** shulde deliuer Jerusalem fro my honde: Vnto this, Ezechias messaungers helde the it tanges, and answered not one worde: for the Kinge had charged them, that they shul be geue him none answer. So came Eliachim Ezechias sonne the presidet, Sobna the scribe, and Joab Asapha sonne the Secre tary, vnto Ezechias with rente clothes, and tol de him the wordes of Rabsaches.

The xxxvii. Chap. Ho. xiiij.

The xxxvii. Chapter.

When Ezechias herde that, he rente his clothes, and put on a sack cloth, and went in to the temple of the **LOR DE**. But he sent Eliachim the presidet, Sob na the scribe and the eldest priestes clooded in sack, vnto the prophet Esay the sonne of Amos, and they sayde vnto him: Thus saith Ezechias: this is the daye of trouble, of pla gez of wraich: like as when a childe cometh to the byrth, but the woman hath no power to bunge it forth. The **LORDE** thy God (no doute) hath well considered the wordes of Rabsaches, whom his lord y Kinge of the Assi rians hath sent, to besiege and blasphemethe lyuynge God: with soch wordes, as the **LOR DE** y God hath herde right well. And ther fore lift vp y prayer for the remnaunt, that yet are left. So the seruantes of Kinge Eze chias came to Esay.

And Esay gaue them this answer: Saie thus vnto your lord: thus saith the **LOR DE**: Be not a frayde of the wordes that thou hast herde, wherewith the Kinge of Assi rians seruantes haue blasphemed me. Beholde, I will cause a wynde go ouer him, as soone as he heareth it, he shall go agayne in to his countre, there will I destroye him with the swerde. Lors when Rabsaches returned, he founde y Kinge of Assiria layenge sege to Lobna, for he had vnderstande, that he was departed from Lachis. For there came ar moure, y Taracha Kinge of Ethiopia was come forth to warre agaynst him.

And when the Kinge of Assiria herde y, he sent other messaungers to Kinge Ezechias, with this commaundement. Saye thna to Ezechias Kinge of Iuda: Let not thy God disceane the, in whom thou hopest, and sayest: Jerusalem shall not be geue in to the bondes of the Kinge of Assiria. For thou knowest well, how the Kinges of Assiria haue handled all the londes, that they haue subuerted, and ha pest thou to escape: Were the people of the Gentiles (whom my progenitours conquered) deliuered at any tyme thorow their goddes? As namely, Bozan, Haran, Rezech, and the childe of Eden, which dwell at Thalassar. Where is the Kinge of Hemath, and the Kinge of Arphad, and the Kinge of the cite Sepha naim, Ena and Aua: Now when Ezechias had receaued y lettre of the messaungers, and red it, he went vp in to the house of the **LOR DE**, and opened the lettre before y **LOR DE**. And Ezechias prayed before the **LOR DE** on this maner: O **LORDE** of hostes, thou God of Israel, which dwellest vpo Cherubin. Thou

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The prophet Esay.

Exo 25 C
Gen. 1.2

art the God, that only is God of all the king domes of the worlde, for thou only hast crea ted haue z earth. Encline thine eare LORDE z cōsider, open thine eyes (o LORDE), z se, and pondre all the wordes of Sennacherib, which hath sent his embassage to blasphemethe, the lyuynge God. It is true (o LORDE) that the kinges of Assiria haue cōquered all king domes z londes, z cast their goddes in the fy re. Notwithstōdinge those were no goddes but the workes of mens hondes, of wodd or stone, therefore haue they destroyed them. De lyuer vs then (o LORDE oure God) from the hondes of Sennacherib, y all kingdomes of the earth maye knowe, that thou only art y LORDE. Then Esay the sonne of Amos sent vnto Ezechias, sayenge: Thus saith y LOR DE God of Israel: Where as thou hast ma de thy prayer vnto me, as touchinge Senna cherib, this is the answere, that the LORDE hath geuen concernynge him: Despised art thou, z mocked (o daughter of Sion) he hath shaken his heade at the, o daughter of Jeru salem. But thou Sennacherib, whom hast thou defied or blasphemed? And agaynst whō hast thou lifted vp thy voyce, z exalted thy proude lokes? even agaynst the holy one of Israel. Thou with thy seruantes hast blas phemed the LORDE, and thus holdest thou of thy self: I couerthe hiemountaynes, z sy des of Libanus with my hoisinen. And the re wil I cut downe the hie Cedre trees z the sayrest fyre trees. I will vp in to the heyth of it z in to the chesell of his timber woddess. If there be no water, I wil graue z drynke. And as for waters of defence, I shal drie them vp with the fere of myne hooste. Yee (saith thou) hast thou not herde, what I ha ue taken in honde, z brought to passe of olde tyme? That same wil I do now also: waite, destroye, z bunge the stronge cities vnto hea pes of stones. For their inhabitours shal be li ke lame men, brought in feare z confounded. They shal be like the grasse z grene herbes in the felde, like the hay vpo house toppes, that wytherech, afore it be growne vp.

Zac. 3. b
Matt. 25. b
Act. 9. a

I knowe thy wayes, thy goinge forth z thy cōmyng home, yee z thy madnesse aga ynst me. Therefore thy furiousnesse agaynst me, z thy pryde is come before me. I wil put a ryng in y nose, z a bridle byt in the charres of the, z turne the aboute, enē the same waye thou camest. I wil geue the also this token (o Ezechias) this yeare shalt thou eate that is keppe in stoare, z the next yeare soch as groweth of himself, and in the thirde yeare ye shal sowe and reape, yee ye shal plante vyn-

The xxxviiij. Chap.

yards, and enioy the frutes therof.

And soch of the house of Juda as are sca ped, shal come together, and the remnant shal take rote bench, z bunge forth frutes a boue. For the escaped shal go out of Jerusa le, z the remnanee from the mount Sion. And this shal the gelousy of the LORDE of hoostes bunge to passe. Therfore thus sa ieth the LORDE, cōcernynge the kinge of the Assirians: he shall not come in to the cite, and shal shute no arrowe in to it, there shal no shilde hurte it, nether shal they graue a bout it. The same waye that he came, shal he returne, and not come at this cite, saith the LORDE. And I wil kepe and saue the cite (saith he) for myne owne, z for my sa uante Dauids sake.

Thus the angel went forth, and slew of the Assirians hooste, an cccc. thousand. And when men arose vpearly (at Jerusa le:) Beholde, all laye ful of deed bodies. So Sennacherib the kinge of the Assirians bu te vp, and dwelt at Ninue. Afterwarde it chaunced, as he prayed in the Temple of Ne rah his god, that Adramalech and Saraya his owne sonnes slewe him with the swea de, and fled in to the londe of Ararat. And Esarhadon his sonne reigned after him.

The xxxviiij. Chapter.

Not longe afore this, was Ezechias de ad sick: And the prophet Esay the sonne of Amos came vnto him, and sayde: Thus commaundeth the LORDE: Set thyne hor se in ordie, for thou must dye, and shalt not escape. Then Ezechias turned his face to ward the wall, z prayed vnto the LORDE, and sayde: Remembre (o LORDE) that I ha ue walked before the in treuth and a stedfast hert, and haue donethe thinge that is plea saunte to the. And Ezechias wepte sore. Th sayde God vnto Esay: Go and speake vnto Ezechias: The LORDE God of Dauid thy fa ther sendeth y this worde: I haue herde thy prayer, and considred thy teares: beholde, I will put xv yeares mo vnto thy life, and deli uer the and the cite also, from the honde of the kinge of Assiria, for I will defende the a te. And take the this token of the LORDE, y he will do it, as he hath spoken: Beholde, I will returne the shadowe of Achas Diall, y now is layed out with the Sonne, and bunge it ten degrees backward. So the Sonne turned ten degrees backward, the which he was descended afore.

A thankesgynge, which Ezechias kin ge of Juda wrote, when he had bene sicke, z was recovered.

The prophet Esay.

I thought I shulde haue gone to the ga tes of hell in my best age, and haue wanted the residue of my yeares.

I spake within my self: I shal neuer viset the LORDE God in this life: I shal neuer se man, amonge the dwellers of the worlde. Myne age is folden vp together and ta ken awaye from me, like a sheperdes cotage: my lyfe is hewen of, like as a weener cutteth of his webbe.

Why I was yet takinge my rest, he he wed me of: z made an ende of me in one daie. I thought I wolde haue lyued vnto the morow, but he bussed my bones like a lyon, and made an ende of me in one daye.

Then charged I like a swallowe, and like a Crane, and mourned as a dove.

I lift vp myne eyes in to y high: O LOR DE, (sayde I) violence is done vnto me, be thou swartie for me.

What shal I speake or say, et that he maye this doo: y I maye lyue out all my yeares, y in the bytternesse of my life?

Verely (LORDE,) men must lyue in bytter nes, z all my life must I passe ouer therein: for thou raysest me vp, and wakest me. But lo, I wil be wel content with this bytternes.

Neuertheles my cōuersacion hath so plea sed y, that thou woldest not make an ende of my life, so that thou hast cast all my syn nes behynder thy backe.

For hell prayseth not the, deatch doth not magnifie the.

They that go downe into the graue, pra yse not thy treuth: but the lyuynge, yee the ly uynge acknowlege the, like as I do this da ye. The father telleth his children of thy fa ithfulnesse.

Deliyer vs (o LORDE) and we wil synge prayses in thy house, all the dayes of oure life.

And Esay sayde take a playster of fyges, and laye it vpon the soie, so shal it be whole. Then saide Ezechias: O what a greate thin ge is this, that I shal go vp in to the house of the LORDE.

The xxxix. Chapter.

At the same tyme Merodach Baladā, Baladās sonne kinge of Babilon, sent lettres and presentes to Ezechias. For he understode, how that he had bene sicke, z was recovered agayne. And Ezechias was glad therof, z shewed them the comodities of his treasure: of syluer, of golde, of spyces z rootes, of precious oyles, all that was in his cabbowdes and treasure houses. There was not one thinge in Ezechias house, z so cho-

The xl. Chap. Eze. xiiij.

row out all his kingdome, but he let them se it.

Then came Esay the prophet to kinge Ezechias, and sayde vnto him: What haue y men sayde, and from whence came they vnto the? Ezechias answered: They came out of a farre countre vnto me: out of Babilon. Esay sayde: what haue they looked vpon in thyne house? Ezechias answered: All that is in myne house, haue they sene: and there is no thinge in my treasure, but I shewed it them.

Then sayde Esay vnto Ezechias: Under stōde the worde of the LORDE of hoostes, Be holde, the tyme wil come, that every thinge which is in thine house, and all that thy pro genitours haue layde vp in stoare vnto this daye, shal be caried to Babilon, and nothin ge left behinde. This sayeth the LORDE. Yee and parte of thy sonnes that shal come of the, and whom thou shalt get, shal be caried hence, and become gelded chamberlaines in the kinge of Babilons courte: Then sayde Ezechias to Esay: Now God prospere his owne councel, which thou hast tolde me. So sayde morouer: So that there be peace, and faithfulnesse in my tyme.

The xl. Chapter.

Of good chere my people, be of go od chere (saith youre God) Conforte Jerusalem, and tell her: that hir tra uale is at an ende, that hir offence is pardo ned, that she hath receaved of the LORDEs honde sufficient correction for all hir synnes. A voyce crieth: Prepare y waye for the LOR DE in the wyldernes, make straight y path for oure God in the deserte. Let all valles be exalted, and every mountayne and hill be layde lowe. What so is croked, let it be made straight, and let the rough places be made playne feldez. For the glory of the LORDE shal appeare, z all flesh shal se it, for why, y mouth of the LORDE hath spoken it.

The same voyce spake: Now crie. And I sayde: what shal I crie? Then spake it: that, all flesh is grasse, and that all the bewtie the rof, is as the floure of the felde. When the grasse is wythered, the floure falleth awa ye. Even so is the people as grasse, when the breath of the LORDE bloweth vpon them. Neuertheles whether the grasse wyther, or the floure fade awaye: Yet the worde of oure God endureth for euer. Morouer the voyce cried thus: Go vp vnto the hill (o Si on) thou that bringest good tidinges, lift vp thy voyce with power, o thou preacher Je rusalem. Lift it vp without feare, and say vnto the cities of Juda: Beholde, youre God: Eze. xiiij.

B

4. ac. 2. 8

2

Matt. 3. a
Mar. 1. a
Luc. 3. c
Eze. 37. 8
Ioh. 1. d

Ioh. 1. b

Psal. 89. a
Eccl. 1. 4
Iaco. 1. b
1. Pet. 1. d

Matt. 3. d
Psal. 91. b
Iaco. 1. b
1. Pet. 1. b

Eze. xiiij.

The prophet Esay.

Beholde, the LORD, even the almighty, shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shall feed his flock like an herdsman. He shall gather the lambs together with his arme, and carrie them in his bosome, and shall kindly intreate those that beare yonge.

Who hath holden the waters in his fist? Who hath measured heaven with his spanne, and hath comprehended all the earth of y^e world in thre fingers? Who hath weyed the mountaynes and hilles? Who hath reformed the mynde of the LORD? Or who is of his counsell to teach him? At whom hath he asked counsell, to make him understoode, and to lerne him the waye of iudgment: to teach him science, and to instructe him in the waye of understandinge? Beholde, all people are in comparisoun of him, as a droppe to a bucket full, and are counted as the leest thinge of the balauce weyeth. Beholde, y^e Iles are in comparisoun of him, as the shadowe of the Sonne beame. Libanus is not sufficient to minstre fyre for his offeringe, and all the bestes therof are not ynough to one sacrifice. All people in comparisoun of him, are rekened, as nothinge, yee vayne vanite and emptynesse.

To whom then will ye liken God? or what similitude will ye set vp vnto him? Shall the carner make him a carued ymage? and shall the goldsmith couer him with golde, or cast him in to a fourme of syluer plates? Moreover shall the ymage maker (y^e the poore man which is disposed, maye haue somthinge to set vp also) sette out and chose a tre, that is not rotten, and carue therout an ymage, y^e mooueth not? Nowe ye not this? Herde ye neuer of it? hath it not bene preached vnto you sence the begynnyng? haue ye not bene enformed of this, sence the foundation of y^e earth was layde: That he syteth vpon the Circle of the worlde, and that all the inhabitants of the worlde are in comparisoun of him, but as greshoppers: That he spredeth out the heauens as a coueringe, that he stretcheth them out, as a tent to dwell in: That he bringeth princes to nothinge, and the iudges of the earth to dust: so that they be not planted nor sowne a gayne, neither their stocke rooted a gayne in the earth? For as soone as he bloweth vpon them, they wither and fade awaye, like the strawe in a whirle wynde.

To whom now will ye liken me, and whom shall I be like, saith the holyone? Lift vp youre eyes an hie, and confide. Who hath

The xli. Chap.

made those thinges, which come out by so greate heapes? and he can call them all by their names. For there is nothinge hyd vnto the greatnesse of his power, strength, and might. How maye then Jacob thinke, or how maye Israel saye: My wayes are hye from the LORD, and my God knoweth me of my iudgements. Knowest thou not, hast thou not herde, that the everlastinge God, the LORD which made all the corners of the earth, is neither weery nor saynt, and that his wisdom can not be comprehended: but that he geueth strength vnto the weery, and power vnto the saynt? Children are weery and saynt, and the strongest men fall. But vnto them that haue the LORD before their eyes, shall strength be increased, Angles wynges shall growe vpon them: When they runne, they shall not fall: and when they go, they shall not be weery.

The xli. Chapter.

Still (ye I Ioudes) and hearken vnto me. Be stronge ye people, Come hither, and shew youre cause, we will go to the lawe together. Who rayseth vp y^e iuste from the rynging of the Sonne, and calleth him to go forth? Who casteth downe the people, and subdueth the Kinges before him: that he maye throwe them all to the grounde with his swearde, and scateth them like stubble with his bowe? He soloweth vpon them, and goeth safely himself, and cometh in no footpath with his fete. Who hath made, created, and called the generacions from the begynnyng? Euen I the LORD, which am the first, and with the last.

Beholde ye Iles, that ye maye feare, and ye endes of the earth, that ye maye be abashed, draw nye, and come hither. Every man hath exorted his neghbour, and brother, and bydden him be stronge. The Smyth comforted the moulder, and the Ironsmith the hammerman, sayenge: It shall be good, that we fasten this cast worke: and then they fastened it with nailes, that it shulde not be moued. And thou Israel my seruant: Jacob my electe seide of Abrahā my beloued, when I led from the endes of the earth by the hande: For I called the from farre, and saide vnto the: Thou shalt be my seruant: I have chosen the, and will not cast y^e awaye: be not afraid, for I will be with y^e. Take not behinde y^e, for I will be thy God, to strength y^e, helpe y^e, and to kepe y^e with this right hande of myne. Beholde, all they that resist the, shall come to confusion and shame: and thine aduersaries

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shall be destroyed and brought to naught. So that who so seeketh after them, shall not fynde them. Thy destroyers shall perish, and so shall they that vndertake to make batell agaynst the. For I thy LORD and God, will strength thy right hande. Euen I that saye vnto the: Feare not, I will helpe the. Be not afraid thou little woman Jacob, and thou despyed Israel: For I will helpe the, saith the LORD, and the holyone of Israel thine avenger. Beholde, I will make the a treadinge cart, and a newe sleale, y^e thou mayest chrosse the grynne the mountaynes, and bringe the hilles to pouder. Thou shalt sanne them, and the wynde shall carie them awaye, and the whyll wynde shall scateth the. But thou shalt reioyse in the LORD, and shalt delite in prayseing the holyone of Israel.

When the thurstie and poore seeke water and fynde none, and when their tounge is drie of thurst: I geue it them, saith the LORD. I the God of Israel forsakethem not. I bringe forth floudes in the hilles, and welles in the playne feldes. I turne y^e wilderness to ryuers, and the drie lande to condytes of water. I plante in the wayst grounde trees of Cedre, Dore, Myre and olyues. And in the drie, I set fyre trees, elmes and hawthornes together. All this do I, y^e they altogether maye feare and marcke, perceauing with their herres, and confiding: that the hande of the LORD maketh these thinges, and that the holyone of Israel bringeth them to passe. Stonde at your cause (saith the LORD) and bringe forth youre strongest grounde, counceyleth the Kinge of Jacob. Let the goddes come forth them selues, and shewe vs the thinges y^e are past, what they be: let the declare the vnto vs, y^e we maye take them to herte, and knowe them hereafter. Either, let the shewe vs thinges so to come, and tel vs what shall be done hereafter: so shall we knowe, that they be goddes. Shewe somthinge, ether good or bad, so wil we both knowlege y^e same, and tel it out.

Beholde, ye goddes are of naught, and y^e makinge is of naught, but abomination hath chosen you. Nevertheless I haue waked vpon one from the North, and he shall come. And another from the East, which shall call vpon my name, and shall come to the princes, as the Potter to his claye, and as y^e Potter treadeth downe the myre. Who tolde y^e afore? So wil we confesse and saye, that he is righteous. But there is none that sheweth or declarerh any thinge, there is none also that heareth youre wordes. Beholde, I will first graunte the of Sion and Ierusalem to be Euangelistes. But

The xlii. Chap. Ho. xv.

when I cōsider there is not one amonge the y^e prophetieth, neither (when I axe him) y^e answereth one worde. Lo, wicked are they and vayne, with the thinges also that they take in honde: yee wynde are they, and emptynesse, with their ymages together.

The xlii. Chapter.

Beholde now therefore, this is my seruant whom I will kepe to my self: my electe, In whom my soule shall be pacified. I will geue him my spere, that he maye shewe forth iudgment and equitye amonge the Gentiles. He shall not be an outcrier, ner an hie mynded person. His voyce shall not be herde in y^e stretes. A brissed rede shall he not breake, and the smoking flax shall he not quench: but faithfully and truly shall he geue iudgment. He shall neither be ouersene ner hastie, that he maye restore rightuousnesse vnto the earth: and the Gentiles also shall kepe his lawes. For thus saith God the LORD vnto him: (Euen he that made the heauens, and spied them abrode, and set forth the earth with hir encrease: which geueth breath vnto the people that is in it, and to them that dwel therein) I the LORD haue called y^e in rightuousnesse, and led the by the hande. Therefore wil I also defende the, and geue the for a couenaunt of the people, and to be the light of the Gentiles. That thou mayest open the eyes of the blinde, let out the prysoners, and them that sit in darknesse, out of the dongeon house. I myself, whose name is the LORD, which geue my power to none other, neither myne honoure to the goddes: shewe you these new thinges, and tel you them or they come, for olde thinges also are come to passe.

Synge therefore vnto the LORD, a newe songe of chākes geuyng, blow out his prayse vnto the ende of the worlde. They that be vpon the see, and all that is therein, prayse him, the Iles and they that dwell in them. Let the wilderness with hir cities lift vp hir voyce, the townes also that be in Cedar. Let them be glad that sit vpon rockes of stone, and let them crie de woe from the hie mountaynes: ascribinge almightynes vnto the LORD, and magnifyinge him amonge the Gentiles. The LORD shall come forth as a gyaunte, and take a stomacke to him like a fleshy man of warre. He shall roare and crie, and ouercome his enemies.

I haue longe holden my peace (saith the LORD) shulde I therefore be still, and kepe sylence for ever? I will crie like a trauelinge woman, and once wil I destroye, and denouere. I wil make wast both mountayne and hill,

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and die vpon every grene thinge, that groweth thereon. I wil die vpon the floudes of water, and drinke vpon the ryuers. I wil bringe the blinde into a strete, that they knowe not: and lede them in to a fote path, that they are ignorant in. I shal make darknesse light before the, and the thinge y is croked, to be straight. These thinges will I do, and not forget them. And therefore let them conuerter, and be ashamed earnestly, that hope in Idols, and saye to fashioned ymages: ye are oure godes.

Isa. 44. b

Heare, o ye deaf men, and sharpen youre sightes to se (o ye blinde.) But who is blynder, the my seruante? Or so deaf, as my messengers, whom I sent vnto them: for who is so blynde as my people, and they y haue the rule of thein? They are like, as yf thou vnderstodest moche, and keptest nothinge: or yf one herde well, but were not obedient. The LORDE be merciful vnto them for his righteousnesse sake, that his worde might be magnified and praysed. But it is a myscheuous and wicked people. Their yonge men belonge all to the snare, and shal be shut in to prison houses. They shal be caried awaye captiue and no man shal loose them. They shal be trode vnder foote, and no man shal laboure to bringe the agayne. But who is he amonge you, yf pondereth this in his mynde, yf considereth it, and taketh it for a warnynge in tyme to come?

Leut. 23

Isa. 44. d

Isa. 41. d
Isa. 42. a
Isa. 43. a

Who suffred Jacob to be trodden vnder foote, and Israel to be spoyled? dyd not the LORDE? Now haue we synned agaynst him, and haue had no delite to walke in his wayes, nether bene obedient vnto his lawe. Therefore hath he poured vpon vs his wroothful displeasure, and stroge batell, which maketh vs haue to do on euery syde, yet will we not vnderstande: he burneth vs vp, yet syncketh it not in to oure hartes.

The xliij. Chapter.

Now the LORDE that made the (o Jacob) and he that fashioned the (o Israel) saith thus: Feare not, for I will defende y. I haue called y by thy name, thou art myne owne. When thou wentest in the water, I was by the, that the stroge floudes shulde not plucke y awaye: When thou walkest in the fyre, it shal not burne y, and the flame shal not kinde vpon the. For I am the LORDE thy God, the holy one of Israel, thy Sauoure. I gaue Egypte for y deliuerance, the Moyses and the Sabees for the: because thou wast deare in my sight,

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and because I set by the, and loued the, I paled all men for the, and deliuered vpon all people for thy sake, that thou shuldest not feare, for I was with the. I wil bringe thy side from the east, and gather the together from the west. I wil saye to the north: let go. And to the south, kepe not backe: But bringe me my sonnes from farre, and my daughters from the endes of the worlde: Namely, all those that be called after my name: for the haue I created, fashioned, and made for myne honoure.

Bring forth that people, whether they haue eyes or be blynde, deaf or haue eares. All nacions shal come in one, and be gathered in one people. But which amonge yonder goddes shal declare soch thinges, and tell vs what is to come? Let them bringe their witness, so shal they be fre: for the men shal heare it, and saye: it is truth. But I bringe you witnesses (saith the LORDE) even those that are my seruantes, whom I haue chosen: to the intent that ye might be certified, and geue me faithfull credence: yee and coofidre, that I am he, before whom there was neuer any God, and that there shal be none after me. I am only the LORDE, and without me is there no Sauoure. I geue warnynge, I make whole, I teach you, that there shal be no straunge God amonge you. And this recorde must ye beare me youre selues (saith the LORDE) that I am God. And euen he am I from the begynnyng, and there is none, that can take any thinge out of my honde. And what I do, can no man chaunge.

Thus saith the LORDE the holy one of Israel your redeemer: For youre sake I wil sende to Babilon, and bringe all the strongest of them from thence: Namely, the Caldees that boast them of their shippes: Euen I the LORDE your holy one which haue made Israel, and am your Kinge. Moreover, thus saith the LORDE (Euen he that maketh a waye in the see, and a fote path in the mightie waters: which bringeth forth the charrettes and horses, the hooftes and the power, that they maye fall a slepe and neuer ryse, and be extincte, like as tow is quenched.

Ye remembre not thinges of olde, and regarden nothinge that is past. Therefore beholde, I shal make a new thinge, and shortly shal it appeare: Ye shall well knowe it, I tolde it you afore, but I will tell it you agayne.

I will make stretes in the deserte, and

The prophet Esay.

gers of water in the wilderness. The wilde beastes shal worshipp me: the dragon, and the Estrich. For I shal geue water in y wilderness, and streames in the deserte: that I maye geue drinke to my people, whom I chose. This people haue I made for my self, and they shal shewe forth my prayse. For thou (Jacob) woldest not call vpon me, but thou haddest an vnlust towarde me, o Israel. Thou ganest me not thy yonge beastes for burnt offrings, nether didest honoure me with thy sacrifices. Thou boughtest me no deare spice with thy money, nether pourest the fat of thy sacrifices vpon me. Therefore I haue not bene chargeable vnto the in offrings, nether greuous in Incense.

But thou hast labored me with thy synnes, and wearied me with thy vngodlynes: Whereas I yet am euen he only, that for myne owne selves sake do awaye thine offences, and forget thy synnes: for that I wil neuer thinke vpon them. Put me now in remembraunce (for we will reason together) and shewe what thou hast for the, to make the quyte. Thy first father offended sore, and thy rulers haue synned agaynst me. Therefore I ether suspended, or slewe the chiefe prynces: I dyd curse Jacob, and gaue Israel into reproche.

The xliij. Chapter.

Hear now, o Jacob my seruante, and Israel whom I haue chose. For thus saith the LORDE, that made the, fashioned the, and helped he, euen from thy mothers wombe: Be not a frayde (o Jacob my seruante,) thou righteous, whom I haue chosen. For I shal poure water vpon the drie grounde, and ryuers vpon the thurstie. I shal poure my sperte vpon thi side, and myne encrease vpon thy stocke. They shal giue together, like as the grassee, and as the Willies by the waters side. One will saye: I am the LORDE. Another wil call vnder the name of Jacob. The thirde shal subscribe with his honde vnto y LORDE, and geue him self vnder the name of Israel.

Moreover, thus hath the LORDE spoken: I menthe Kinge of Israel, and his avenger, y LORDE of hooftes: I am the first, and the last, and without me is there no God. For what is he, that ener was like me, which am from everlastinge: Let him shewe his name and do wherthorow he maye be likened vnto me. Let him tell you forth plainly thinges,

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that are past and forto come: yee and that without eny feare or stoppe. For haue not I euertolde you hyther to, and warned you? Ye can beare me recorde youre selues. Is there eny God except me? or eny maker, that I shulde not knowe him?

Wherefore all caruers of Idols are but vayne, and their labour lost. They must beare recorde them selues, that (seing they can nether seer nor vnderstande) they shal be confounded. Who shulde now make a god, or fashion an Idol, that is profitable for nothinge? Beholde all the felashippe of the must be brought to confucion. Let all the workmasters of them come and stonde together from amonge men: they must be abashed and confounded one with another. The smith taketh yron, and tempreth it with hote coles, and fashioneth it with hammers, and maketh it w all the strength of his armes: Yet somtyme he is faynt for very hunger, and so thurstie, that he hath no more power. The carpenter (or ymage caruer) taketh me the tymber, and spredeth forth his lyne: he maketh it with some coloure: he playneth it, he ruleth it, and squareth it, and maketh it after the ymage of a man, and accordinge to the beuie of a man: that it maye stonde in the temple.

Moreover, he goeth out to hewe downe Cedre trees: he bringeth home Elmes and okes, and other tymber of the wodd. Or els the Syre trees which he planted himself, and such as the rayne hath swelled, which wodd serueth for me to burne. Of this he taketh and warmeth himself with hall: he maketh a fyre of it to bake bread. And afterwarde maketh a god there of, to honoure it: and an Idol, to knele before it. One pece he burneth in the fyre, with another he roseth flesh, that he maye eat: roste his bely full: with the thirde he warmeth himself, and saith: A ha: I am well warmed, I haue bene at the fyre. And of the residue, he maketh him a god, and an Idol for himself. He kneleth before it, he worshippeth it, he prayeth vnto it, and sayeth: deliuer me, for thou art my god.

Yet men nether consider ner vnderstande, because their eyes are stopped, that they can not see: and their hertes, that they can not perceaue. They pondre not in their myndes (for they haue nether knowlege ner vnderstandinge) to thinke thus: I haue bred one pece in the fyre, I haue baked bread w y

Isa. 42. b

Psalm. 115. b
Sap. 14. c

C

Isa. 42. a

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coles there of, I haue rosted flesh withall, & eaten it: Shal I now of the residue make an abhominacion, and fall downe before a rotten pece of wodd? The keepinge of dust, and folishnesse of herte hath turned them a syde: so that none of them can haue a fre conscience to thinke: maye not Jerre?

Considre this (o Jacob and Israel) for thou art my seruaunt. I haue made the, that thou mightest serue me. O Israel, forget me not. As for thyne offences, I drye them awaye like the cloudes, and thy synnes as the myst. Turne y agayne vnto me, & I will deliuer y.

Be glad ye heauens, whom the LORDE hath made, let all y is here beneth vpon the earth, be ioyfull. Reioyse ye mountaynes & wooddes, with all the trees that are in you: for y LORDE shal redeme Jacob, & shewe his glory vpon Israel. For thus saith the LORDE thy redemer, even he that fashioned the from thy mothers wombe: I am the LORDE, which do all thinges myself alone. I only haue spied out the heauens, and I only haue layde the foundation of the earth. I de stroye the tokens of witches, and make the Soothsayers go wronge. As for the wise, I turnethem backward, and make their counnyng folishnesse.

But I set vpon the purpose of my seruantes, and fulfille the counsel of my messagers. I saye to Ierusalem: turne agayne: And to the cities of Iuda, be ye buylded agayne: and I repaye their decayed places. I saye to the groundes: be drie. And I drie vpon thy water floudes. I saye to Cirus: thou art myne hyrd man, so that he shal fulfill all thinges after my will. I saye to Ierusalem: be thou buylded, and to the temple: be thou fast grounded.

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Thus saith the LORDE vnto Cirus his anoynted, whom he ledeth by y right hō: be: that the people maye fall downe before him: I wil lowse the gyidle of thynges, y they shal open the gates before thy face, and not to shut their doores. I wil go before the, and make the croked straighte. I shal breake the brasen doores, & burst the yron barres. I shal geue thee the hyd treasure, & the thinge which is secretly kepte: that thou mayest knowe, y the God of Israel haue called the by thy name: and that for Jacob my seruaunt sake, & for Israel my chesen. For I called the by y name, and ordened the, or ever thou knewest me: Euen I the LORDE, before whom there is none other, for w out me there is no God. I haue prepared the, or ever thou knewest me: that it might be knowne from the risinge

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of the Sonne to the goinge downe of the same, that all is nothinge without me. For I am the LORDE, & there is els none. It is I created the light and darcknes, I make pece and trouble: Yee euen I the LORDE do all thes thinges. The heauens aboue shal droppe downe, and the cloudes shal rayne righte ousnes. The earth shal open it self, and brynge forth health, and therby shal righte ousnes flourish. Euen I the LORDE shal brynge it to passe.

Wo be vnto him that chydeth w his ma ter, the potsherde with the potter. Saith y claye to the potter: What makest thou: why worke serueth for nothinge: Wo be vnto him, y saith to his father: why begetteth thou: And to his mother: why bearest thou: Thus saith the LORDE, euen the holy one & maker of Israel: Are me of thinges for to come, concernyng my sonnes: and put me in remembrance, as touchyng the workes of my hōdes: I haue made the earth, and created it vpon it. With my hondes haue I spred forth heauen, and geuen a commaundment for all the hooftcher of. I shal wake him vp w righte ousnesse, and ordie all his wayes. I shal buyde my cite, & let out my pisonar: that nether for gift nor rewardes, saith the LORDE of hooftes.

The LORDE hath sayde morouer: The occupiers of Egipte, the marchauntes of the Mooryans and Sabees, shal come vnto the with tribute, they shal bethine, they shal sold we the, and go with cheynes vpon their feet. They shal fall downe before the, and make supplicacion vnto the. For God w out whō there is none other God shal be with the. O how piousounde art thou o God, thou God? Sauoure of Israel: Confounded be ye, and put to dishonoure: go hence together with shame, all y that be workmasters of erroure (that is worshippers of Idols) But I shal be saved in the LORDE, which is the everlastinge saluaciō: They shal not come to shame nor confucion, woude without ende.

For thus sayeth the LORDE: euen he that created heauen, the God y made the earth, that fashioned it, and set it forth: I haue not made it for naught, but I made it to be inhabited: Euen I the LORDE, without whom there is none other. I haue not spoken scally, nether in darcke places of the earth. It is not for naught, that I saye vnto the fide of Jacob: sike me. I am the LORDE, which wh I speake, declare the thinge that is righte us and true. Let the be gathered & com together, let the drawe nye hyther, y are

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ped of the people: haue they any vnderstandinge, that set vp the stockes of their Idols, and praye vnto a god, that ca not helpe the: Let men drawe nye, let them come hither, ad aske counsel one at another, and shewe forth: What is he, that tolde this before? or, who spake of it, euer sence the begynnynge? haue not y LORDE done it: without whom there is none other God: the true God and saul our, and there is els none but I? And therfore turne you vnto me (all ye endes of the earth) so shal ye be saved, for I am God, & there is els none. I sweare by myself: out of my mouth cometh y worde of righte ousnesse, and that maye no man turne: but all knees shal bowe vnto me, and all tynge shal sweate by me, sayenge: Verely in the LORDE is mynghe ousnes and strength. To him shal me come: but all they that thinke scome of him, shal be confounded. And the whole sede of Israel shal be iustified, & praysed in y LORDE.

The xlvj. Chapter.

Yeretheles Bel shal fall, & Labō shal be broken: whose ymages are a burthe for the beastes and catell, to overlade the, and to make them wery. They shal syncke downe, and fall together: for they maye not ease them of their burthen, therfore must they go in to captiuyte.

Herken vnto me, o house of Jacob, and all y that remayne yet of the housholde of Israel: whom I haue bome from youre mothers wombe, and brought you vp from y byrth, till ye were grown: I y which shal deare you vnto youre last age: I haue made you, I wil also nourish you, beare you and saue you. Whom wil ye make me like, in fastiing or ymage, that I maye be like him? Ye soles (no doute) wil take out syluer and golde out of youre purses, and weye it, and hye a golde mych to make a god of it, that men maye knede downe and worshiipe it. Yet must he be taken on mens shulders and bome, and set in his place, that he maye stonde and not moue. Alas that men shulde crie vnto him, which geueth no answer: and deliuereth not the man that calleth vpon him, from his trouble.

Considre this will, and be ashamed, Go into youre owne selues (o ye runnagates). Remembre the thinges which are past, sence the begynnynge of the worlde: that I am God, and that there is els no God, yee and y there is nothinge like vnto me. In the begynnynge of a thinge, I shewe the ende therof: and I tel before, thinges that are not yet come to passe. With one worde is my deuyc

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accomplished, & fulfilleth all my pleasure. I call a byrde out of the east, and all that I teke in honde, out of farre countrees. As soone as I commaunde, I brynge it hither: as soone as I thinke to deuise a thinge, I do it.

Heare me, o ye that are of an hie stomack, but farre from righte ousnesse. I shal brynge forth my righte ousnesse. It is not farre, and my health shal not tarry longe a waye. I wil laye health in Sis, and geue Israel my glory.

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But as for the O daughter, thou virgin Babilon: thou shalt sit in the dust. Thou shalt sit vpon the groude, and not in arr one (o thou mayden of Chaldea). Thou shalt nomore be called tender, and pleasat. Thou shalt brynge forth the querne, & grynde meel, put downe thy stomacher, make bare thy knees, and shalt wade thorow the water ryuers. Thy shame shal be discovered, ad thy pruyties shal be sene. For I wil avenge me of the, and no man shal let me: saith our redemer, which is called the LORDE of hostes, the holy one of Israel.

Sit still, holde thy tynge, and get the in to some darcke corner (O daughter Caldea) for thou shalt nomore be called lady of kyngdomes. I was so wroth with my people, y I punished myne inheritaunce, and gaue them in to thy power. Neuertheles, thou shewdest them no mercy, but euen the very aged men of the, didest thou oppresse right sore with thy yock, & thou thoughtest thus: I shal be lady for euer. And besyde all that, thou hast net regarded these thinges, nether cast, what shulde come after.

Heare now therfore, thou wilful, that syttest so carelesse, & speakest thus in thine herce: I am alone, and without me is there none: I shal neuer be wydow, ner desolate agayne. And yet both these thiges shal come to the vpon one daye in the twinklinge of an eye: Namely, wyddowhead, and desolacion. They shal mightely fall vpon the, for y multitude of thy witches, and for the greates heape of thy coniuers. For thou hast comforted thy self in thy disceatfulness, and hast sayde: I am alone, and without me is there none. Therfore shal trouble come vpon y, & thou shalt not knowe, from whence it shal arise. Alas these shal fall vpon y, which thou shalt not be able to put of. A sodane misery shal come vpon the, or ever thou be awarre.

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Now go to thy coniuers, and to the multitude of thy witches, (whom thou hast bene acquainted withal from thy youth) yf they maye helpe the, or strengthe the. Thou hast hither to had many counsels of them, so let the heauengasers & the beholders of starres, come on now and deliuer the: yee and let the shewe, when these new thinges shall come vpon the. Beholde, they shalbe like strawe, which yf it be kindled with fyre, no man maye rydde it for the vehemence of the flame: And yet it geneth no zynders to warme a mā by, ner cleare fyre to syt by. Euen so shal they be vnto the, whom thou hast vsed & occupied from thy youth. Every one shal shewe yf his erroneous waye, yet shall none of them defende the.

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Hare this, O thou house of Jacob: ye yf are called by the name of Israel, and are come out of one stocke wth Juda: which sweare by the name of the LORDE, and beare witness by the God of Israel (but not wth treuth and right) wh^{ch} are called flemens of the holy cite, as they that loke for conforth in the God of Israel, whose name is the LORDE of hostes.

The thinges that I shewed you euer sence the begynnyng: have I not brought the to passe, immediatly as they came out of my mouth, and declared them? And they are come: howbeit I knewe that thou art obstinate, and that thy neck hath an yron vane, and that thy brow is of brasse. Neuertheles I have euer sence the begynnyng shewed the of thinges for to come, and declared the vnto the, or euer they came to passe: that thou shuldest not saye: myne Idol hath done it, my carned or cast ymage hath shewed it. Ye are & conside all these thinges, whether it was y^e that prophesied the: But as for me, I tolde the before at the begynnyng, new & secret thinges, y^e then knewest not of: And some done now not of olde time, wherof thou neuer herdest, before they were brought to passe: that thou canst not saye: I knewe of them. Moreover there be some wherof thou hast nether herde ner knowne, nether have they bene opened vnto thine cares afore tyme. For I knewe that thou wouldest maliciously offende, therfore have I called the a transgressoure, euen from thy mothers wombe.

Neuertheles for my names sake, I have withdrawen my wrath, and for myne honours sake I have oversene the, so that I have not rooted the out. Beholde I have poured the, and not for moneye. I have chosen

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the in the fyre of pouerte, And that only for myne owne sake, for I geat myne honoure to none other, that thou shuldest not despise me. Herten vnto me O Jacob, & Israel wh^{ch} I have called. I am euen he that is, I am y^e first and the last. My honde is the foundacion of the earth, & my right honde spanneth ouer the heauens. As soone as I called the they were there. Gather you all together, & herten: Which of yonder goddes hath declared this, that the LORDE wil do by the kinge of Babilon, (whom he loueth & fauoureth) and by the Caldees his arme? I my self alone have tolde you this before. Yee I shal call him and bringe him forth, & geue him a prosperous iourneye. Come nye & heare this: haue I spokē eny thi ge dardly sence the begynnyng? whē a thi ge begynneth, I am there.

Wherfore the LORDE God with his spirit hath sent me, And thus saith the LORDE thine avenger, the holy one of Israel: I am y^e LORDE thy God, which teach the profane thinges, and lede y^e the waye, that thou shuldest go. If thou wilt now regarde my commandement, thy welchynes shalbe as the waters flowinge in the see. Thy fede shalbe like as the sonde in the see, & the frute of thy body, like the granel stones therof. Thy name shal not be roted out, nor destroyed before me. Ye shal go awaye from Babilon, and scape the Caldees with a mery voyce. Thy shalbe spoken of, declared abroad, & go forth vnto the ende of the world: so that it shalbe sayde: The LORDE hath defended his seruante Jacob, that they suffred no thurst, wh^{ch} they traualled in the wilderness. He claueth the rockes a sonde, and the water gussheth out. As for the vngodly, they have no peace, saith the LORDE.

MESSIAS

The xliij. Chapter.

Herken vnto me, ye Iles, and take heed ye people from farre: The LORDE hath led me fro my byrth, and made me a cion of my name fro my mothers wobe: he hath made my mouth like a sharpe swerde, vnder y^e shadowe of his honde hath he defended me, and hyd me in his quyer, as a good arrowe, and sayde vnto me: Thou art my seruante Israel, I wil be honoured in the. Then answered I: I shal lese my labour, I shal spende my strength in vayne. Neuertheles, I wil commend my cause and my worke vnto the LORDE my God. And now saith the LORDE wh^{ch} he that fashioned me fro my mothers wombe to be his seruante, that I maye bringe I

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ab agayne vnto him: howbeit, Israel will not be gathered vnto hi agayne. In whose sight I am greace, which also is my LORDE, my God and my strength. Let it be but a final thinge, that thou art my seruante, to set vp the kinredde of Jacob, & to restore the desolacions of Israel: yf I make the not also the light of the Gentiles, that thou mayest be my health vnto the ende of the world.

Moreover thus saith the LORDE the avenger and holy one of Israel, because of the abhoringe and despisinge amonge the Gentiles, concernyng the seruante of all them y^e beare rule: Kynges and prynces shal se, and asse and worshipec, because of the LORDE that he is faithfull: and because of the holy one of Israel, which hath chosen the.

And thus saith the LORDE: In the tyme appointed wil I be present with the. And in the houre of health wil I helpe the, & deliuer the. I wil make the a pledge for y^e people, so y^e thou shalte helpe vpon the earth agayne, and chalenge agayne the scattered heretages: That thou mayest saye to y^e prisoners: go forth, & to them that are in darknesse: come into the light, that they maye fede in the hye wayes, & get their lynnge in all places.

There shal nether hunger ner thirste, heate nor Sonne hurte them. For he that fauoureth them, shal lede them, and geue them drike of the springe welles. I will make wayes vpon all my mountaynes, and my fore pathes shalbe exalted. And beholde, they shal come from farre: lo, some from the north and west, some from the south. Reioyse ye heauens, and synge prayses thou earth: Talke of ioye ye hilles, for God wil cofort his people, & haue mercy vpon his, y^e be in trouble.

Then shal Sion saye: God hath forsaken me, and the LORDE hath forgottē me. Doth a wife forget the childe of hir wombe, ad the some wh^{ch} she hath borne? And though she do forget, yet wil not I forget the. Beholde, I have written the vp vpon my handes, thy walles are euer in my sight. They that haue broken the downe, shal make haist to buylde the vp agayne: and they that made the waste, shal dwell in the. Lift vp thine eyes, and loke aboute the: all these shal gather them to gather, and come to the. As truly as I lyue (saith the LORDE) thou shalt put them all vpon the, as an apparell, and girdeth the to the, as a byde doth hir Jewels. As for thy lond that lieth desolate, waisted & destroyed: it shalbe to narrow for the, that shal dwell in it. And they y^e wolde deuoure the, shalbe farre awaye. Then the childe wh^{ch} y^e bare shal

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bring forth vnto y^e, shal saye in thine eare: this place is to narrow, syt nye together, y^e I maye haue room me. Then shalt thou thinke by thyself: Who hath begottē me these? seinge I am bare & alde, a captiue & an outcast? And who hath nourished the vp for me? I am desolate & alone, but fro whēce come these?

And therfore thus saith the LORDE God: Beholde, I will stretch out myne honde to the Gentiles, and set vp my token to the people. They shal bringe the thyfsones in their lappes, & carie thy doughters vnto y^e vpon their shulders. For kynges shalbe thy nursinge fathers, and Quenes shalbe thy nursinge mothers. They shal fall before the wth their faces flat vpon the earth, and lick vp the dust of thy feet: that thou mayest knowe, how that I am the LORDE. And who so putterh his trust in me, shal not be confounded. Who spoyleth the giantte of his pray: or who taketh the prisoner from the mightie? And therfore thus saith the LORDE: The prisoners shalbe taken from the giantte, and the spoyle deliuered from the violēte: for I wil maynteyne thy cause agaynst thine aduersaries, and saue thy sonnes. And wil fede thine enemies with their owne fleshe, and make the drinke of their owne bloude, as of sweet wyne. And all flesh shal knowe (O Jacob) that I am the LORDE thy Sauoure, and stronge auenger. Chap. l.

Thus saith the LORDE: Where is the bill of y^e mothers denoucement, that I sent vnto her: or who is the vsurer, to wh^{ch} I soldē you? Beholde, for youre owne effces are ye soldē: because of youre transgression, is youre mother forsake. For why wolde no mā receaue me, when I came? & when I called, no man gaue me answere. Was my hōde cleane synnē of, that it might not helpe? or, had I not power to deliuer: lo, at a worde I dūke vp the see, & of water floudes I made drie lōde: so y^e for want of water, the fish corruppe and die of thirst. As for heauen, I clooth it with darknesse, and put a sack vpon it.

The LORDE God hath geue me a wellernd tūge, so that I can comforte them which are troubled, yee & y^e in due season. He waked myne eare vp by tymes in y^e moynnyng (as y^e scolemasters do) y^e I might herke. The LORDE God hath opened myne eare, therfore can I not saye naue, ner wth drawe myself, but I offre my backe vnto y^e synners, and my chees to the nypers. I turne not my face fro shame ad spittinge, for the LORDE God helpeth me, therfore shal I not be cofounded. I haue hardened my face like a flyne

phe. a. b
isa. ii. c
item. p. f

isa. 37. f

Ro. 9. d

2. ler. 1. a

isa. 39. a

exo. 14. c
10. 1. d

exo. 10. e

2. cor. 1. a

mal. 3. b
10. 2. d
mat. 25. g
heb. 11. a

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stone, for I am sure, that I shal not come to confusion. Myne advocate speaketh for me, who wil then go with me to lawe. Let vs see be one agaynst another: yf there be eny that wil reason with me, let him come here forth to me. Beholde, the LORDE God stondech by me, what is he that can condempne me? lo, they shalbe all like as an olde clothe, which yf mothes shal eate vp.

Rob. 8.

Plalm. 101.

C Therefore who so feareth the LORDE amōge you, let him heare the voyce of his seruaunt. Who so walketh in darknesse, and no light shyneth vpon him, let him hope in the LORDE, and holde him by his God. But take hede, ye haue all kyndled a fyre, and gyrded youre selues with the flame: Ye walke in the glistring of youre owne fyre, and in the flame that ye haue kyndled. This cometh vnto you from my honde, namely, yf ye shal slepe in sorrow.

The li. Chapter.

A Erken vnto me, ye that holde of righteousness, ye that seke the LORDE. Take hede vnto the stone, wherout ye are hewen, and to the grane wherout ye are digged. Considre Abraham youre father, & Sarah that bare you: how that I called him alone, prospered him wel, & increased him: how the LORDE comforted Siō, and repayed all hir decaye: makinge hir deserte as a paradise, and hir wilderness as the garden of the LORDE. Myrth and ioye was there, thankes geuyng and yf voyce of prayse. haue respect vnto me then (o my people) and laye thine eare to me: for a lawe, and an ordinance shal go forth from me, to lighten the Gentiles. It is hard by, that my health & my righteousness shal go forth, and the people shalbe ordied with myne arme.

Gen. 21. 8.

Gen. 24. 8.

Gen. 12. 8.

Isa. 2. 2.

B The Ioudes (that is yf Gentiles) shal hope in me, and put their trust in myne arme. Lift vp youre eyes toward heauē, and loke vpon the earth beneath. For the heauens shal vanish awaye like smoke, and the earth shal beare like a clothe, & they that dwell therein, shal perish in like maner. But my health en dureth for ever, and my righteousness shall not cease. Therefore hearken vnto me, ye yf haue pleasure in righteousness, thou people that bearest my lawe in thine herte. Feare not the curse of men, be not a frayde of their blasphemies & reuynges: for woomes & mothes shal eat the vp like clothe & woll. But my righteousness shal endure for ever, & my sayunge health from generacion to generacion.

Plalm. 101. d.

Matt. 24. c.

1. Pet. 3. b.

Plalm. 36.

Iere. 31. f.

Matt. 10. d.

Luc. 12. a.

Plalm. 101. d.

Wake vp, wake vp, & be stronge: O thou arme of the LORDE: wake vp, lyke as in ty-

The li. Chap.

mes past, ever and sence the woulde began. Art not thou he, that hast wounded the pride lucifer, and hewen the dragon in peeces? Art not thou even he, which hast dug vp the depe of the see, which hast made playne the see grounde, that the deliuered might go thorow? That the redemed of the LORDE, which turned agayne, might come with ioye vnto Siō, there to endure for ever. That myrth and gladnesse might be with them: that sorrow & wo might fle from the. See I, I am enē he, that in all thynges geueth you consolacion. What art thou then, that fearest a mortall mā, yf childe of man, which goeth awaye as doeth the floure? And forgettest the LORDE that made the, that spat out the heauens, and layde the foundacion of the earth. But thou art ever a frayde in the sight of thine oppressoure, which is not by to do harme: Where is the wrath of the oppressoure? It cometh on fast, it maketh haist to appeare: It shal not perish, yf it shal be able to destroye, nether shal it faile for faute of nouthinge. I am the LORDE, God, that make the see to be still, and to rage: whose name is the LORDE of hostes. I shal put my worde also in thy mouth, and sende the with the turnyng of my honde that thou mayest plante the heauens, and laye the foundacions of the earth, and saye to Siō: thou art my people.

Awake, awake, and stonde vpon Jerusalem, thou that from the honde of the LORDE, hast dynt out the cuppe of his wrath: thou that hast supped of, and sucked out the slombunge cuppe to the botome. For amonge all the sonnes whom thou hast begotten, there is not one that maye holde the vp: and not one to lede the by the honde, of all the sonnes that thou hast nouthed. Both the thynges are happened vnto the, but who is sorry for it? See, destruction, mourning, hunger & swerde: but who hath comforted the? Thy sonnes lie comfortles at yf heade of every strete like a rati vnyson, & are ful of yf terrible wrath of yf LORDE, & punysshment of the God. And therefore thou miserable & dynt (howbeit it not w' wyne) heare this: Thus saith the LORDE: thy LORDE & God, yf defender of his people: Beholde, I wil take yf baige cuppe out of thy hōde, enē yf cuppe of the dregges of my wrath: yf fō hence forth thou shalt neuer drinke it more, & wil put their hōde that trouble the: which haue spoken to thy soule: stoupe downe, that we maye go ouer the: make thy bodye eane with the grounde, and as the strete to go vpon.

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The li. Chapter.

A ppon Siō vp, take thy strength vnto the: put on thine honest rayment o Jerusalem, thou cite of the holy one. For from this tyme forth, there shal no vncircumcised ner vndeane person come in the. Shaker the frō the dust, arise & stonde vp, o Jerusalem. Pluck out thy neck from the bodde, o thou captyue daughter Siō. For thus saith the LORDE: Ye are solde for naught, therefore shal ye be redeemed also without eny money.

For thus hath the LORDE sayde: My people were downe afore tyme into Egypte, the to be strangers. A fterwarde dyd the kinge of the Assirians oppresse the, for naught. And now what profit is it to me (saith yf LORDE) yf my people is frely caried awaye, & brought in to heuynes by their rulers, and my name ever still blasphemed? saith the LORDE. But yf my people maye knowe my name, I my self will speake in that daye. Beholde, here am I. O how bewtiful are the se of the Embassicoure, yf bringeth the message frō the mountayne, & proclameth peace: yf bugeth the good tydings, & preacheth health, & saith vnto Siō: Thy God is the kinge. Thy watchmē shal lift vp their voyce, & w' loude voyce shal they preach of him: for they shal se him present, whē the LORDE shal come agayne to Siō.

Be glad, o thou desolate Jerusalem, & reioyce together: for the LORDE will comforte his people, he wil deliuer Jerusalem. The LORDE wil make bare his holy arme, & shewe it forth in the sight of all the Gentiles, & all the endes of the earth shal se the sayunge health of our God. Awaye, awaye, get you out frō then & touch no vnclean thinge. Go out from amonge soch, And be cleane, yf that beareth the vessell of the LORDE. But ye shal not go out with sedicio, ner make haist as they that fle awaye: for the LORDE shal go before you, & the God of Israel shal kepe the watch.

Beholde, my seruaunt shal deale wysely, therefore shal he be magnified, exalted & greatly honoured. Like as yf multitude shal wō die vpon him, because his face shalbe so deformed & not as a mans face, & his bewtie like no man: Euen so shal the multitude of the Gentiles loke vnto him, & yf kinges shal shut their mouthes before him. For they yf haue not bene tolde of him, shal se him: and they yf haue nothinge of him, shal beholde him.

The liij. Chapter.

B ut who geueth credence vnto our preachinge? O to whō is the arme of the LORDE knowne? he shal growe

The liij. Chap. Ho. xix.

before the LORDE like as a brāich, & as a rote in a drie grounde. he shal haue nether bewty ner fauour. When we loke vpon him, the re shalbe no saynesse: we shal haue no lust vnto him. he shal be the most symple & despised of all, which yet hath good experience of sorowes & infirmities. We shal reken him so symple & so vyle, that we shal hyde our faces frō him. howbeit (of a treuth) he only taketh awaye our infirmitie, & beareth our payne: Yet we shal iudge him, as though he were plaged and cast downe of God: where as he (not withstandinge) shal be wōided for our offences, & smytten for our wickednes. For the payne of yf punysshment shal be layde vpon him, & yf his stripes shal we be healed.

Hebr. 3. a.

Math. 23. b.

1. Pet. 2. d.

1. Cor. 11. d.

As for vs, we go all astraye (like shepe), & every one turneth his owne waye. But thorow him, the LORDE pardoneth all yf synnes. he shal be payned & troubled, & shal not open his mouth. he shal be led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, & not open his mouth. he shal be had awaye, his cause not herde, & wō out eny iudgment: Whose generacion yet no man maye nombre, when he shalbe cut of frō the grounde of the lyvinge: Which punysshment shal go vpon him, for the transgressiō of my people. his grane shalbe geue him with the cōdemned, & his crucifyinge with the theues, Where as he dyd neuer violence ner vnright, nether hath there bene eny deceitfulnesse in his mouth.

Iere. 11. d.

Actu 8. f.

Matt. 27. b.

1. Cor. 5. e.

Matt. 27. d.

1. Cor. 5. e.

1. Pet. 2. d.

Yet hath it pleased yf LORDE to smyte him with infirmitie, that when he had made his soule an offeringe for synne, he might se a lōge lastinge seide. And this device of the LORDE shal prosper in his honde. With tranayle and laboure of his soule, shal he opeyne greater riches. My righteous seruaunt shal with his wysdome iustifie & deliuer the multitude, for he shal beare awaye their synnes. Therefore wil I geue him the multitude for his parte, & he shal denyde the strōge spoyle because he shal geue ouer his soule to death, & shal be reuered amonge the transgressours, which neuer theles shal take awaye yf synnes of the multitude, and make intercession for the mysdoers.

1. Ioh. 11. c.

Rom. 8. d.

Rom. 8. e.

Marc. 11. d.

Luc. 22. b.

The liij. Chapter.

T herefore be glad now, thou bairn that bearest not. Reioyce, synge & be merry, thou yf art not with childe: For the desolate hath moo children, then the married wife. saith the LORDE. Make thy tēte wyder, & sprede out the hanginges of thine habitacio: spare not, laye forth thy coardes, and make fast thy sta-

Gala. 4. d.

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tes: for thou shalt breake out on the right syde and on the left, and thy sede shall haue yf Ge- tiles in possession, and dwell in the desolate ci- ties. Feare not, for thou shalt not be confoun- ded: Be not ashamed, for thou shalt not come to confusion. For thou shalt forget the shame off thy youth, and shalt not remem- ber the dishonour of thy weddeweade. For he that made the, shall be thy LORD, and hus- bonde (whose name is the LORD of hostes) and thine avenger shall be euen the holy one off Israel, the LORD of the whele worlde. For the LORD shall call the, beinge as a desolate forousfull woman, and as a yonge wife that hath broken hir wedlocke: saith thy God.

B A litle while haue I forsaken the, but w^e greater mercifulnes shall I take the vp vnto me. When I was angrie, I hid my face from the for a litle season, but thow euerlastin- ge goodnesse shall I pardon the, saith the LORD thine avenger. And this must be vnto me, as the water of Noe: for like as I haue swome yf I wil not bringe the water off Noe any more vnto the worlde: So haue I swome, yf I wil neuer be angrie wth the, nor reprove the. The mountaynes shall remoue, and the hilles shall fall downe: but my louynge kyndnesse shall not moue, and the bonde off my peace shall not fall downe fro yf, saith yf LORD thy merciful loue.

C Behelde, thou poore, vexed and despised: I wil make thy walles of precious stones, and yf foundaciō of Saphires, thy wyndowes off Cristall, the gates of fyne cleare stone, and yf borders of pleasaunt stones. Thy chylde shall all be taught of God, and I wil geue the plen- tiousnes of peace. In righteuousnes shalt thou be grounded, and be farre fro oppressiō: for the which thou nedest not be afrayed, ne- ther for hynderaunce, for it shall not come nye the. Behelde, yf a countrey was farre fro the, shall dwell wth the: and yf was someyne a stra- nger vnto the, shall be ioyned wth the. Behol- de, I make the smyth yf bloweth the coles in the fyre, and he maketh a weapon after his hon- dy worke. I make also the waister to destroye: but all the weapons yf are made agaynst the, shall not prospeere. And as for all tinges, yf shall resiste the in iudgmet, thou shalt ouer- come the, and cōdemne them. This is the here- tage of the LORDS seruantes, and the righte- ousnes that they shall haue of me, saith the LORD.

The lv. Chapter.
C Ome to the waters all ye, yf be thurstie, and ye that haue no moneye. Come, bye, that ye maye haue to eate. Come, bye wyne and mylke, without any money, or mo-

The lvi. Chap.

neye worth. Wherefore do ye laye out yf mo- neye, for the thinge yf feedeth not, and spende your labour aboute the thinge that satisfieth you not? But herke rather vnto me, and ye shall eate of the best, and your soule shall haue hir pleasure in plēteousnes. Encline your eares, and come vnto me, take hede and your soule shall lyue. For I will make an euerlastinge couenaunt with you, enē the sure mercies of David.

Beholde, I shall geue him for a witness amonge yf folke, for a pryncer and captayne vnto the people. Lo, thou shalt call an vnkno- ne people: and a people that had no knowlege of the, shall runne vnto the: because off the LORD thy God, yf hely one of Israel, which gloufeth the. Sete the LORD while he maye be founde, call vnto him while he is nye. Let the vngodly man forsake his wayes, and the vnrighteous his ymaginaciōs, and turne agayne vnto the LORD, so shall he be merciful vnto him: and to oure God, for he is redy to forgeue.

For thus saith the LORD: My thoughtes are not your thoughtes, and ye are wayes are not my wayes: But as farre as the hea- uens are hyer then the earth, so farre do my wayes excede yours, and my thoughtes yours. And like as the rayne and snowe cōmeth downe from heauē, and returneth not thither agay- ne, but watereth the earth, maketh it fructi- full and grene, that it maye geue come and brade vnto the sower: So the worde also that cometh out of my mouth, shall not turne agay- ne voyde vnto me, but shall accomplishe my wil, and prospeere in the thinge, wherto I sende it. And so shall ye go forth wth ioye, and be led wth peace. The mountaynes and hilles shall sta- ge with you for ioye, and all the trees of the felde shall clappetheir hondes. For thornes, there shall growe syre trees, and yf Myrtte in the steade of briers. And this shall be done to the prayse of the LORD, and for an euerlastinge toke, that shall not be taken awaye.

The lvi. Chapter.

Ihus saith yf LORD: Kepe equite, and do right, for my sauynge health shall come shortly, and my righteuousnes shall be opened. Blissed is the man yf doeth this, and the mans childe which kepe the sa- me. For that taketh hede, yf he vnhalowe the Sabbath (that is, he that kepe himself that he do no euil. Then shall not the stran- ger, which cleaueth to the LORD, saye: Alas the LORD hath shut me cleane out from his people. Whether shall the gelded man saye: Alas I am a drie tre. For thus saith the LORD:

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first vnto the gelded yf kepe the my Sabbath: Namely: that holdeth greatly of the thinge that pleaseth me, and kepe the my couenaunt: Vnto them wil I geue in my housholde and with in my walles, a better heretage and name: the yf they had bene called sonnes and daugh- ters. I wil geue them an euerlastinge name, that shall not perishe. Agayne, he saith vnto the straungers that are disposed to sticke to the LORD, to serue him, and to loue his name: That they shall be no bōde mē. And all they, which kepe the selues, that they vnhalowe not the Sabbath, namely: that they fulfill my couenaunt: Then wil I bringe to my holy mostayne, and make the ioyfull in my house of prayer. Their burnt offrings and sacrifices shall be accepted vnto myne auter, for my hou- se shall be an house of prayer for all people.

Thus saith the LORD God which ga- thereth together the scattered of Israel: I wil bringe yet another cōgregaciō to him. All the beastes of the felde, and all the beastes of yf wod, shall come to deuoure hi. For his watch- men are all blinde, they haue altogether no vnderstandinge, they are all domme dog- ges, not beinge able to barkke, they are slepe- ry: slouish are they, and lie snoitinge: they are shamelesse dogges, yf be neuer satisfied. The sheperdes also in like maner haue no vnder- standinge, but euery man turneth his owne waye, every one after his owne conetousnes, wth all his power. Come (saye they) I wil seech wyne, so shall we fill oure selues, that we maye be drunken. And do to morrow, like as to da- ye, yete and moch more.

The LVII. Chapter.

In the meane season yf righteous perissheth, and no mā regardeth it in his hert. Good godly people are taken a- waye, and no mā cōsidreth it. Namely: that the righteous is conuayed awaye thow wth ioye: that he himself might be in rest, lie qui- etly vpon his bed, and lyue after his owne plea- sure. Come hither therfore ye charmers chil- dren, yf sonnes of the aduoutter and the whore: Wherein take ye your pleasure? Vnto whom gaze ye with yf mouth, and bleare out yf ton- ge: Are ye not childe of aduoutry, and a seide of dissimulaciō? Take your pleasure vnder the oaks, and vnder all grene trees, the childe be- yage slayne in the valleys, and denues off stone. Thy parte shall be with the stony rockes by the ryuer: Yee euen these shall be thy parte. For therethon hast poured meat and drynt- offrings vnto the. Shulde I onersee that? Thou hast made thy bed vpon his mountay- nes, thou wentest vp thither, and therethast

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thou slayne sacrifices. Behynde the doores and postes, hast thou set vp thy remembraunce. When thou haddest discovered thyself to another then me, when thou wast downe, made thy bed wyder (that is) when thou di- dest carue the certayne of yonder Idols, and lo- uedest their couches, wherethon sawest the: Thou wentest straight to kinges with oyle, and dyuerse oyrmentes (that is) thou hast sent thy messangers farre of, and yet art thou fallen into the pyt therby. Thou hast had trouble for yf multitude of thine owne way- es, yet saydest thou neuer: I wil leane of. Thou hast inkest to haue life (or health) of thy self, and therfore thou beleuest not that thou art sick. For when wilt thou be abasshed or feare, seinge thou hast broken thy promyse, and remembrest not me, neither hast me in thine hert? Thinkest thou, that I also will helde my peace (as aforetyme) yf thou fearest me not? Yee verely I wil declare yf goodnes and yf workes, but they shall not profit yf. When thou criest, let yf chosen heape deliuer the. But the wynde shall take them all awaye, and cary the in to yf ayre. Nevertheless, they yf put their trust in me, shall inheret the londe, and haue my holy hill in possession.

And therfore thus he saith: Make reby, make reby, and clense yf strete, take vp what ye can out of the waye, that lede the to my peo- ple. For thus saith the hie and excellēt, euen he that dwelleth in euerlastinge, whose name is the holy one: I dwell his aboue and in the sanctuary, and with him also, yf is of a cō- trite and humble spire: yf I maye heale a tron- bled mynde, and a cōtrite herte. For I chide not euer, and am not wroth wth out ende. But yf blastinge goeth fro me, though I make the breath. I am wroth wth hi for his conetousnes and lust, I synne him, I hyde me, and am an- grie, whē he turneth himself, and foloweth yf bywaye of his owne hert. But yf I maye se his right waye agayne, I make him whole, I lede him, and restore him vnto them whom he maketh ioyful, and that were sorry for him. I make the frutes of thākesgivinge. I geue peace vnto them that are farre of, and to them that are nye, saye I the LORD, that make him whole. But the wicked are like the raginge see, that cā not rest, who se water someth with the myre and granel. So yf wicked haue no peace, saith my God.

The LVIII. Chapter.

Now therfore crie now, as loud as thou canst. Leane not of, lift up thy voyce like a trōpet, and shewe my people their offences, and yf house of Jacob

Esay. 63. a
Esay. 64. b
Esay. 65. a

Esay. 66. d
Psalm. 29. a

Gen. 9. b

1. Re. 7. c

Esay. 66. b

1. Ioh. 3. d
1. Ioh. 4. e

Luc. 21. b
Actu. 4. a

Eccles. 31. d
1. Ioh. 7. d
Apo. 22. d

B
Ole. 11. a
Eze. 36. b

Math. 9. a

1. Iere. 2. d
Deut. 32. a

Psalm. 10. b
Esay. 61. a

Psalm. 101. a

Ephes. 2. d

Esay. 49. d

Eze. 3. c
1. Iere. 10. a
1. Ioh. 3. a
Mat. 10. a
and 19. a

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their symies. For they seke me dalye, and wil knowe my wayes, euen as it were a people that dyd right, and had not forsaten the statutes of their God. They argue with me concerninge right iudgment, and wil please at the lawe with their God. Wherfore fast we (saye they) and thou seist it not: we put oure liues to straitnesse, and thou regardest it not?

Behold, when ye fast, your lust remaineth still: for ye do no lesse violence to your betters: lo, ye fast to strife and debate, and to smyte him with your fist, that speaketh vnto you. Ye fast not (as somtyme) that your voyce might be heard above. Thynke ye this fast pleasech me, that a man shulde chafte himself for a daye, and to mych his head aboute like an hoke in an hairy cloth, & to lye vpon the earth? Shulde that be called fastinge, or a daye of pleasure? **LORDE:** But this fastinge pleasech not me, till I cyme to thou loose him out of bondage, that is in thy daunger: that thou breake the ooth of wicked bargaynes, that thou let the oppressed go fre, and take from them all maner of burthens. It pleasech not me, till thou deale thy bread to the hongrie, & brynge the poore fatherlesse home in to thy house, when thou seist the naked that thou couer him, and hyde not thy face fro thine owne flesh. Then shal thy light breake forth as the morninge, and thy healeth flourish right shortly: thy righteousnesse shal go before the, and thy glory of the **LORDE** shal embrace the.

Then yf thou callest, the **LORDE** shal answer the: yf thou criest, he shal saye: here I am. Yee yf thou layest awaye thy burthens, and holdest thy syngers, and ceaseest from blasphemous talkinge, yf thou hast compassion vpon the hongrie, and refreischest the troubled soule: Then shal thy light sprynge out in the darknesse, and thy darknesse shal be as the noone daye. The **LORDE** shal neuer be thy gyde, and satisfie the desyre of thine hert, and fyl thy bones with marry. Thou shalt be like a freshwatred garden, and like the founteyne of water, that neuer leaueth runnyng. Then the places that haue euer bene wast, shal be buylded of the: there shalt thou laye a foundacion for many tymes. Thou shalt be called the maker vpon of hedges, and thy buylder agayne of the waye of the Sabbath.

Yee yf thou turne thy sete from the Sabbath, so that thou do not the thinge which pleasech thyself in my holy daye: then shalt thou be called vnto the pleasur, holy & glo-

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rious Sabbath of the **LORDE**, wherethin shalt be in hono: so yf thou do not after thine owne ymaginacion, nether seke thine own wil, nether speake thine owne wordes. The **LORDE** thou haue pleasure in: the **LORDE**, which shall carie thee aboute the earth, & fede the with the heritage of Jacob thy father: for the **LORDE** own mouth hath so promised.

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Behold, the **LORDE** honde is not shortened: it can not helpe, nether is his care so stopped: it maye yet heare. But ye mysdebes haue separated you from ye God, & ye symies hyde his face from you, & he heareth you not. For ye honde are defyled with bloude, and ye syngers are defyled with bloude, and ye syngers are defyled with bloude: No lippes speake lesynges, & ye tonge setteth out wickednes. No man gardeth righteousnes, & no man iudgeth truly. Every man hopeth in vayne thinges, and ymagineth disceare, & ceaueth werynes: & bringeth forth euill. They brede cockatrice egges, & weene in spyders webb. Who seareth of their egges, dieth. But yf one tread vpon the, there cometh vpon a serpent. Their webb maketh no clothe, & they maye not ouerthete their labours. Their dedes are the dedes of wickednes, & the worke of robbery is in their hondes. Their sete runneth to euill, & they make haiste to shed innocent bloude. Their counsels are wicked counsels, harme & destruccions are in their wayes. But the waye of peace they knowe not. In their goinges is no equitye, their wayes are so croked, & who shall geeth therein, knoweth no thinge of peace.

And this is the cause: he requite is so farre fro vs, & the righteousnes cometh not nye vs. We loke for light, lo, it is darknesse: for we murmure hyne, & we walke in the darke. We grope like the blinde vpon a wall, we grope like the one that hath none eyes. We stembled at the noone daye, as though it were toward night: in the fallinge places, like men that are half dead. We are all like Beeres, & mourne still like dones. We loke for equite, but there is none: for healeth, but it is farre fro vs. For the offerers are many before the, & the symies testifye agaynst vs. Yee we must confesse the we offend, & knowlege, & we do amysse: Namely, transgresse & dyssemble agaynst the **LORDE**, & false waye fro the God: vsinge presumpuous & malicious ymaginacions, & castinge false matters in the herres. And therfore is equite gone asyde, & righteousnes standeth farre of: it is fallen downe in the strete, and the thinge that is playne and open, maye not be shewed. Yee the treuth is lade in prison, and he that

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refraineth himself fro euill, must be spoyled. When the **LORDE** sawe this, it displeased him sore, & there was no where any equite. He sawe also, that there was no man, which had pitie therof, or was grieved at it. And he helde him by his owne power, and cleued to his owne righteousnes. He put righteousnes vpon him for a brest place, & set the helmet of health vpon his head. He put on wrath in steade of clothe, & took gelousy aboute him for a clothe: like as when a man goeth forth worthfully to recompence his enemies, & to be avenged of his aduersaries. Namely, that he might recompence and rewarde the **LORDE**, wherethow the name of the **LORDE** might be feared, from the risinge of the Sonne: and his magesty, vnto the goinge downe of the same.

For he shal come as a violent waterstreame, which the wynde of the **LORDE** hath moued. But vnto Sion there shal come a redeemer, and vnto them in Jacob that turne from wickednesse, saith the **LORDE**. I will make this couenaunt with them (sayeth the **LORDE**): My spere that is come vpon the, & the wordes which I haue put in thy mouth, shal neuer go out of thy mouth, nor out of the mouth of thy childre, no ner out of the mouth of thy childers childre, from this tyme forth for euer more.

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Now therfore get the vpon by tymes, for thy light cometh, & the glory of the **LORDE** shal ryse vpon vs. For lo, while the darknesse & cloude couereth the earth, & the people, the **LORDE** shal shewe the light, & his glory shal besene in the. The Gentiles shal come to thy light, & kynges to the brightnes of springeth forth vpon vs. Lift vpon thine eyes, & loke rounde aboute the: All these gather the selues, & come to the. Sonnes shal come vnto vs from farre, & daughters shal gather the selues to the on every side. When thou seist this, thou shalt maruel exceedingly, and thine hert shal be opened: when the power of the se shal be conuerted vnto the (that is) when the strength of the Gentiles shal come vnto the. The multitude of Camels shal couer vs, the Diomedaries of Madia & Ephra. All they of Saba shal come, bringinge golde & incense, & shewing the prayse of the **LORDE**. All the catel of Cedar shal be gathered vnto vs, the rames of Labaioth shal serue the, to be offered vpon myne auter, which I haue chosen, & in the house of my glory which I haue garnished. But what are these that fle here like the cloude, and as the doves flinge to

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their wyndowes.

The **LORDE** also shal gather the vnto me, and specially the shippes of the sea: that they maye bunge the sonnes from farre, and their syluer and their golde with them, vnto the name of the **LORDE** thy God, vnto the holy one of Israel, that hath glorified the. Strangers shal buyld vpon thy walles, and their kynges shal do the seruyce. For when I am angry, I smyte the: and when it pleasech me, I pardon the. Thy gates shal stande open still both daye and night, and neuer be shut: that the hooste of the Gentiles maye come, and that their kynges maye be brought vnto the. For every people & kingdome that serueth not the, shal perish, and be destroyed w the swerde. The glory of libanus shal come vnto the: The fyre trees, Dore & Cedres together, to garnish the place of my Sanctuary, for I wil glorifie the place of my sete.

Moreover those shal come kneeling vnto the, & haue veyed the: & all they that despised vs, shal fall downe at vs. Thou shalt be called the cite of the **LORDE**, the holy Sion of Israel. Because thou hast bene forsaken and hated, so that no man went thorow the: I wil make the glorious for euer and euer, & ioysful thorew out all posterities. Thou shalt sucke the mylk of the Gentiles, and kynges brestes shal fede the. And thou shalt knowe that I the **LORDE** am thy Sauoure and defender, the mighty one of Jacob. For bresse wil I geue the golde, and for yron syluer, for wood bresse, and for stones yron. I wil make peace thy ruler, and righteousnes thine officer. Violence and robbery shal neuer be herde of in thy ionde, nether harme and destruccions in thy borders. Thy walles shal be called health, & thy gates the prayse of God. The Sonne shal neuer by thy daye light, & the light of the Moone shal neuer shyne vnto the: but the **LORDE** himself shal be thy everlastinge light, & thy God shal be thy glory.

Thy Sonne shal neuer go downe, & thy Moone shal not be taken awaye, for the **LORDE** himself shal be thy everlastinge light, & thy forousful dayes shal be rewarded vs. Thy people shal be all godly, & possesse the lande for euer: the flour of my plantinge, the worke of my hondes, wherof I wil reioyce. The yongest & eldest shal growe in to a thousande, & the symplest in to a stronge people. I the **LORDE** shal shortly bunge this thinge to passe in his tyme.

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The spere of the **LORDE** God is w me, for the **LORDE** hath anoynted me, & sent me.

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The lxxij. Chap.

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me, to preach good tydiges vnto the poore, yf I might bynde vp yf wounded hertes, yf I might preach deliuerance to yf captyue, & open the pryson to the that are bounde: yf I might declare yf acceptable yeare of yf LORDE, & the daye of yf avégeaunce of oure God: that I might comfote all them that are in heuynesse, that I might geue vnto them yf mourne in Sion, bewry in the steade of affixes, ioyful o yntyme for sighinge, pleasaunt rayme for an heuy mide: That they might be called excellent in rightuousnesse, a platin ge of the LORDE for him to reioyce in.

They shal buyde the lōge rough wildernes, & set vp yf olde deserte. They shal repayre the waiste places, & soch as haue bene voyde thow out many generaciōs. Straungers shal stōde & fede yf catel, & the Aleaunces shal be yf plowme & reapers. But ye shal be named the prestes of the LORDE, & me shal call you the seruantes of oure God. Ye shall enioye the goodes of yf Gētiles & tryūphe in their substāce. For yf greace repiose & shame, shal they haue ioye, yf ye maye haue parte wthē. For they shal haue dubble possēssi on i their lōde, & everlastinge ioye shal be wth them. For yf the LORDE, which loue right ad bare robbery (though it were offred me) shal make their woikes ful of faithfulness, & make an everlastinge couenaunt wth them.

Their sede also and their generacion shal be knowne amōge the Gētiles, and amōge the people. All they that se them, shall knowe, that they are the hie blessed sede of yf LORDE. And therefore I am ioyful in the LORDE, & my soule reioyseth in my God. For he shall put vpon me the garmēt of health, & ceuer me with the mātle of rightuousnes. He shal decke me like a brydegrome, & as a bryde that hath hir apparell vpo her. For like as yf gro unde bringeth forth frute, & as the garde shu teth forth sede: So shal the LORDE God cau se rightuousnes, and the feare of God to flourish forth before all the Zeichen.

The liij. Chapter.
Of Sions sake therefore wil I not holde Lemytūge, & for Ierusalem sake I will not ceasse: vntill their rightuousnes breake forth as yf shyninge light, & their health as a burnyngelampe. Then shal the Gētiles se thy rightuousnesse & all kinges thy glory. Thou shalt be named with a new name, which the mouth of yf LORDE shal shewe. Thou shalt be a crowne in the honde of the LORDE, and a glorious garlade in the hōde of thy God. From this tyme forth thou shalt neuer be called the forsake, & thy lōde shal nomore be

called the wilderness. But thou shalt be called Zephziba (that is, my beloved) & yf lōde Beula (that is) a married womā: for yf LORDE loueth yf, & thy lōde shal be inhabited. And like as yonge mā taketh a daughter to marie ge, so shal God mary himself vnto yf sonne. And as a brydegrome is glad of his bryde, so shal God reioyse over the.

I wil set watchmē vpo thy walles (o Jerusalem) which shall nether ceasse daye nor night, to preach yf LORDE. And ye also shall not kepe him close, nor leaue to speake of him, vntill Ierusalem be set vp, & made the piast of the world. The LORDE hath sworne by his right honde & by his stronge arme, that frō hence forth he wil not geue thy come to be meate for thine enemies, ner yf wyne (wher thou hast laboured) to be drynte for yf straungers. But they that haue gathered in the come, shal eate it, & geue thankes to the LORDE: & they that haue borne in the wyne, shall drynte it in the court of my Sanctuary.

Scōde back, & departe a sūder, ye yf stōde vnder yf gate, make rowme ye people, & paye the strete, & take awaye yf stones, & set out a totē for the people. Beholde, yf LORDE proclameth in the endes of the world: yf daughter Sion: se, thy Saluaciō cometh, he holde, he bringeth his treasure wth him, & his woikes go before him. For they whō yf LORDE deliuereth, shal be called the holy people: & as for the, thou shalt be named the greatly occupied, and not the forsaken.

The lxxij. Chapter.
What is he this, that cometh from Edom, with stayned reade clothes of Bosra (which is so costly doth) & cometh in so needly with all his strength: I am he yf teacheth rightuousnes, & am of power to helpe. Wherfore the is thy clothing reade, & thy raymēt like his yf treadeth in yf wyne presse. I haue troddē the presse myself alone, & of all people, there was not one wth me. Thus haue I troddē downe myne enemies in my wrath, and set my fete vpo them in my indignacion: And their bloude sprange vpo my clothes, & so haue I stayned all my rayment. For the daye of vengeance that I haue take in honde, & the yeare of my deliuerance is come. I looked aboute me, and there was no mā to shewe me eny helpe, I fel downe, and no man helde me vp. The I helde me by myne owne arme, & my seruētēesse susteyned me. And thus haue I trodden downe the people in my wrath, and bathed them in my displeasure: In so moch that I haue set their bloude vpon the earth.

I will declare the goodnesse of the LORDE, yee and the prayse of the LORDE for all that he hath gyuen vs, for the greace good yf he hath done for Israel: which he hath gyuen them of his owne fauoure, & acordinge to the multitude of his lowynge kindnesse. For he sayde: These no doute wil be my people, and no shietinge children, and so he was their Sauoure. In their troubles he forsoke them not, but the angel that went forth from his presence, deliuered them: Of very loue & kindnesse that he had vnto them, redemed he them. He hath borne them, and caried them vponer, since the world began. But after they prouoked him to wraich and vexed his holy minde, he was their enemy, and fought agaynst them him self. Yet remēbered he the olde tyme, of Moses & his people: how he brought them from the water of the see, as a shepherde doth with his shepe: how he had gurn his holy spūte amonge them: how he had led Moses by the right honde with his glorious arme: how he had dewyded the water before them (wherby he gat him self an everlastinge name) how he led them in the depe, as an hoise is led in the playne, that they shalde not stōmble. The spūte of the LORDE led them, as a tame beast goeth in the felde.

Thus (o God) hast thou led thy people, to make thy self a glorious name wth all. Loke downe then from heauē, and beholde the dwellinge place of thy sanctuary & thy glory. How is it, yf thy gelousy, thy strength, the multitude of thy mercies and thy lowyngetynde, wth not be entreated of vs? Yet art thou o fader: For Abraham knoweth vs not, nether is Israel acquainted with vs. But thou LORDE art oure fader and redeemer, and thy name is enclastinge. O LORDE wherfore hast thou led vs out of thy waye? wherfore hast thou hardened oure hertes, that we feare the not? Be at one with vs agayne, for thy seruantes sake yf are of the generaciō of thy heretage. Thy people hath had but litle of thy Sanctuary in possēssiō, for oure enemies haue take it in: And we are become, euen as we were from the begynnynge: but thou art not their LORDE, for they haue not called vpon thy name.

The lxxij. Chapter.
That thou woldest cleue the heauen in fonder, & come downe: that the mountaynes might melt awaye at thy presence, like as at an hore fyre: and that the malicious might boyle, as the water doth vpon the fy

re: Wherby thy name might be knowne amōgethine enemies, & yf the Gētiles might tremble before yf. That thou mightest come downe with thy wonderous straunge woikes, then shulde the hilles melt at thy presence. For since the begynnynge of the world ther was none (except thou o God) that herde or perceaued, nether hath eny eye sene what thou dost for the, that put their trust in the.

Thou helpest him that doth right with cherefulness, and them that thynke vpon thy wayes. But lo, thou art angrie, for we offende, and haue bene euer in synne, and there is not one whole. We are all as an vnclenethinge, & all oure rightuousnesse are as the clothes stayned with the floures of a woman: we fall euerychone as the leafe, for oure synnes caue vs awaye like the wynde. There is no man that calleth vpon thy name, that stōnderth vpo to take holde by the. Therfore hydest thou thy face from vs, and confu nest vs, because of oure synnes.

But now o LORDE, thou fader of ours: we are the claye, and thou art oure potter, and we all are the woike of thy hondes. Be not tofore displeased (o LORDE) and kepe not oure offences to lōge in thy remembraunce, but considre that we all are thy people. The cities of thy Sanctuary lye waiste, Sion is a wilderness, and Jerusalem a deserte. Oure holy house which is oure bewry, wher oure faders prayed the, is brent vp, yee all oure comodities and pleasures are waysted awaye. Wilt thou not be intreated (LORDE) for all this? Wilt thou holde thy peace, and scourge vs so sore?

The lxx. Chapter.
They shal seke me, that hitherto haue not cryed for me: they shal fynde me, that hitherto haue not sought me. Then shal I saye immediatly, to the people that neuer called vpon my name: I am here, I am here. For thus longe haue I euer holden out my hondes to an vnfaithful people, that go not the right waye, but after their owne ymaginacions: To a people, that is euer despyng me to my face. They make their oblacions in gardens, and their smoke vpon altars of bucke, they lurc amonge the graues, and lie in the denues all night. They eate swyne flesh, and vnclene broth is in their vessels. If thou comest nye them, they saie: touch me not, for I am holier then thou.

All these men when I am angrie, shal be turned to smoke and fyre, that shal burne for

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enter. Beholde, it is written before my face, & shall not be forgotten, but recompensed. I shall reward it them in to their bosome: I mea-
ne youre mys dedes, and the mys dedes of you
re fathers together (saith the LORDE) which
haue made their smokes vpon the mountay-
nes, and blasphemed me vpon the hilles: ther
fore will I measure their olde dedes in to the
ir bosome agayne.

B Moreover thus saith the LORDE: like as
when one wolde gather holy grapes, men sa-
ye vnto him: breake it not of, for it is holy:
Euen so will I do also for my seruantes sa-
tes, that I will not destroye them all. But I
will take a sede out of Jacob, and out of Ju-
da one, to take possession of my hill. My cho-
sen shall possesse these thinges, & my seruun-
tes shall dwell there. Saron shall be a shepe-
fold, and the valley of Achor shall geue stal-
linge for the catell of my people, that feare
me. But as for you, ye are they, y haue for-
saken the LORDE, and forgotten my holy hill.
Ye haue set vp an altar vnto fortune, & ge-
nerich drinke offeringes vnto treasure. Ther-
fore wil I nombie you with the swerde, that
ye shall be destroyed all together. For when
I called, no man gaue me answer: when I
spake, ye hearkened not vnto me, but dyd wic-
kednes before myne eyes, and chosed the thin-
ge that pleased me not.

C Therefore thus saith the LORDE God: Be-
holde, my seruantes shall eate, but ye shall
haue hunger. Beholde, my seruantes shall
drynke, but ye shall suffre thirste. Beholde,
my seruantes shall be merry, but ye shall be co-
founded. Beholde, my seruantes shall reioy-
se for very quietnesse of herte. But ye shall
erie for sorrow of herte, and cōplayne for vera-
cion of mynde. Your name shall not be swor-
ne by amonge my chosen, for God the LOR-
DE shall slaye you, and call his seruantes by
another name. Who so reioyseth vpon earth,
shall reioyse in the true God: And Who so
swareth vpon earth, shall sweare in the true
God. For the olde enemye shall be forgotten,
and taken awaye out of my sight. For lo, I
shall make a new heauē, & a new earth. And
as for the olde, they shall neuer be thought
vpon, ner kepte in mynde: but me shall be glad
and enermore reioyse, for the thinges, that
I shall do.

D For why? Beholde, I shall make a ioyfull
Jerusalem, yee I myself will reioyse with Je-
rusalem, & be glad with my people: And the
voyce of wepinge and waylinge shall not
be herde in her from thence forth. There shall
neuer be childe ner olde man, that haue not

their full dayes. But whē the childe cometh
to an hundredth yere olde, it shall dye. And
he that is an hundredth yere of age do wro-
nge, he shall be cursed. They shall buylde hou-
ses, and dwell in them: they shall plante vny-
ardes, and eate the frute of them. They shall
not buylde, & another possesse: they shall not
plante, and another eate: But the life of my
people shall be like a tre, and so shall the work
of their hondes.

My chosen shall lyue longe, they shall not
laboure in vayne, ner beget w trouble: for
they are the hie blessed sede of the LORDE, &
their frutes wiche them. And it shall be, that
or euer they call, I shall answer them. Why
le they are yet but thinkinge how to speake,
I shall heare them. The wolff and the lam-
be shall fede together, and the lyon shall eate
haye like the bullocke. But carth shall be the
serpentes meate. There shall no man hurte
ne slaye another, in all my holy hill, saith the
LORDE.

The lxxvi. Chapter.

Thus saith the LORDE: Heauē is my
seate, and the earth is my fote stoke.
Where shall now the house stonde, y
ye will buylde vnto me? And where shall be
the place, y I wil dwell in? As for these thin-
ges, my hōde hath made them all, and they
are all created, saith the LORDE. Which of
them shall I then regarde? Euen him that is
of a lowly troubled spiete, and stōdeth in a-
we of my wordes. For who so slayeth an ope
for me, doth me so greate dishonoure, as he
tyllet a mā. He that tyllet a shepe for me,
chooketh a dogge. He that bringeth me meat
offerings, offereth swynes bloude: Who so
maketh me a memouall of Incense, prayseth
the thinge y is vnright. Yet take they soch
wayes in hōde, and their soule delieth in
these abhominacions.

Therefore wil I also haue pleasure in ian-
ginge them to scome, and the thinge that
they feare, wil I bunge vpon thē. For when
I called, no man gaue answer: when I spe-
ke, they wolde not heare: But dyd wicked-
nesse before myne eyes, & chosed the thinges
that displeasē me. Heare the worde of God
all ye, that feare the thinge which he spe-
keth. Your brethren that hate you, and cast
you out for my names sake, saye: Let the LOR-
DE magnifie himself, that we maye se your
gladnesse: & yet they shall be cōfounded.

For as touching the cite and the temple,
I heare the voyce of the LORDE, that will
rewarde, and recompēce his enemies: like as
when a wife bringeth forth a man childe, or

er she suffre the payne of the byrth and
angryll of y tranayle. Whoener berde or
sawe soch thinges: doth the grounde beare
in one daye: or are the people borne all at
once, as Sion beareth his sonnes? For thus-
saith the LORDE: Am I he that ma-
keth other to beare, and beare not my self?
Am not I he that beareth, and maketh ba-
rren: saith thy God. Reioyse with Jerusa-
lem, & be glad with her, all ye that loue her.
Be ioyful with her, all ye that mourned for
her. For ye shall sucke cōforte out of hir bies-
tes, and be satisfied. Ye shall taist, and haue
delite in the plenteousnesse of hir power. For
thus saith the LORDE: beholde, I wil let
peace i to her, like a water floude, & y might
of the heiche like a flowing stream. Then
shall ye sucke, ye shall be borne vpon hir sydes,
and be ioyful vpon hir knees. For like as a chil-
de is comforted of his mother, so shall I com-
forte you, and ye shall be comforted in Jeru-
salem. And when ye se this, youre herte shall
reioyse, and youre bones shall flourish like an
herbe.

Thus shall the hōde of the LORDE be
knowne amonge his seruantes, and his in-
dignacion amonge his enemies. For beholde,
the LORDE shall come w fyre, and his cha-
re shall be like a whyrlwynde, that he maye
recompence his vengeance in his wrath,
and his indignacion with the flame of fyre.
For y LORDE shall iudge all flesh with the
fye and with his swerde, and there shall be a
grete nombie slayne of the LORDE. Soch
as haue made them selues holy and cleane in
the gardens, and those that haue eaten swy-
me flesh, myce, and other abhominacions, shall
betaken awaye together, saith the LORDE.
For I wil come to gather all people and ton

ges, with their workes and ymaginacions:
these shall come, and se my glory. Vnto them
shall I geue a tokē, and sende certayne of thē
(that be deliuered) amonge the Gentiles: in
to Celicia, Africa and Lidia (where men can
handle bowes) in to Italie also and Greke
londe.

The fles farie of, that haue not berde
speake of me, & haue not sene my glory: shall
preach my prayse amonge the Gentiles, and
shall bringe all youre biethie for an offeringe
vnto the LORDE, out of al people, vpon hor-
ses, charettes and hoise lycters, vpon Mooles
and carres to Jerusalem my holy hill (saith
the LORDE) like as the children of Israel
bunge the offeringe in cleane vessels, to the
house of the LORDE.

And I shall take out certayne of them for
to be prestes and leuites, saith y LORDE.
For like as the new heauē and the new carth
which I wil make, shall be fast stablished by
me (saith the LORDE) So shall youre sede
and youre name contynue, and there shall be
a new Meone for the other, and a new Sab-
bath for the other, & all fles shall come
to worshiipe before me, (saith y
LORDE.) And they shall
go forth, and loke vpon
the caryons of
them, that
haue
transgres-
sed agaynst me.

For their woimes shall
not dye, neher shall their
fyre be quenched, & all
fles shall abhor
re them.

The ende of the prophet Esay.

The Prophet Jeremy.

What Jeremy conteyneth.

- Chap. I. He declareth first his callinge, and in a vision he seith the destruction of Jerusalem.
- Chap. II. The faithfulness and louynge mercy of God: Agayne, the vnrhandfulness of the people.
- Chap. III. He crieth vpon the people to amende, and sheweth them the wrath of God.
- Chap. IIII. He layeth the worthfull displeasure of God before them, and exhorteth the to amendment.
- Chap. V. VI. VII. VIII. The wrath of God, and the cause therof plagues and misery for to come.
- Chap. IX. The prophet mourneth and complayneth vpon the synnes of the people.
- Chap. X. He geueth the warnynge, that they folowe not the vses and customes of the heithen, and sheweth them how wayne a thinge it is to worshipec ymages, and to forget the true louynge God.
- Chap. XI. He puteth them in remembrance of the conuauent, sheweth their misery, & complayneth of his owne persecucion.
- Chap. XII. The prosperite of the wicked, & trouble of the that are godly. The forsakinge of the Jewes, and callinge of the heithen.
- Chap. XIII. Sore plagues vpon the people, shewed vnto the prophet by the lynninge bryche.
- Chap. XIII. The deth of frutes. Soworth is God at the people, that he forbiddeth the prophet to praye for them.
- Chap. XV. God wil not be intreated, where his lawe is troden vnder fote. He answereth the prophet to his complaynte.
- Chap. XVI. The LORDE forbiddeth the prophet to kepe company with the people, or to take a wife in that place, for he is mynded to punish them.
- Chap. XVII. Punishment of them that forsake the LORDE, and put their trust in men. A commandement concernynge the Sabbath.
- Chap. XVIII. By the porters worke the prophet is taught, so that he warneth the people, and telleth them of the punishment.
- Chap. XIX. The plague vpon Jerusalem and Tophet.
- Chap. XX. Paschur the chiefe priest smyteth Jeremy the prophet, and putteth him in prison, which sheweth him his plague for to come.
- Chap. XXI. The prophet sheweth the fynge, what shal become of the cite.
- Chap. XXII. He exorteth the kynge and all the people vnto godlynesse, and telleth what shal become of Sella (other wyse called Josias) the sonne of Josias: and what shal happen to Iechonias the sonne of Joachim.
- Chap. XXIII. He reproveth the wicked rulers and false prophetes.
- Chap. XXIII. The vision of the fyge maides.
- Chap. XXV. He reproveth the kynge and all

- the people, and sheweth the punishment for to come vpon the heithen.
- Chap. XXVI. Because the prophet rebuketh the people, the prestes and the prophetes put him to trouble: but at the last Iehoiakim deliuereth him.
- Chap. XXVII. God commandeth the people for to make bondes and cheynes, to signifye the captiuite of the heithen kynge.
- Chap. XXVIII. Hananias the false prophet standeth Jeremy.
- Chap. XXIX. A letre of Jeremy sent vnto the presoners at Babilon.
- Chap. XXX. Jeremy (at the commandement of God) wryteth his sermons in a booke. Griefe and comfortableness vnto the godly, and the wrath of God agaynst the wicked.
- Chap. XXXI. He putteth the people in mynde of the louynge mercy and benefices of God, and comforteth them with his promises.
- Chap. XXXII. The prophet beyng in prison sheweth the deliuerance of the people out of captiuite.
- Chap. XXXIII. A playne and manifest prophete of the kynge of Christ.
- Chap. XXXIII. He sheweth the kynge Sedechias and the people their punishment for breakeynge the conuauent.
- Chap. XXXV. He reproveth the disobedience of the people, thorow the good example of the heithen.
- Chap. XXXVI. The kynge burneth the prophetes booke, but a greater is wrytten agayne for it, and the kynge punished.
- Chap. XXXVII. Pharaos cometh out of Egypt to helpe the kynge, but in wayne. Jeremy is put in prison.
- Chap. XXXVIII. The prynces labour to haue the prophet dead, they put him in a forer prison: but Abdenago getteth him out, and the kynge cometh with him.
- Chap. XXXIX. The cite of Jerusalem is wonne the kynge taken, his sonnes and prynces slayne before his face, his owne eyes put out, and he led vnto Babilon. But Jeremy and Abdenago escape.
- Chap. XL. How the chiefe captayne intreateth Jeremy. Godolias is made gouernour of the londe, the people resorte vnto him.
- Chap. XLI. Ismael slayeth Godolias, and taketh the people prynces, but Iohannes sendeth them.
- Chap. XLII. The captaynes are counsell at Jeremy, but folow him not.
- Chap. XLIII. XLIII. They wil nedes go into Egypte agaynst the commandement of God. The prophet exorteth the to the contrary, and to leaue their ydolatrie: Nevertheless, they regard it not, but wil do as their fathers dyd before them.
- Chap. XLV. Jeremy comforteth Baruch, & cernynge his weaknesse of mynde.
- Chap. XLVI. The summe of Jeremies preachinge vnto the heithen, specially vnto Egypte.
- Chap. XLVII. Agaynst the philistynes.
- Chap. XLVIII. Agaynst Moab.
- Chap. XLIX. Agaynst the Ammonites, Edomites, Damasus, Cedar and Elam.
- Chap. L. Agaynst Babilon.
- Chap. LI. A recytinge how Jerusalem was beseged, wonne, and taken.

The prophet Jeremy.



These are the Sermons of Jeremy the sonne of helchia the prest, one of them that dwelt at Anathot in the londe of Dan Jamin: when the LORDE had first spoken with him, in the tyme of Iosias the sonne of Amon kinge of Iuda, in the xij yeare of his kingdome: and so durynge vnto the tyme of Joachim the sonne of Josias kinge of Iuda, and vnto the xi yeares of Sedechias the sonne of Josias kinge of Iuda were ended: when Jerusalem was taken, euen in the fifth Moneth.

The first Chapter.

The worde of the LORDE spake thus vnto me: Before I fashioned the in thy mothers womb, I dyd knowe thee: And ere thou wast borne, I sanctified thee, & ordered thee, to be a prophet vnto the people. The sayde I: Oh LORDE God, I am vn mete, for I am yet but yonge. And the LORDE answered me thus: Saye not so, I am to yonge: for thou shalt go to all that I shall sende thee vnto, and what so euer I commande thee, that shalt thou speake. Be not afrayed of their faces, for I wil be with thee, to deliuer thee, saith the LORDE.

And with that, the LORDE stretched out his hande, and touched my mouth, and sayd: morouer vnto me: Behelde I put my wordes in thy mouth, and this daye do I set thee ouer the people and kingdomes: that thou mayest rote out, breake of, destroye, and make wast: and that thou mayest buylde vp, and plante. After this, the LORDE spake vnto me sayenge: Jeremy, what seist thou? And I sayd: I see a waynge rodde. Then sayde the LORDE: thou hast sene right, for I will watch diligently vpon my worde, to perforce it.

It happened afterwarde, that the LORDE spake to me agayne, & sayde: What seist thou? And I sayde: I do see a seethinge pot, boilinge from out of the north hitherwarde.

The ii. Chap. Ifo. xxiii.

Then sayde the LORDE vnto me: One of the north shall come a plage vpon all the dwellers of the londe. For so, I will call all the officers of the kyngdomes of the north, (saith the LORDE.) And they shall come, and every one shall set his seate in the gates of Jerusalem, and in all their walles rounde aboute, and thorow all the cities of Iuda. And thorow them shall I declare my indignement, vpon all the wickednesse of these men that haue forsaken me: that haue offered vnto strange goddes, & worshipped the workes of their owne bondes.

And therefore gyde vp thy loynes, arise, and tell them all, that I geue the in commandement. Feare them not, I will not haue thee to be afrayed of the. For beholde, this daye do I make the a stroge fenced towne, an iron pyler, and a wall of stele agaynst the whole londe, agaynst the kinges and mightie men of Iuda, agaynst the prestes and people of the londe. They shall fight agaynst thee, but they shall not be able to ouercome thee: for I am with thee, to deliuer thee, saith the LORDE.

The II. Chapter.

Oreuer, the worde of the LORDE came vnto me thus: Go thy waye, & crie in the eares of Jerusalem, & saye: Thus saith the LORDE: I remembre thee for the kyndnesse of thy youth, and because of thy stedfast loue: in that thou folowdest me thorow the wilderness, in an vntilled londe. Thou Israel wast halowed vnto the LORDE, and so was his first frutes. All they that denoured Israel, offended: misfortune fell vpon them, saith the LORDE. Heare therefore the worde of the LORDE, O thou house of Jacob, and all the generacion of the house of Israel. Thus saith the LORDE vnto you: What vnfaithfulness founde youre fathers in me, that they wente so farre awaye from me, fallinge to lightnesse, and beinge so wayne? They thought not in their hertes: Where hau we left the LORDE, y brought he vs out of the lode of Egypte: y led vs thorow the wilderness, thorow a deserte and rough londe, thorow a drede and a deadly londe, yee a londe that no man had gone thorow, and wherein no man had dwelt. And when I had brought you in to a pleasaunt & well buylde londe, that ye might enioye the frutes and all the comodities of the same: ye went forth and defyled my londe, & brought myne heretage to abhominacion.

The prestes the selues saide not once: where is the LORDE? They y haue the lawe in the ir bondes, knowe me not: The shepherdes

Iere. 4. b
Abac. 1. b
Iere. 25. b

E

Eze. 3. a

Iere. 15. d

* or l. se

Iere. 25. d

2

Iere. 3. d

Iere. 10. d
and 10. c
Zac. 1. b

Exo. 14. c

Esa. 32. f
Deut. 3. b

Iere. 32. c

2

Marc. 12. c

Ioh. 5. d

The prophet Jeremy.

offende agaynst me. The prophetes do serue
ce vnto Baal, & folowe such thinges as shall
bunge them no profit.

Wherefore I am constrained (saith the
LORDE) to make my complaynte vpon you,
and vpon youre children. Go in to the Iles
of Certhim, and loke wel: sende vnto Cedar, ta
ke diligent hede: and se, whether such thinges
be done there, whether the Gentiles them sel
ues beale so falsly & vntuly with their god
des (which yet are no goddes in dede.) But
my people hath geuen ouer their hie honou
re, for a thinge that maye not helpethem.

Be astonished (o ye heauens) be a frayde,
& abashed at such a thinge, saith the LOR
DE. For my people hath done two euils.
They haue forsake me the well of the water
of life, and digged them pittes, yee vile and
broken pittes, that holde no water. Is Isra
el a bonde seruaunt, or one of the household?
Why is he then so spoyle? Why do they roa
re and crie then vpon him, as a lyon? They
haue made his londe wayst, his cities are so
bient vp, that there is no man dwellinge in
them. Yee the children of Toph and Tapha
nes haue defyled thy necke.

Cometh not this vnto the, because thou
hast forsaken the LORDE thy God, euer sen
ce he led the by the waye? And what hast
thou now do in y strete of Egypte? to dun
ke foule water? Either, what makest thou in
the waye to Assiria? To dunke water of the
flonde? Thine owne wickednesse shall repro
ue the, and thy turnyng awaye shall condem
ne the: that thou mayest knowe and vnder
stonde, how euil and hurtful a thinge it is, y
thou hast forsaken the LORDE thy God, and
not feared him, saith the LORDE God of
hoostes.

I haue neuer broken thy yock of olde, & bur
sten thy bondes: yet saiest thou, I wil nomore
serue, but (like an harlot) thou runnest aboute
vpon all hie hilles, & amonge all grene trees:
where as I planted the out of noble grapes
and good rotes. How art thou turned then
into a bytter, vnfrutesfull, and straunge gra
pe? Yee and that so sore: that though thou
washest the with Vitrus & makest thyself
to sauoure with that sweete smellingge herbe
of Bouth: yet in my sight thou art stayned
with thy wickednesse, saith the LORDE thy
God.

Saye not now: I am not vnclene, and I
haue not folowed the goddes. Loke vp thy
ne owne waies in the woddes, valleis & den
nes: so shalt thou knowe, what thou hast do
ne. Thou art like a swife Diomedary, that

The ii. Chap.

goeth easely his waye: and thy wantonnes
is like a wilde Ass, that vseth the wilde
se, and that shuffeth and bloweth at his will.
Who can tame the? All they that seth
shal not saye, but synde the in thine own
vnclennes. Thou tepest thy fore from nati
nes, and thy throte from thurst, and thou
test thus in thy self: wyl, I wil take no sin
we, I wil loue the straunge goddes, & ba
ge vpon them.

Like as a thefe that is taken with the
de, cometh to shame, eue so is the house of
Israel cometo confucion: the comon people,
their kinges and rulers, their prestes and pro
phetes. For they saye to a stock, thou art my
father, and to a stone: thou hast begotten me,
yee they haue turned their back vpon me, &
not their face. But in the tyme of their trib
le, when they saye: stonde vp, and helpe us,
I shal answer the: Where are now thy god
des, that thou hast made the: by thine sin
de vp, and helpe the in the tyme of neede? So
loke how many cities thou hast (o Juda) so
many goddes hast thou also.

Wherefore the wil ye go to lawe with me,
seinge ye all are synners agaynst me, saith
the LORDE? It is but lost labour, that I
smyte youre children, for they receaue not my
correction. Your owne swerde destroyed
your prophetes, like a deuouringe lyon. Y
ye be the people of the LORDE, then hath m
to his worde: Am I the become a wilde
se vnto the people of Israel? or a londe that
hath no light? Wherefore saith my people
then: we are fall of, and we wil come nomore
vnto the? Doth a mayden forget hir ray
me, or a bryde hir stomacher? And doth my
people forget me so longe? Why boolest thou
thy wayes so hylie, (o prayne fauoure them
thorow) when thou hast yet stained them w
blasphemies?

Vpon thy wynges is founde the blode
of poore and innocent people, and that ne
in corners and holes only, but openly in all the
se places. Yet darrest thou saye: I am gile
lesse: Tush, his wrath can not come vpon me.
Beholde, I wil reason with y, because thou
darrest saye: I haue not offended. O howe
uel wilt be for the, to abyde it: when it shall
be knowne, how oft thou hast gone backwar
de? For thou shalt be confounded, as wel of
Egypte, as of the Assirians: yee thou shalt
go thy waye from the, & smyte y ne bondes
together vpon thy heade. Because the LOR
DE shal bunge that confidence and hope of
thine to naught, and thou shalt not prosper
with all.

The prophet Jeremy.

The iii. Chapter.

Comonly, when a man putteth awaye
his wife, and she goeth from him, and
marrieth with another, then the que
stion is: shulde he resorte vnto her eny more
after that? Is not this selde then defyled and
vnclene? But as for the, thou hast played
the harlot with many louers, yet turne agay
ne to me, saith the LORDE. Lift vp thine
eyes on euery syde, and loke, yf thou be not
defyled. Thou hast waited for them in the
streets, and as a murderer in the wilderness.
Thorow thy whordome and shamefull
blasphemies, is the londe defyled.

This is the cause, that the rayne and e
uerynge dew hath ceased. Thou hast got
ten the an whores foreheade, and canst not
be ashamed. Els woldest thou saye vnto me:
O my father, thou art he that hast brought
me vp, and led me from my youth: Wilt thou
then put me awaye, and cast me of for euer?
Or wilt thou with drawe thy self cleue from
me? Neuertheles, thou speakest such wor
des, but thou art euer doinge worse, and
worse.

The LORDE sayde also vnto me, in the
tyme of Josias the kinge: Hast thou sene
what harlotrye Israel hath done: how
she hath runne vp vpon all hie hilles, and
amonge all thick trees, and there played the
harlot: hast thou sene also, (when she had do
ne all this) how I sayde vnto her: that she
shulde turne agayne vnto me, and yet she is
not returned? Juda that vnfaithfull sister of
hers also sawe this: Namely, that after I
had well sene the aduoutrye of the shentkin
ge harlot Israel, I put her awaye, and ga
ue her a byll of deuorcement.

For all this, hir vnfaithfull sister Juda
was not ashamed, but wente backe and pla
yed the whore also. Yee and the noyse of hir
whordome hath defyled the whole londe. For
she hath committed hir aduoutrie with sto
nes and stockes.

Neverthelesse, hir vnfaithfull sister Juda
is not turned vnto me agayne with hir who
le harlotrye, but faynedly, saith the LORDE.
And the LORDE sayde vnto me: The bac
kylder Israel is more rihteous, the vn
faithfull Juda: and therfore go preach the
se wordes toward the north, & saye: Thou
shentkinge Israel, turne agayne (saith the
LORDE,) and I will not turne my face from
you, for I am merciful, saith the LORDE, & I
will not all waye beare displeasure agaynst
the: but on this condicion, that thou knowe
thy greates blasphemy: Namely, that thou

The iiij. Chap. Ho. xxv.

hast vnfaithfully forsaken the LORDE thy
God, & hast made thy self partaker of straun
ge goddes vnder all grene trees, but hast
had no wil to heare my voyce, saith the LOR
DE.

O ye shentkinge children, turne agayne,
saith the LORDE, and I wil be married with
you. For I will take one out of the cite and
two out of one generation from amonge you,
and bringe you out of Sion: and will gene
you hyndme after myne owne mynde, which
shal fede you with lernynge and wysdome.
Moreover, when ye be increased and multi
plied in the londe, then (saith the LORDE)
there shall nomore boost be made of the arte
of the LORDES Testament: No man shall
thinke vpon it, nether shall eny man make
mention of it: for from thence forth it shall
nether be visited, ner honoured with giftes.

Then shall Jerusalem be called the LOR
DES seate, and all heithen shalbe gathered
vnto it, for the name of the LORDES sake,
which shalbe set vp at Jerusalem. And from
that tyme forth, they shall folowe nomore
the ymaginacion of their owne frauwerde
herce.

The those y be of the house of Juda, shal
go vnto the house of Israel: And they shal
come together out of the north, in to the sa
me londe that I haue geuen youre fathers.
I haue shewed also, how I rote the vp bein
ge but a childe, and gaue the a pleasaunt lon
de for thine heretage, yee and a goodly hoo
ste of the heithen: and how I commaun
ded the, that thou shuldest call me father on
ly, and not to shentkinge from me.

But like as a woman sayeth hir lover, so
are ye vnfaithfull vnto me (o ye house of Is
rael) saith the LORDE. And therfore the voy
ce of the children of Israel was herde on e
uery side, wepinge and waylinge: for they ha
ue defyled their waye, and forgotten God
their LORDE.

O ye shentkinge children, turne agayne,
(saynge: lo, we are thine, for thou art the
LORDE oure God:) And so shal I heale you
re backturnynges. The hilles fall, and all the
hie pryde of the mountaynes, but the health
of Israel shal be only vpon God oure
LORDE.

Confucion hath deuoured oure fathers
laboure from oure youth vp: yee their shepe
and bullockes, their sonnes and daughters.
So do we also slepe in oure confucion, and
shame couereth vs: for we and oure fathers
from oure youth vp vnto this daye haue syn
ned agaynst the LORDE oure God, and ha
ue

Jer. 5. b
Esa. 57. a

Eze. 2. e
Ofce. 14. a
Eze. 14. a
Ofce. 2. d

D

Matt. 2. b

Matt. 23. c

Eze. 31. c

Tren. 3. a
Dan. 2. b
Baruc. 1. b
Jer. 14. a
Psal. 103. a
Esa. 64. a
Hest. 14. a
Iudic. 7. c

Psal. 91. a

Baruc. 3. b
Jer. 17. c
Ioh. 4. b

Exo. 4. d

Esa. 1. b

Jer. 23. c

Iob 21. b

Esa. 63. a
Eze. 20. d
Jer. 2. b

Esa. 5. a

Jer. 2. b
Eze. 17. b
Jer. 5. h
Esa. 57. a
Jer. 10. b

The prophet Jeremy.

The iiii. Chap.

The prophet Jeremy.

The v. Chap. Fo. xxvi.

Elc. 9. a
and 10. b

hane not obeyed the voyce of the LORDE
oure God.

The iiii. Chapter.

Jer. 1. a
and 12. a

Irael, yf thou wilt turne the, then
turne vnto me, saith the LORDE.
And yf thou wilt put awaye thy ab-
ominacions out of my sight, thou shalt not
be moued: And shalt sweare: The LORDE
lyueth: in treuth, in equite and rightuous-
nesse: and all people shall be fortunable and
ioyfull in him. For thus saith the LORDE,
to all Juda and Jerusalem: plowe youre lon-
de, and sowe not amonge the thornes.

Jer. 6. b
and 9. a
Jer. 21. c

Be circumcised in the LORDE, and cut
awaye the foreskynne of youre hertes, all ye
of Juda, and all the indwellers of Jerusa-
lem: that my indignacion breake not out like
fyre, & kyndle, so that no man maye quench
it, because of the wickednes of youre yma-
ginacions.

Elc. 18. a

Preach in Juda and Jerusalem, crie out
and speake: blowe the trompettes in the lon-
de, crie that euery man maye heare, and sa-
ye: Gather you together, and we will go in
to stronge cities. Set vp the token in Sion,
speede you, and make no tarienge: for I will
bunge a greate plage, and a greate destruc-
tion from the north. For the spoyler of the
Gentiles is broken vp from his place, as a
lyon out of his dene, that he maye make the
londe waite, and destroye the cities, so, that
no man maye dwell therein. Wherfore gyde
yourselues aboute wth sack cloth, mourne,
and wepe, for the fearfull wiath of the LOR-
DE shal not be withdrawen from you.

Jer. 1. c

At the same tyme (saith the LORDE) the
hert of the kinge and of the prynces shal be
gone, the prestes shal be astonished, and the
prophetes shal be sore afayed. Then sayde
J: O LORDE God, hast thou then disceaued
this people and Jerusalem, sayenge: ye shall
haue peace, and now the swerde goeth tho-
row their lyues? Then shal it be saide to the
people & to Jerusalem: there cometh a war-
me wynde from the north thorow the waye
of my people, but nether to fanne, ner to clyse.

Deut. 28. a

After that shall there come vnto me a
stronge wynde, and then wil I also geue sen-
tence vpon them. For lo, he cometh downe
like as a cloude, and his charettes are like a
stormy wynde: his hoysmen are swifter then
the Aegle. Wo vnto vs, for we are destroy-
ed. O Jerusalem, wash thine hert from wic-
kednesse, that thou mayest be helped. How
longe shal thy noysome thoughtes remayne
with the?

Tren. 4. d
Dan. 9. a

For a voyce from Dan and from y hill of

Elc. 1. c

Ephraim speaketh out, and telleth of a de-
struction. Beholde, the heithen geue Jeru-
salem warnynge, and preach vnto her, that
hir destroyers are comynge from farre coun-
trees. They tell the cities of Juda the same
also, they shall geue them warnynge in every
place, like as the watch men in the felde. For
they haue prouoked me to wiath, saith the
LORDE.

Thy wayes and thy thoughtes, haue
brought the vnto this, this is thyme owne
wickednesse and disobedience, that hath pos-
sessed thyme hert: Ah my bely, ah my bely,
(shalt thou crie) how is my hert so sore? my
hert paunteth within me, I can not be still,
for I haue herde the crienge of the trompe-
tes, and peales of warre.

They crie murthor vpon murthor, the
whole londe shal perish. Immediately my
tentres were destroyed, and my hanginges in
the windlinge of an eye. How longe shall
I see the tokens of warre, and heare the noy-
se of the trompettes?

Nevertheless this shall come vpon them,
because my people is become foolish, and
hath verily no vnderstandinge. They are the
children of foolishnes, and without eny de-
creas. To do euell, they haue witt ynough:
but to do well, they haue no wisedome. I ha-
ue looked vpon the earth, and se, it is wast
and voyde. I looked towarde heauen, and it
had no shynne.

I behelde the mountaynes, and they tra-
bled, and all the hilles were in a feare. I lo-
ked aboune me, and there was no body, and
all the bydes of the ayre were awaye. I was
ted well, and the plowed felde was become
waite: yee all their cities were broken downe
at the presence of the LORDE, and indigna-
cion of his wiath.

For thus hath the LORDE sayde: The
whole londe shal be desolate, yet will I see
then haue done. And therefore let the earth
mourne, and let the heauen be sore aboune:
for the thinge that I haue purposed and ta-
ken vpon me to do, shal not repent me, and
I will not go from it. The whole londe shal
fle, for the noyse of the hoysmen and bom-
men: they shall runne in to dennes in to wodes,
and clymme vp the stony rockes. All
the cities shal be voyde, and no man dwel-
linge therein.

What wilt thou now do, thou beinge de-
stroyed? For though thou clothest thy self
with scarlet, & deckest yth with gold: though
thou payntest thy face wth colours, yet shalt
thou trymme thy self in payne.

For those that hither to haue bene thy
greate fauourers, shal abhorre the, and go a-
bout to slaye y^e. For (methynke) I heare a noy-
se, like as it were of a woman trauelinge, or
one laboringe of hir first childe: Euen the
voyce of the daughter Sion, that casteth
out hir arnes, and swoweth, sayenge: Ah
wo is me, how sore vexed and faynte is my
hert, for them that are slayne.

The V. Chapter.

O Bethorow Jerusalem, beholde and
se: Sete thorow hir stretes also wi-
thin, yf ye can fynde one man, that
doth equall and right, or that labourerth to
be faithfull: and I shall spare him (saith the
LORDE) for though they can saye: the LOR-
DE lyueth, yet do they sweare to disceane:
Whereas thou (O LORDE) lokest only vpon
faith and treuth.

Thou hast scourged them, but they toke
no repentance: thou hast conected them for
amendement, but they refused thy correction.
They made their faces harder then a stone,
and wolde not amende.

Therefore I thought in my self: peraduen-
ture they are so symple and foolish, that they
vnderstonde no thinge of the LORDES wa-
ye, and iudgements of oure God. Therefore
will I go vnto their heades and rulers, and
talk with them: yf they knowe the waye of
the LORDE, and the iudgements of oure God.
But these (in like maner) haue broken the
yok, and bursten the bondes in sonder.

Wherfore a lyon out of the wode shal hur-
te them, and a wolfe in the euenynge shal de-
stroye them. The cat of the mountayne shal
lie lurking by their cities, to teare in peces
all them, that cometh out. For their offen-
ces are many, and their departinge awaye
is greate.

Shulde I then for all this haue mercy
vpon the? Thy children haue forsaken me,
and swome by them that are no goddes.
And albeit they were bounde to me in ma-
riage, yet they felte to aduoutrie, and haun-
ted harlottes houses.

In the desyre of vnclenly lust they are be-
come like the stoned horse, euery man neyeth
at his neighbours wife. Shulde I not correc-
te this, saith the LORDE?

Shulde I not be a venged of enery peo-
ple, that is like vnto this? Clynne vp vpon
their wallles, beate them downe, but destroye
them not utterly: cut of their biauanches,
because they are not the LORDES.

For vnfaithfully hath the house of Israel

and Juda forsaken me, saith the LORDE.
They haue denied the LORDE, and sayde: it
is not he.

Tush, there shall no misfortune come v-
pon vs, we shall se nether swerde ner hon-
ger. As for the warnynge of the prophetes,
they take it but for wynde, yee there is none
of these, which will tell them: that soch thin-
ges shal happen vnto them.

Wherfore thus saith the LORDE God
of hostes: because ye speake soch wordes,
beholde: The wordes that are in thy mouth
will I turne to fyre, and make the people to
be wode, that it maye consume them.

Lo, I will bringe a people vps you from
farre, o house of Israel (saith the LORDE) a
mightie people, an olde people, a people who-
se speech thou knowest not, nether vnderstod-
dest what they saye.

Their arrowes are sodane death, yee they
them selues be very giauntes. This people
shal eate vp thy frute & thy meate, yee they
shal deuoure thy sonnes and thy daughter, &
thy shepe and thy bullockes.

They shall eate vp thy grapes & fyges.
As for thy stronge and well sensed cities,
wherin thou didest trust, they shal destroye
them with the swerde.

Nevertheless I will not then haue done
with you, saith the LORDE. But yf they
saye: wherfore doth the LORDE oure God
all this vnto vs?

Then answerethem: because, that like as
ye haue forsaken me, and serued straunge god-
des in youre owne londe, euen so shall ye ser-
ue other goddes also in a straunge londe.

Preach this vnto the house of Jacob, &
crie it out in Juda, and saye thus: Heare this
(thou foolish) and vndiscrete people. Ye haue
eyes, but ye se not: eares haue ye, but ye hea-
re not.

Seare ye not me, saith the LORDE? Are
ye not ashamed, to loke me in the face: which
bynde the see with the sonde, so that it can
not passe his boundes: For though it rage,
yet can it do nothinge: and though the wa-
ues therof do swell, yet maye they not go
ouer.

But this people hath a false and an obsti-
nate herte, they are departed and gone a-
waye fro me. They thinke not in their har-
tes: O let vs feare the LORDE oure God,
that geueth vs rayne early and late, when ne-
de is: which kepeth ener still the haruest for
vs yearly.

Nevertheless youre misdebes haue tur-
ned these from you, & youre synnes haue rob-
bed

The prophet Jeremy.

bed you herof. For amonge my people are founde wicked personnes, that painely laye shares and waite for men, to take them, and destroye them.

And like as a net is full of byrdes, so are their houses full of that, which they haue gotten with falsede and disceate. Herof cometh their greatesubstaunce and riches, herof are they fat and welthy, and are runne awaye fro me with shamefull blasphemies. They minstre not the lawe, they make no ende of the fatherlesse cause, they iudge not the poore accordinge to equite.

Shulde I not punysh these thinges, saith the LORDE: Shulde I not be avenge of all such people, as these be? Horrible and greuous thinges are done in the londe.

The prophetes teach falsely, and the prestes folowe them, and my people hath pleasure therein. What will come therof at the last?

The VI. Chapter.

Come out of Jerusalem, ye stronge child of Ben Jamin: blowe vp the trompettes ye Ecuites, set vp a token vnto Bethacarem, for a plage and a greate miserye peperth out from the North.

I will licken the daughter Sion to a sayre and tendie woman, and to her shall come the shepherdes with their flockes. Their tentes shal they pitch rounde aboute her, and eueryone shal fede with his honde. Make battell agaynst her (shal they saye:) Arise, let vs go vp, while it is yet daye.

Alas, the daye goeth awaye, & the night shadowes fall downe: Arise, let vs go vp by night, and destroye hir stronge holdes, for thus hath the LORDE of hostes commaunded.

Hew downe hir trees, and set vp bulwarkes agaynst Jerusalem. This is the cite that must be punished, for in her is all maliciousnes. Like as a cōdyte aboundeth in water, eue so this cite aboundeth in wickednes. Robbery and vnrightheousnesse is herde in her, sorow & woundes are euer there in my sight. Amende the (o Jerusalem) lest I with drawe my herte from the, and make the desolate: & thy londe also, yf no man dwel in it. For thus saith the LORDE of hostes: The residue of Israel shalbe gathered, as the remnant of grapes.

B And therfore turne thine honde agayne in to the basket, like the grape gatherer. But vnto whom shal I speake: whom shal I warne, that he maye take hede? Their eares are so yncumbeled, that they maye not heare.

The vi. Chap.

Beholde, they take the worde of God but for a scone, and haue no lust thereto. And therfore I am so full of thy indignation (o LORDE, that I maye suffre no longer. Shew out thy wrath vpon the children that are without, and vpon all yonge men. For the man must be taken prisoner with the rase, and the aged with the crepel. Then with their londes and wines shal be turned vnto straungers, whē I stretch out my hand vpon the inhabitours of this londe, saith the LORDE. For from the leest vnto the most, they hange all vpon couetousnes: and from the prophet vnto the prest, they go all aboute with falsede and lyes.

And besyde that, they heale the hurt of my people with sweete wordes, sayenge: peace, peace, when there is no peace at all. Therfore they must be ashamed, for they haue committed abheminacion. But how shulde they be ashamed, when they knowe nothinge, neither of shame ner good nurture? And therfore they shal fall amonge the slayne, and in the houre when I shall visit them, they shal be brought downe, saith the LORDE.

Thus saith the LORDE: go into the streets, conside and make inquisition for the waye: and yf it beche good and right waye, then go therein, that ye maye fynde rest for youre soules. (But they saye: we will not walke therein) and I will set watchmen ouer you, and therfore take hede vnto the voyce of the crier. But they saye: we will not take hede. Heare therfore ye Gentiles, and thou congregation shalt knowe, what I haue dayed for them. Heare thou earth also: beholde, I will cause a plage come vpon this people, euen the frute of their owne ymaginations.

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. Whatfore bringe ye me incense from Saba, & sweete smellinginge Calamus from Sarracens trees? Your burnt offerings displeas me, and I reioyse not in youre sacrifices.

And therfore thus saith the LORDE: beholde, I will make this people fall, and they shal fall from amonge them the father of the children, one neyghboure shal perishe with another.

Morouer thus saith the LORDE: Beholde, there shal come a people from the North: a greate people shal arise from ynter of earth, w bowes & w darts shal they be armed: It is a rough & scarce people, an vmerciful people: their voyce roareth like the see, they ride vpon horses wel appointed to the

The prophet Jeremy.

all agaynst the, o daughter Sion. Then shal this cite be herde: Oure armes are feble, heynes and sorow is come vpon vs, as vpon a woman trauelinge with childe. Woman go forth in to the felde, no man come vpon the hie strete: for the swearde and feare of the enemie shalbe on euery side.

Wherfore, gyde a sack cloth aboute the (othou daughter of my people) sprynkle thy self with ashes, mourne and wepe bitterly, as vpon thy only beloned sonne: For the destroyer shal sodenly fall vpon vs. The haue I set for a prouer of my harde people, to seke out and crye their wayes. For they are all vnfaithful and fallen awaye, they hange vpon shameful lucre, they are cleue brasse and yron, for they hurte and destroye euery man. The bellows are brent in the fyre, the leade is consumed, the melter melteth in vayne, for the euil is not taken awaye from them. Therfore shal they be called naughty syluer, because the LORDE hath cast them out.

The VII. Chapter.

These are the wordes, that God spake vnto Jeremy: Stande vnder the gates of the LORDES house, and crie out these wordes there, with a loude voyce, and saye: Heare the wordes of the LORDE, all ye of Iuda, that go in at this dore, to honoure the LORDE. Thus saith the LORDE of hostes the God of Israel. Amende youre wayes and youre counsels, and I wil let you dwell in this place. Trust not in false lyengwordes, sayenge: here is the temple of the LORDE, here is the temple of the LORDE, here is the temple of the LORDE.

For yf ye will amende youre waies and counsels, yf ye wil iudge right betwixte a man and his neyghboure: yf ye wil not oppresse the straunger, the fatherles & the wyde dower: yf ye wil not shed innocent bloude in this place: yf ye wil not cleue to straunge goddes to youre owne destruction: then wil I let you dwell in this place, yee in the londe that I gaue afore tyme vnto youre fathers for euer. But take hede, yee trust in counsels, that begyle you and do you no good. For when ye haue stollē, murthured, committed adoutrie, and perjury: Whē ye haue offred vnto Baal, folowinge straunge & vnknewne goddes: Then come ye, and stonde before me in this house (which hath my name geuen vnto it) and saye: Tush, we are absolved quyte, though we haue done all these abominations.

What? thinke you this house that beareth

The vii. Chap. Ho. xxvii.

reth my name, is a denne of cheues? And these thinges are not done painely, but before myne eyes, saith the LORDE. Go to my place in Silo, where vnto I gaue my name afore tyme, and loke well what I byd to the same place, for the wickednes of my people of Israel. And now, though ye haue done all these dedes (saith the LORDE) and I myself rose vp euer by tymes to warne you and to comon with you: yet wolde ye not heare me: I called, ye wolde not answere. And therfore euen as I haue done vnto Silo, so wil I do to this house, that my name is geuen vnto, (and that ye put youre trust in) yee vnto the place that I haue geuen to you and your fathers. And I shal thrust you out of my sight, as I haue cast out all youre brethien the whole sede of Ephraim.

Therfore thou shalt not praye for this people, thou shalt neither geue charyte, nor byd prayer for them: thou shalt make no intercession to me for them, for in no wise will I heare the. Seist thou not what they do in the cities of Iuda, and without Jerusalem? The children gather stickes, the fathers kindle the fyre, the mothers kneade the dowe, to bake cakes for the quene of heauen.

They poure out bunkoffringes vnto straunge goddes, to prouoke me vnto wrath: how be it they hurte not me (saith the LORDE) but rather confounde, and shame them selues.

And therfore thus saith the LORDE God: beholde, my wrath and my indignacion shalbe poured out vpon this place, vpon men and catell, vpon the trees in the felde and all frute of the londe, & it shal burne so, that no man maye quench it.

Thus saith the LORDE of hostes, the God of Israel: Reheape vp youre burnt offerings with youre sacrifices, & eate yf flesh. But when I brought youre fathers out of Egypte, I spake no worde vnto them of burnt offerings and sacrifices: but this I commaunded them, sayenge: hearken and obeye my voyce, and I shalbe youre God and ye shal be my people: so that ye walke in all the wayes, which I haue commaunded you, that ye maye prospere.

But they were not obedient, they inclined not their eares there vnto, but went after their owne ymaginations and after the motions of their owne wicked herte, and so turned them selues awaye, and conuerted not vnto me. And this haue they done, from the tyme that youre fathers came out of Egypte, vnto this daye.

Ioh. 1. b
Matt. 21.
Iere. 31. d
Iosa. 18. a
Iere. 26.
1. Re. 3. 4
5. 6

Es. 95. b
Pro. 1. c
Luc. 11. a

4. Re. 17

Iere. 14.
1. Ioh. 5. a
2. Re. 14. c

Iere. 4. 4

Es. 1. a

Deut. 10. f
Es. 41. d
2. Ro. 6. b

Exo. 20. a

zach. 7. b

sa. 1. e

re. 9. a
re. 5. b

re. 14. a

re. 4. a
9. d

The prophet Jeremy.

The viij. Chap.

The prophet Jeremy.

The ix. Chap. Fo. xxviii.

Nevertheless, I sent unto them my ser-
uantes all the p[ro]phets: I rose vp early
and sent them worde, yet wolde they not her-
ke, ner offere their eares, but were obstina-
te, and worsen their fathers.

And thou shalt now speake all these wor-
des vnto them, but they shal not heare the:
thou shalt crie vpon them, but they shal not
answere the. Therefore shalt thou saye vnto
them: this is the people, that nether heareth
the voyce of the LORDE their God, ner re-
ceaueth his correction. Faithfulnes & truth
is clene rooted out of their mouth.

Wherefore cut of thine haye, and cast it
awaye, take vp a complaynte in the whole
londe: for the LORDE shal cast awaye, and
scatre the people, yf he is displeased withall.

For the children of Juda haue done euell
in my sight, saith the LORDE. They haue
set vp their abominations, in the house yf
hath my name, and haue defyled it. They ha-
ue also buylded an auter at Tophet, which
is in the valley of yf childre of Enno: yf they
might burne their sonnes and daughters,
which I neuer commaunded them, nether ca-
me it euer in my thought. And therefore be-
holde, the dayes shal come (saith the LOR-
DE) that it shal no more be called Tophet, or
the valley of the children of Enno, but the
valley of the slayne: for in Tophet they shal
be buried, because they shal els haue no row-
me. Yee yf deed bodies of this people shal be
eaten vp of the foules of the ayre & wilde bea-
stes of the earth, & no man shal frayethem
awaye. And as for the voyce of mynch & glad-
nesse of the cities of Juda, & Jerusalem, the
voyce of the brydegrome and of the bryde: I
will make them cease, for the londe shal be
desolate.

The viii. Chapter.

In the same tyme, saith the LORDE,
the bones of the kinges of Juda, the
bones of his princes, the bones of the
p[ro]phets and p[ro]phets, yee and the bones of
the citisens of Ierusalem, shal be brought out
of their graues and layed agaynst the Son-
ne, the Moone and all the heauenly hostes:
whom they loued, whom they serued, whom
they raunc after, whom they sought & wor-
shipped. They shal nether be gathered toge-
ther ner buried, but shal lye vpon the earth, to
their shame and despisinge.

And all they that remayne of this wic-
ked generation, shal desyre rather to dye the-
n to lye: where so euer they remayne, & whe-
re as I scatre them, saith the LORDE of ho-

stes. This shalt thou saye vnto them also.
Thus saith the LORDE: Domes fall so, that
they arise not vp agayne: And turne they so
farre awaye, yf they neuer conuerter. Where-
fore then is this people and Jerusalem ge-
ne so farre backe, that they turne not agayne.
They are euer the longer the more obstina-
te, and will not be conuerted.

For I haue looked, and considered: but there
is no man, that speaketh a good worde, there
is no man, that taketh repentaunce for his
synne, that will so much as saye: wherfore ha-
ue I done this? But every man (as soone as
he is turned backe) runneth forth still, like a
wilde horse in a battayl. The Stork, the Swallow
and the Crane, consider the tyme of their trauaile:
but my people will not knowe the tyme of the puny-
shment of the LORDE. How darre ye saye then: we are wise,
we haue the lawe of the LORDE amonge vs.

Beholde, the disceatfull penne of the say-
bes, setteth forth lies: therefore shal the wise
be confounded, they shal be a frayd and a
ken: for lo, they haue cast out the worde of
the LORDE: what wysdome can then be amonge
them? Wherefore, I will geue them wyues
vnto aleaunces, and their selues destroyers.

For from the lowest vnto the hiest, they
folowe all shamefull lucre: and from the p[ro]-
phet vnto the prest, they deale all with lies.
Nevertheless, they heale the hurte of my peo-
ple with swete wordes, sayenge: peace, pe-
ace, where there is no peace at all.

Ye for shame, how abhominable thinges
do they? And yet they be not ashamed, yf
they knowe of no shame.

Wherefore in the tyme of their visitacion,
they shal fall amonge the deed bodies, saith
the LORDE.

Moreover I will gather them in (saith
the LORDE) so that there shal not be one gre-
pe vpon the vyne, nether one fyge vpon the
fyge tre, and the leaues shal be plucked of.

Then will I cause them to departe, and
saye: why prolonge we the tyme? Let vs
gather oure selues together, and go in to
the stronge cite, there shal we be in rest.
For the LORDE oure God hath put vs to shyl-
lence, and geuen vs water myste with gall,
to drynke, because we haue synned agaynst
him.

We looked for peace, and we saye not
the better, we wayted for the tyme of so-
lath, and lo, here is nothinge but trouble.

Then shall the noyse of his horses be

herbe from Dan, the whole londe shal be
afrayd at the neyge of his stronge horses:
for they shal go in, and deuoure the londe,
with all that is in it: the cities, and those
that dwell therein. Moreover, I will sende
cockatrice & serpentes amonge you (which
will not be charmed) and they shal byte you,
saith the LORDE.

Sorrowe is come vpon me, and benynes
repeth my herte: for lo, the voyce of the cry-
ge of my people is herbe from a faire coun-
tre: Is not the LORDE in Sion? Is not
he kinge in her? Wherefore then haue they
griued me (saith the LORDE) with the-
ir ymages and foolish straunge fashions?
The harvest is gone, the Sommer hath an en-
de, and we are not helped. I am sore vexed,
because of the hurte of my people: I am he-
uy and abashed, for there is no more Triacle
at Galaad, and there is no physician, that ca-
heale the hurte of my people.

The IX. Chapter.

Who will geue my heade water
ynough, & a well of teares for my-
ne eyes: that I may wepe night ad-
daye, for the slaughter of my people? Wol-
de God that I had a cottage some where far-
re from folke, that I might leaue my people,
and go from thence: for they be all aduourers
and a shrandinge force. They be de their tū-
ges like bowes, to shute out lies: As for the
truth, they maye nothinge awaye with all
in the woulde. For they go from one wicked-
nes to another, and holde nothinge of me, saith
the LORDE.

Ree one must kepe himself from another,
no man maye safely trust his owne brother:
for one brother vndermyne another, & one
neighbour begyleth another. Ree one dissem-
bleth with another, and they deale with no
truth. They haue practised their tūges to
lye, and taken greate paynes to do mysche-
fe. They haue set their stole in the myddest
of disceate, and (for very dissemblinge false-
be) they wil not knowe me, saith the LORDE.

Therefore thus saith the LORDE of hoos-
tes, beholde, I wil melte them and trie the,
for what shulde I els do to my people? The-
ir tūges are like sharpe arrowes, to speake
disceate. With their mouth they speake pe-
acably to their neighbour, but p[ri]uely they
laye waite for him. Shulde I not punyssh
them for these thinges, saith the LORDE? Or
shulde I not be auenged of eny soch people,
as this? Vpon the mountaynes will I take
vp a lamentacion and sorowfull crie, and a
mournynge vpon the fayre playnes of the

wildernes: Namely, how they are so brente
vp, that no man goeth there enymore: Ree
a man shal not heare one beast crie there.

Bydes and catell are all gone from the-
ce. I will make Jerusalem also an heape of
stones, and a denne of venymous wormes.
And I wil make the cities of Juda so waiste,
that no man shal dwell therein. What man is
so wise, as to vnderstande this? Vnto whom
hath the LORDE spoken by mouth, that he
maye shewe this, and saye: O thou londe,
why perishest thou so? Wherefore art thou so
brent vp, and like a wilderness, that no ma-
goeth thowow? Ree the LORDE himself col-
de the same vnto them, that forsoke his lawe,
and kepte not the chynge that he gaue them
in commaundement, nether lyued there after:
but folowed the wickednes of their owne her-
tes, and serued straunge goddes, as their fa-
thers taught them.

Therefore, thus saith the LORDE of ho-
ostes, the God of Israel: Beholde, I will se-
de this people with wounyod, and geue the
gall to drynke. I will scatre them also amonge
the heithen, whom nether they ner their
fathers haue knowne: and I will sende a fire
amonge them, to persecute them, vntill
I bunge them to naught. Moreover, thus saith
the LORDE of hoostes: Iste that ye call
for mournynge wyues, and sende for wise wo-
men: that they come shortly, and singe a mo-
urnynge songe of you: that the teares maye
fall out of oure eyes, and that oure eye lyd-
des maye gush out of water.

For there is a lamentable noyse her-
be of Sion: O how are we so sore dest-
royed? O how are we so piteously con-
founded? We must forsake oure owne natu-
rall countre, and we are shot out of oure ow-
ne lodgiges. Yet heare the worde of the LOR-
DE (o ye women) and let your eares regar-
de the wordes of his mouth: that ye maye lerne
your daughters to mourne, and that every
one maye teach hir neighbouresse, to make la-
mentacion. Namely thus: Weeche is clymme
vp in at oure wyndowes, he is come in to
oure houses, to destroye the childe before the
dore, & yf yongeman in the strete.

But tell thou planely, thus saith yf LOR-
DE: The deed bodies of men shal lye apon yf
grounde, as the donge vpon the felde, and
as the hay after the mower, and there shal
be no man to take them vp. Moreover, thus
saith the LORDE: Let not the wise man re-
ioyse in his wysdome, ner the stronge man
Ree iiiij

in his strength, neither the rich man in his riches: But who so wil reioyse, let him reioyse in this, that he vnderstodeth, and knoweth me: for I am the LORDE, which do merce, equite and righteuousnes vpon earth. Therefore haue I pleasure in such thinges, saith y^e LORDE. Beholde, the tyme cometh (saith the LORDE) that I wil viset all them, whose foreskynne is vncircumcised: The Egipcians, the Jewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites, that dwel in the wilderness. For all y^e Gentiles are vncircumcised in the flesh, but all the house of Israel, are vncircumcised in the herte.

The x. Chapter.

Hear the wordes of the LORDE, y^e he speaketh vnto the, o thou house of Israel: Thus saith the LORDE: Ye shal not lerne a fter the maner of the heithen, and ye shal not be afrayed for the tokens of heauen: for the heithen are afrayed of such: For all the customes and lawes of the Gentiles are nothinge, but vanite. They hewe downe a tre in the wod with the bondes of the woike man, and fashion it with the axe: they coner it ouer with golde or syluer, they fasten it wth nails and hammers, that it moue not. It stode as stiff as the palme tre, it can neither speakener go, but must be borne. Be not ye afrayed of such, for they caⁿ do nether good ner euil. But there is none like vnto y^e (o LORDE) thou art greete, and greete is the name of y^e power. Who wolde not feare the, or what ki^{ng}ge of the Gentiles wolde not obeye the?

For amonge all the wysmen of the Gentiles, and in all their kingdomes, there is none, that maye beliened vnto the. They are all together vnlearned and vnwise. All their connyng is but vanite: namely, wod, syluer, which is brought out of Tharsis, and beate to plates: and golde from Ophir, a woike y^e is made with the honde of the craftesman, and the caster, clothed with yalow sylk and scarlet: euen so is the woike of their wysmen all together. But the LORDE is a true God, a lyvinge God, and an everlastinge kinge. If he be wth the earth shaketh: all the Gentiles maye not abyde his indignacion.

As for their goddes, it maye well be sayde of the: they are goddes, that made nether h^{er}e, nor earth: therefore shal they perish fro the earth, and from all thinges vnder heauen. But as for oure God, he made the earth with his power, and with his wisdom hath he fynished the whole compasse of the wolde, with his discrecion hath he spied out the

heauens. At his voyce the waters gather together in the ayre, he dia weth vpon y^e cloudes from the vtmost partes of y^e earth: he m^{ak}eth lighteninge to rayne, and b^{ri}ngeth forth the wyndes out of their treasures: his w^{is}dome maketh all men fooles. And confounde be all casters of ymages, for that they cast, is but a vayne thinge, and hath no life. The vayne craftes men with their woites, that they in their vanite haue made, shall perish one with another in the tyme of visitacion. Neuertheles, Jacobs porciō is not such: but it is he, that hath made all thinges, and Israel is the rodd of his inheritaunce: The LORDE of hostes is his name. Put away thy vncleennesse out of the londe, thou that art in the stronge cities. For thus saith the LORDE: Beholde, I wil now thrust out the inha^{bit}ours of this londe a greete waye off, and trouble them of such a fastid, that they shal no more be founde.

Alas, how am I hurt: Alas, how painfull are my scourges vnto me: For I consid^{er} this sore by my self, and I must suffre it. My tabernacle is destroyed, and all my coardes are broken. My children are gone from me, and can no where be founde. Now haue I none to spiede out my tente, or to set vpon my hangings. For the hyrdmen haue done falsly, that they haue not sought the LORDE. Therefore haue they dealt vnwisely with the ir catell, and all are scattered abroad. Beholde, the noyse is harde at honde, and greete felciō out of the north: to make the cities of Juda a wilderness, and a dwellinge place for Dragons. Now I knowe (o LORDE) that is not in mas power to orde his owne wales, or to rule his owne steppes and goinges. Therefore chaste thou vs (o LORDE) but with sau^{er} ure, and not in thy wrath, bringe vs not wtherly to naught. Poure out thy indignacion rather vpon the Gentiles, that knowe y^e not, and vpon the people that call not on thy name: And that because they haue consuted, deuoured and destroyed Jacob, and haue reed out his glory.

The XI. Chapter.

This is another Sermon, which the LORDE commaunded Jeremij for to preach, sayenge:

Hear the wordes of the covenant, and speake vnto all Juda, and to all them that dwel at Jerusalem. And saye thou vnto the: Thus saith the LORDE God of Israel: Cursed be euery one, that is not obedient vnto y^e wordes of this covenant: which I commaunded vnto youre fathers, what tyme as I

brought them out of Egipce, from the yron furnace, sayenge: Be obedient vnto my voyce, and do accordinge to all that I comma^{nde} you: so shal ye be my people, and I wil be youre God, and will kepe my promyse, y^e I haue swoine vnto youre fathers: Namely, that I wolde geue them a londe which floweth with mylke and hony, as ye se, it is come to passe vnto this daye.

Then answered I, and sayde: Amen. It is aunso LORDE, as thou sayest. Then the LORDE sayde vnto me agayne: Preach this in y^e ciues off Juda and rounde aboute Jerusalem, and saye: Heare the wordes off this covenant, that ye maye kepe them. For I haue diligently exorted youre fathers, euer since they came that I brought them out off the Londe off Egipce, vnto this daye. I gaue them warnyng by tymes, sayenge: hearken vnto my voyce: Neuertheles, they wolde not obeye me, nor encline their eares vnto me, but folowed the wicked ymaginacions of their owne hertes. And therefore haue I accused them as transgressours of all the wordes off this covenant, that I gaue them to kepe, which they (notwithstodunge) haue not kepte.

And the LORDE sayde vnto me: It is so: I deure, that whole Israel and all the ciuens off Jerusalem are gone backe: They haue turned them selues to the blasphemies off their fore fathers, which had no lust to heare my worde. Euen likewise haue these also folowed straunge goddes, and worshipped them. The house off Israel and Juda haue broken my covenant, which I made wth the ir fathers.

Therefore thus saith the LORDE: Beholde, I will sende a plage amonge you, which ye shal not be able to escape: and though ye are vnto me, I will not heate you. The shal the ciues off Juda and the ciuens of Jerusalem go, and call vpon their goddes, vnto whom they made their oblacions: but they are not able to helpe them in tyme off their trouble. For as many cities as thou hast (o Juda) so many goddes hast thou also: And loke how many streets there be in the (o Jerusalem) so many shamefull alters haue ye set vpon, to offere vpon them vnto Baal. But praye not thou for this people, byd nether prayse nor prayer for them: for though they are vnto me in their trouble, yet will I not heare them.

O thou beloued, why doest thou so shamefull greates blasphemies in my house: euen as though that holy flesh might absolve the,

specially when thou hast made thy boost off thy wickednes. The LORDE called the a grene olyue tre, a sayre one, a frutesfull one, a goodly one: but now that there is a contrary report off the abroad, he will burne the vpon, and destroye thy braunches. For the LORDE off hostes that plated the, hath deuysed a plague for the (o thou house of Israel and Juda) for y^e euil that ye haue done, to prouoke him to wrath, in that ye dyd seruyce vnto Baal.

This (o LORDE) haue I lerned of the, and vnderstonded it, for thou hast shewed me the ir ymaginacions. But I (as a mcke lambe) was caried awaye to beslayne: not knowinge, that they had deuysed such a counsell agaynst me, sayenge: We will destroye his meate with wod, and drye him out of the londe off the lyuynge, that his name shal neuer be thought vpon. Therefore I will beset the now (o LORDE of hostes) thou righteuous iudge, thou that tryest the reynes and the hertes: let me se the auenged of them, for vnto the haue I committed my cause. The LORDE therefore spaketh thus of the ciuens of Anathoth, that sought to slaye me, sayenge: Preach not vnto vs in the name of the LORDE, or els thou shalt dye of oure bondes. Thus (I saye) spake the LORDE of hostes: Beholde, I will viset you. Your yonge me shal perish with the swearde, y^e sonnes and youre daughters shal vterly dye of hunger, so that none shal remayne. For vpon the ciuens off Anathoth wil I bunge a plage, and the yeare of their visitacion.

The XII. Chapter.

LORDE, thou art more righteuous, then that I shulde dispute with the: Neuertheles, let me talke with the in thinges reasonable. How happeneth it, that the waye off the vngodly is so prosperous? and that it goeth so well with them, which (with out eny shame) offende and lyue in wickednesse: Thou plantest them, they take rote, they growe, and bringe forth frute. They boost much off the, yet doest thou not punyssh them. But thou LORDE (to whom I am well knowne) thou that hast sene, and proued my herte, take them awaye, like as a flock is caried to the slaughter house, and apoynte them for the daye off slaughteringe.

How longe shall the londe mourne, and all the herbes off the felde perish, for the wickednes off them that dwell therein?

The catell and the bydes are gone, yet saye they: rush, God will not destroye vs vterly.

Iere 17. b
Matt. 7. b
Ro. 11. c

Esa. 12. d

D
Esa. 51. b

Iere. 11. b

Iere. 20. e
17. b

Esa. 38. b
Amo. 7. b

Iob. 31. a
At. 1. c

1. Pet. 2. a

Iere. 24. b
Deu. 29. c
Soph. 1. c

Iere. 4. b

Seinge thou art weery in runnyng with the fote men, how wilt thou then runne wth hoises? In a peaceable sure londe thou mayest be safe, but how wilt thou do in the furious pryde of Jordane? For thy brethren ad thy kynred haue altogether despised the, and cried out vpon the in thine absence. Beleue them not, though they saye wordes to the. As forme (saye I) I haue forsaken my ne owne dwellinge place, and lest myne heretage. My life also that I lone so wel, haue I geuen in to the hōdes of myne enemies. Myne heretage is become vnto me, as a Lyon in the wod. It cried out vpon me, therfore haue I forsaken it. Myne heretage is vnto me, as a spreckled byrde, a byrde of dyuerse coloures is vpon it. So hence, and gather all the beastes of the felde together, that they maye eat it vp.

Dyuerse byrdmē haue broken downe my vynyarde, and troden vpon my porcion. Of my pleasaunt porcion, they haue made a wildernes & deserte. They haue layed it waist: and now that it is waist, it sigheth vnto me. See the whole londe lieth waist, and noman regardeth it. The destroyers come ouer the heeth every waye, for the swearde off the LORDE shal consume from the one ende of y^e lōde to the other, and no flesh shal haue rest. They shal sowe wheat, and reepe thornes. They shal take heretage in possession, but it shal do them no good. And ye shalbe consounded of youre owne runnynges, because of the grente wrath of the LORDE.

Thus saith the LORDE vpon all myne enel neighbours, that laye honde on myne heretage, which I haue geuen my people of Israel: Beholde, I wil plucke them (namely Israel) out of their londe, and put out the house of Juda from amonge them. And whē I haue rooted the out, I wil be at one with the agayne, and wil haue mercy vpon them: and brynge them agayne, euery man to his owne heretage, and in to his lōde. And yf they (namely that trouble my people) wil lerne y^e wayes of them, to sweare by my name: The LORDE lyuerh (like as they lerned my people to sweare by Baal) the shal they be reckened amonge my people. But yf they wil not obeye, the will I rote out the same folke, and destroye them, saith the LORDE.

The XIII. Chapter.

Worouer, thus saied the LORDE vnto me: go thy waye & get the a linnen bieche, and gyde it aboute thy loynes, and let it not be wet. Then I got me a biech, acordinge to the commaundemēt of

the LORDE, and put it aboute my loynes. After this, the LORDE spake vnto me agayne: Take the bieche that thou hast prepared, put aboute the, and get the vp, and go to Euphrates, and hyde it in a hole off the rock. So wēt I, and hydde it, as the LORDE commaunded me. And it happened longe after this, that the LORDE spake vnto me: Up, and get the to Euphrates, and fet the bieche from thence, which I commaunded the to hyde there. Then went I to Euphrates, and digged vp, and toke the biech from the place where I had hyd it: and beholde, the biech was corrupte, so that it was profitable for nothinge.

Then sayde the LORDE vnto me: Thus saith the LORDE: Euen so will I corrupte the pryde off Juda; and the hie mynde off Ierusalem. This people is a wicked people, they will not heare my worde, they folowen wicked ymaginacions off their owne heart, change vpon straunge goddes, the haue they serued & worshipped: and therfore they shal be as this biech, that serueth for nothinge. For as strately as a biech lieth vpon a mō loynes, so strately dyd I bynde y^e whole house of Israel, and the whole house of Iudam to me, saith the LORDE: that they might be my people: that they might haue a glorious name: y^e they might be in honoure: but they wolde not obeye me. Therfore laye this ydole before them, and saye: Thus saith the LORDE God of Israel: euery pot shal be fylled with wyne. And they shal saye: that thou we knowe not, y^e euery pot shal be fylled with wyne: Then shalt thou saye vnto them: Thus saith the LORDE: Beholde, I shal fyll alle the inhabitours of this lōde wth dronckēnes, the kynges that syt vpon Dadda stole, the prestes and prophetes, with all y^e dwell at Ierusalem. And I will shute them out agaynst another, yee y^e fathers agaynst the sonnes, saith the LORDE.

I wil not pardon them, I wil not spare them, ner haue pitie vpon them: but destroye them. Be obedient, geue eare, take no dysdayne at it, for it is the LORDE himself that spaketh. Honour y^e LORDE youre God here, or he take his light from you, and orener you re fete stembles in darknesse at y^e hill: lest ye loke for the light, be tume it in to y^e shadowe and darknesse of deach. But yf ye wil not heare me, that geue you secrete warnyng, I will mourne from my whole herte for your stubburnesse. Piteously will I wepe, and the teares shal gush out of myne eyes. For the LORDES flocke shal be carried awaye captiue.

Tell the kinge & the rulers: Humble yo^r selues, for you downe lowe, for y^e crowne of y^e glory shal fall from youre heade. The cities toward the south shal be shut vp, & no man shal open the. All Iuda shal be caried awaye captiue, for that none shall remayne.

Lift vp youre eyes, and beholde the, that come from the North: Like a fat flocke shal they fall vpon the. To whom wilt thou make thy mone, when they come vpon the? for thou hast taught the thy self, and made the masters ouer the. Shal not sorowe come vpon the, as on a woman trauelinge with childe? And yf thou woldest saye the in thine hert: Wherfore come these thinges vpon me? Euen for the multitude of thy blasphemies, shal thy hynder partes & thy fete be disconered. For like as the man of Jude maye chaunge his tyme, & the cat of the mountayne hir spettes: so maye yet that be exercised in euell, do good. Therfore will I scatte you, lyke as y^e stubble that is take awaye with y^e south wynde. This shal be youre porcion, and the porcion of youre measure, wher with ye shal be rewarded of me, saith the LORDE: because ye haue forgotten me, and put youre trust in disceatful thinges. Therfore shal I turne thy clothes ouer thy heade, and discover thy thyees, that thy prauities maye be sene: y^e aduourtie, thy deedly malice, thy beastlynnes and thy shamefull whordome. For vpon the felde and hilles I haue senethy abhominacions. Wo be vnto the (o Ierusalem) whē wilt thou ever be clensed eny more?

The XIII. Chapter.

The worde of the LORDE shewed vnto Jeremy, concerninge y^e deth off the frutes.

Iuda shal mourne, men shall not go much more thorow his gates: the lōde shal be nomore had in reputacion, & the crye of Ierusalem shal breake out. The lordes shal sende their seruantes to fetch water, & when they come to the welles, they shal fynde no water, but shal carie their vessels home emptye. They shal be ashamed & confounded, & shal couer their heades. For the grounde shal be dued vp, because there cometh no rayne vpon it. The plowmen also shal be ashamed, & shal couer their heades. The hynde shal forsake the yonge fawne, that se bugeth forth in y^e felde, because there shal be no grasse. The wilde Asses shal stonde in the Masse, and drawe in their wynde like the Dogs, their eyes shal sayle for want of grasse.

Donles oure owne wickednesse rewarde vs. But LORDE do thou acordinge to y^e name, though cure transgressions and synnes be many. For thou art the comforte & helpe of Israel in the tyme of trouble. Why wilt thou be as a straunger in the Londe, and as one that goeth ouer the felde, & cometh in only to remayne for a night? Why wilt thou make thy self a coward, and as it were a giant that yett maye not helpe? For thou art our (o LORDE) and we beare thy name, therfore forsake vs not.

Then spake the LORDE, concerninge this people y^e haue pleasure to go so nembly wth their fete, and loue not of, and therfore displeaseth the LORDE: in so much, that he will now brynge agayne to remembraunce all their mysdedes, & punysh all their synnes. Recuen thus sayde the LORDE vnto me: Thou shalt not praye to do this people good. For though they fast, I will not heare their prayers. And though they offere burnt offrises & sacrifices, yett wil not I acceptethem. For I will destroye them with the swearde, hunger and pestilence. Then answerde I: O LORDE God, the prophetes saye vnto them: Tush, ye shal se no swearde, and no hunger shal come vpon you, but the LORDE shal geue you continuall rest in this place.

And the LORDE sayde vnto me: The prophetes preach lies vnto them in my name. I haue not spoken with them, nether gaue I them eny charge, nether dyd I sende the: yett they preach vnto you false visions, charmynges, vanite, and disceatfulnesse of their owne herte. Therfore thus saith the LORDE: As for those prophetes that preach in my name (whom I neuertheles haue not sent) and y^e saye: Tush, there shal nether batel ner hunger be in this londe: With swearde & with hunger shal these prophetes perish, and the people to whom they haue preached, shal be cast out of Ierusalem, dye of hunger, & be slayne with the swearde, (and there shal be no man to burie them) both they & their wyues, their sonnes and their daughters. So thus wil I pr^e their wickednes vpon the. This shal the saye also vnto them: Myne eyes shal wepe without ceasseinge daye & night. For my people shal be destroyed with greate harme, and shal perish with a greate plage. For yf I go in to the felde, lo, it lieth all full off slayne men: Althow I come in to the cite, lo, they be all famished of hunger.

Rec their prophetes also and prestes shal be led in to an vntowne londe.

The prophet Jeremy.

The xvi. Chap.

The prophet Jeremy.

The xvij. Chap. Jo. xxxi.

Hast thou then utterly forsaken Juda? (sayde J) Dost thou so abhorre Sis? Hast thou so plagued us, that we can be healed no more? We looked for peace, and there cometh no good: for the tyme of health, & lo, here is nothinge but trouble. We knowlege (o LORDE) all our mysdoes, and the synnes of our fathers, that we have offended y. Be not displeased (o LORDE) for thy names sake, for get not thy lowynge & yndnes: Remember y throne of thyne honoure, breake not the covenant, that thou hast made with us. Are there any amonge the goddes of the Gentiles, that sende rayne, or geue the showers of heauen? Dost not thou o LORDE our God, in whō we trust? Yee LORDE, thou dost all these things.

The XV. Chapter.

When spaketh the LORDE vnto me, ad sayde: Though Moses and Samuel stode before me, yet haue I no herte to this people. Dryne them awaye, that they maye go out of my sight. And yf they saye vnto the: Whyther shal we go? The tell the: The LORDE geueth you this answer: Some vnto death, some to the swearde, some to honger, some in to captiuite. For I will bunge foure plagis vpon them, saith the LORDE. The swearde shal stragle them, the dogges shal deuoure them, the foules of the ayre ad beestes of the earth shal eate them vp, and destroye them. I will scatere them aboute al so in all kingdomes and londes to be plagued, because of Manasses the sonne of Ezechias Kinge of Juda, for the things that he dyd in Jerusalem.

Who shal then haue pite vpon the, o Jerusalem? Who shal be sory for the? O who shal make intercession, to opeyne peace for the? Seinge thou goest from me, ad turnest backward, saith the LORDE: Therefore I will stretch out myne honde agaynst the, to destroye the, and I will not be intreated. I will scatere the abroad with the fanne on every side of the londe: I will waist my people and destroye them, for they haue had no lust to turne from their owne wayes. I will make their wyddowes mo in nombre, then the sonnes of the see. Vpon y mothers of their children, I shal bunge a destroyer in the noone daye. Sodenly and vnawarres, shal I sende a feare vpon their cities. She that hath borne vij. children, shal haue none, hir herte shal be full of sorowe.

The Sonne shall saye her in the cleare daye, when she shalbe confounded and sayn te for very heuynesse. As for those y remay-

ne, I wil deluyner them vnto the swerde of their enemies, saith the LORDE. O mocha, alas that euer thou dydest beare me, as anemie and hated of the whole londe: Though I neuer lente ner receaued vpon vsury, yet every man speake enell vpon me. And y LORDE answered me: Led not I the then in good: Come not I to the, when thou art in trouble: and helpe y, when thine enemye oppresseth the. Dost thou yon hurte another, n one metalle that cometh from the north, another? As for youre riches and treasure, I wil geue them out in to a pray, not for my money, but because of all youre synnes, that y haue done i all youre coastes. And I wil ge you with youre enemies in to a londe, y ye knowe not: for the fyre that is kyndled in my indignacion, shal burne you vp.

OLORDE sayde I then thou knowest all things, therefore remembre me, ad vnto me, deluyner me frō my persecutors: Receauem my cause in y lōge wyath, yet thou knowest that for thy sake I suffre rebuke. When I had founde chy wordes, I at them vngadely: they haue made my hert ioyfull & glad. For I call vpon thy name, o LORDE God of hoostes. I dwell not amonge the scowars, neher is my deluyte therein: but I dwell only in the feare of thy honde, for thou hast fylled me with bytternes. Shall my heuynesse cease for euer? Are my plagis then so great, y they maye neuer be healed? Wilt thou be as a water, that falleth, and can not conuynce? Vpon these wordes, thus sayde the LORDE vnto me: Yf thou wilt turne agayne, I shal set the in my seruyce: and yf thou wilt take out the thinge that is precious from the vyle, thou shalt be euen as myne owne mouth. They shal conuerte vnto the, but turne not thou vnto the: and so shal I make the a strong wall of stele agaynst this peop'e. They shal fight agaynst the, but they shal not preuaile. For I myself will be with the, to helpe the, and deluyner the, saith the LORDE. And I will ryde the out of the bondes of the wicked, and deluyner the out of the honde of rantes.

The XVI. Chapter.

Oruer, thus sayde the LORDE vnto me: Thou shalt take y no wife, ner beget children in this place. For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this londe, thus saith the LORDE: They shal dye an horrible death, no mā shal mourne for them, ner burie them, but they shal lye as do

ge vpon the earth. They shal perish thorow the swearde and honger, and their bodies shal be meate for the foules of the ayre, and beestes of the earth. Agayne, thus saith the LORDE: Go not vnto them, that come together, for to mourne and wepe: for I haue taken my peace frō this people (saith the LORDE) yee my fauoure and my mercy. And in this londe shal they dye, olde and yonge, and shal not be buried: no man shal bewepe them, no man shal clippe or shawe himself for them.

There shal not one viset another, to mourne with them for their deed, or to comforte them. One shal not offre another the cuppe off consolacion, to forget their heuynesse for father and mother. Thou shalt not go in to their feast house, to syt downe, moch lesse to eate or drynke with them. For thus saith the LORDE off hoostes the God off Israel: Beholde, I shal take awaye out of this place, the voyce off myrth ad gladnesse, the voyce off the brydegrome and off the bryde, yee and that in youre dayes, that ye maye see it.

Now when thou shewest this people all these wordes, and they saye vnto the: Wherefor hath the LORDE denyed all this greate plage for vs? O what is the offence and synne, that we haue done agaynst the LORDE our God? Then make thou them this answer: Because youre fathers haue forsaken me (saith the LORDE) and haue cleued vnto strange goddes, whom they haue honoured and worshipped: but me haue they forsaken, and haue not kepe my lawe. And ye w' your shamefull blasphemies, haue exceded the wickednes off youre fathers. Soe every one off you foloweth the frawerde euil ymaginacion off his owne hert, and is not obedi- ent vnto me.

Therefore wil I cast you out off this londe, in to a londe that ye and youre fathers knowe not: and there shall ye serue strange goddes daye and night, there wil I shewe you no fauoure. Beholde therefore (saith the LORDE) the daies are come, that it shall no more be sayed: The LORDE lyueth, which brought the children of Israel out of the lōde of Egypte: but (it shall be sayde) the LORDE lyueth, that brought the children of Israel from the North, & from all londes wher I had scatred them. For I wil bunge the agayne in to the lōde, that I gaue vnto the- ir fathers.

Beholde (saith the LORDE) I will sende out many fishers to take them, and after y wil I sende out many hunters to hunte the

out, from all mountaynes and hilles ad out of the caues of stones. For myne eyes beholde all their wayes, and they can not be hyd from my face, neher can their wicked dedes be kepte close out of my sight. But first wil I sufficiently rewarde their shamefull blasphemies and synnes, wherwith they haue defyled my londe: Namely, with their stinkinge Idols and abominacions, wherw' they haue fylled myne heretage. O LORDE, my strength, my power, and refuge in tyme off trouble. The Gentiles shal come vnto the from the indes off the woulde, and saye: Vnrelyoure fathers haue cleued vnto lies, their Idols are but vayne and vnprofitable. How can a man make, those his goddes, which are not able to be goddes? And therefore, I wil once teach them (saith y LORDE) I wil shewe them my honde and my power, that they maye knowe, y my name is y LORDE.

The XVII. Chapter.

Oure synne (o ye off the trybe of Juda) is writte in the table of y' hertes, & graue so vpon the edges of y' alters w' a penne of yron & with an Adamant clawe: y' youre children also maye thynke vpon youre alters, woddes, thicke trees, hie hilles, mountaynes & felde. Wherefore, I will make all youre substaunce & treasure be spoyled, for the greate synne that ye haue done vpon youre hie places, thorow out all y coostes off youre lōde. Ye shal be cast out also from the heretage, that I gaue you. And I wil subdue you vnder the heuy bōdage of youre enemies, in a londe that ye knowe not. For ye haue ministred fyre to my indignacion, which shal burne euermore. Thus saith the LORDE: Cursed be the man that putteth his trust in man, ad that taketh flesh for his arme: and he, whose herte departeth from y LORDE. He shal be like the heeth, that groweth in the wilderness. As for the good thinge that is for to come, he shal not se it: but dwell in a drie place off the wilderness, in a salt and vnooccupied londe. O Bluffed is the man, that putteth his trust in the LORDE, and whose hope the LORDE is himself. For he shalbe as a tre, that is planted by the water syde: which spredeth out the rote vnto moystnesse, whom the heate can not harne, when it commeth, but his leaues are greene. And though there growe but litle frute because off drouth, yet is he not carefull, but he neuer leaueth off to bunge forth frute. Amonge all thinges lyuynge, man hath the most disceatfull and vnsercheable hert.

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Who shall then knowe it? Euen I the
LORDE ripe out the grounde off the hert,
ad search the reynes and rewarde euery mā
acordinge to his wayes, and acordinge to
the frute off his counceils.

The disceatfull maketh a nest, but buri-
geth forth no yonge: he commeth by riches,
but not righteously. In the myddest off his
life must he leaue them behinde him, and at
the last be founde a very soole. But thou (O
LORDE) whose throne is most glorious, excel-
lent and off most antiquite, which dwellest
in the place of oure holyrest: Thou art the
comforte off Israel. All they that forsake
thee, shalbe confounded: all they that depar-
te from thee, shalbe witten in earth, for they
haue forsaken the LORDE, the very condite
of the waters of life.

Heale me, O LORDE, and I shall be whole:
saue thou me, and I shall be saued, for thou
art my prayse. Beholde, these men saye vnto
me: Where is the worde of the LORDE? Let
it come. Where as I neuertheles ledunge the
flock in thy wayes, haue compelled none by
violence, for I neuer desired any mā's deeth,
this knowest thou well. My wordes also we
re right before the. Be not now terrible vnto
me (O LORDE) for thou art he, in whom I he-
pe, when I am in parrill. Let my persecuters
be confounded, but not me: let them be a fray-
ed, and not me. Thou shalt bunge vpon the
tyme off their plage, and shalt destroye
them right. soie.

Agayne, thus hath the LORDE sayde vn-
to me: Go and stonde vnder the gate, where
thorow the people and the kinges of Iuda
go out and in, yee vnder all the gates of Je-
rusalem, and saye vnto them: Heare the wor-
de of the LORDE, ye kinges of Iuda, and all
thou people of Iuda, and all ye citefyns of
Jerusalem, that go thorow this gate: Thus
the LORDE commaundeth: Take hede for
yourselynes, that ye carie no burthen vpon
you in the Sabbath, to bringe it thorow the
gates of Jerusalem: ye shall beare no bur-
then also out of youre houses in the Sab-
bath: Ye shall do no labour there in, but ha-
lowe the Sabbath, as I commaunded you
re fathers. Howbeit they obeyed me not, ne-
ther hearkened they vnto me: but were obsti-
nate & stubburne, ad nether obeyed me, ner re-
ceaued my correccion.

Neuertheles, yf ye will heare me (saith
the LORDE) and beare no burthen in to y
cite thorow this gate vpon the Sabbath:
If ye will halowe the Sabbath, so that ye
do no worke there in: then shal there go tho-

row the gates of this cite, kinges and pry-
ces, that shall sit vpon the stole of David:
They shall be caried vpon charettes, and ry-
de vpon horses, both they and their princes:
The whole Iuda and all the citefyns of Je-
rusalem shall go here thorow, and this cite
shall euer be the more and more inhabited.
There shall come men also from the cites
of Iuda, from aboute Jerusalem, ad from y
londe of Ben Janun, from the playne felde,
from the mountaynes and from the wilder-
nesse: which shall bringe burnt offrings, sa-
crifices, oblations, and incense, and offre up
thankes geuynge in the house of the LORDE.
But yf ye will not be obedient vnto me, to
halowe the Sabbath, so that ye will beare
yours burthens thorow the gates off Jeru-
salem vpon the Sabbath: Then shall I se
fyre vpon the gates off Jerusalem, ad it shal
burne vpon the houses off Jerusalem, and no
man shal be able to quench it.

The XVIII. Chapter.
This is another communica-
tion, that God had with
Jeremy, sayenge:

Rise, and go downe in to the potters
house, and there shall I tell the mox
off my mynde. Now when I came to
the potters house, I founde him makinge
his worke vpon a whele. The vessell that the
potter made off claye, brake amonge his ho-
des: So he beganne a new, and made ano-
ther vessell, acordinge to his mynde. Then
sayde the LORDE thus vnto me: Maye not I
do w^e you, as this potter doeth, O ye he-
se off Israel: saith the LORDE: Beholde, y
house off Israel: ye are in my honde, euen as
the claye in the potters honde.

When I take in honde to rote out, to des-
troie, or to waiste awaye any people or kigo-
me: yff that people (agaynst whom I haue
thus deuysed) couerte from their wickednes:
Immediately, I repente off the plage, that I
deuysed to bunge vpon the. Agayne: When
I take in honde, to buylde, or to plante a pe-
ple or a kingdom: yff the same people do e-
uell before me, and heare not my voyce: Im-
mediatly, I repente off the good, that I de-
uysed to do forthem.

Speake nowtherfore vnto whole Iuda,
and to them that dwell at Jerusalem: Thus
saith the LORDE: Beholde, I am deuysinge
a plage for you, and am takinge a thinge out
of your honde agaynst you.

Therefore, let euery man turne from his

euell waye, take vpon you the thinge that is
good, and do right. But they saye: No more
of this, we will folowe oure owne ymagina-
tions, and do euery mā acordinge to the wil
fuinesse of his owne mynde.

Therefore thus saith the LORDE: Are a-
monge the heithen, yf eny man hath herde
soch horrible thinges, as the daughter of Si-
on hath done. Shal not yf snowe (yf melteth
vpon the stony rockes of Libanus) moystr-
the felde? Or maye the springes off wa-
ters be so grauen awaye, that they runne no
more, geue moystnesse, ner make frutefull?
But my people hath so forgotten me, yf they
haue made sacrifice vnto wayne goddes.
And whyle they folowed their owne wayes
they are come out of the hie strete, and gone
into a sore waye not vsed to be troden. Whe-
re thorow they haue brought their londe in
to an everlastinge wilderness and scome:
So yf who so euer trauaileth ther by, shal-
be abashed, and waggeth their heades. With
an East wynde will I scatred the, before the
ire enemies. And when their destruction co-
meth, I will turne my backe vpon them, but
not my face.

Then sayde they: come, let vs ymagin-
sin thinge agaynst this Jeremy. See this
dyd euen the prestes, to whom yf lawe was
committred: the Senatours, yf were the wy-
fist and the prophetes, which wanted not yf
worde off God. Come sayde they: let vs cut
out his euge, and let vs not regarde his wor-
des. Considre me (O LORDE) and heare the
voyce of myne enemies. Do they not recom-
pence euell for good, when they dygg a pye
for my soule? Remembre, how that I stode
before the, to speake forth, ad to turne awa-
ye thy wrath from them.

Therefore let their childre dye of hunger,
and let them be oppressed with the swearde.
Let their wyues be robbed of their childre,
and become wyddowes: let their husbodes
be slayne, let their yonge men be kyled with
the swearde in the felde. Let the noyse be her-
de out of their houses, when the murderere
cometh sodenly vpon them: For they haue
digged a pit to take me, and layed snares for
my feet. Yet LORDE, thou knowest all their
counsell, that they haue deuysed, to slaye me.
And therefore forgene them not their wicked-
nes, and let not their synne be put out of thy
sight: but let them be iudged before the as
the giltye: This shalt thou do vnto the in y
tyme of thy indignacion.

The XIX. Chapter.

Oroner, thus saide the LORDE vn-
to Jeremy: Go thy waye, and bye
the an erthen pytcher, and bringe
forth the Senatours and chiefe prestes in to
the valley of the childre off Ennon, which
lieth before the porte that is made of buick, &
shewe them there the wordes, that I shall
tell the, and saye thus vnto them: Heare the
worde of the LORDE, ye kinges of Iuda, ad
ye citefyns of Jerusalem: Thus saith the
LORDE of hostes the God of Israel: Behol-
de, I will bunge soch a plage vpon this pla-
ce, that yf eares of all that heare it, shal glo-
we. And that because they haue forsake me,
and unhalowed this place, and haue offered
in it vnto straunge goddes: whos necher they,
their fathers, ner the kinges off Iuda haue
knowne. They haue filled this place also w^e
the bloude of innocentes, for they haue set
up an altar vnto Baal, to burne their chil-
dren for a burnt offeringe vnto Baal, which I
nether commaunded, ner charged them, ne-
ther thought once there vpon.

Beholde therefore, yf tyme cometh (saith
the LORDE) yf this place shal no more be cal-
led Tophet, ner yf valley of yf childre off En-
non, but yf valley of slaughter. For in this pla-
ce wil I slaye the Senatours of Iuda & Je-
rusale, & kill the downe w^e the swearde in yf
sight of their enemies, ad of them that seke
their lyues. And their deed carcasses wil I ge-
ue to be meate for the foules of the ayre, and
bestes of the felde. And I wil make this ci-
te so desolate, ad despyed: that who so geeth
there by, shal be abashed & geast vpon her,
because of all hir plagis.

I will fede them also w^e the flesh of their
sonnes & their daughters. See euery one shal
eate vpon another in the beseginge & straynes-
se, wher w^e their enemies (yf seke their lyues)
shal kepe the in. And the pytcher shalt thou
breake in the sight of the mē, yf shalbe w^e the,
and saye vnto the: Thus saith the LORDE
off hostes: Euen so wil I destroye this peo-
ple & cite: as a potter breaketh a vessel, that
can not be made whole agayne.

In Tophet shal they be buried, for they
shal haue none other place. Thus wil I do
vnto this place also, saith the LORDE, and to
the yf dwell there in: yee I wil do to this ci-
te, as vnto Tophet (for the houses of Jeru-
salem & the houses of the kinges of Iuda are
defyled, like as Tophet, because off all the
houses, in whose parlors they dyd sacrifice
vnto all the hostes of heauē, and poured out
drynke offrings vnto straunge goddes.
And so Jeremy came from Tophet, where

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the LORDE had sent him to prophesie, and stode in the court off the house off the LORDE, and spake to all the people: Thus saith the LORDE off hoostes the God of Israel: Beholde, I will bunge vpon this cite and vpon euery towne aboute it, all the plagis that I haue deuysed agaynst them: for they haue bene obstinate, and wolde not obeye my warnynges.

The XX. Chapter.

When Pashur the preast, the sonne off Ammer, chiefe in the house off y^e LORDE, herde Jeremy preach so fast fastly: he synote Jeremy, and put him in the stockes, that are by the hie gate off Ben Jamin, in the house off y^e LORDE. The next daye felowinge, Pashur brought Jeremy out off the stockes agayne. Then sayde Jeremy vnto him: The LORDE shall call the nempie Pashur (that is excellent and increasinge) but Magor (that is fearfull and afrayed) euery where. For thus saith the LORDE: beholde, I will make the afrayed, the thy self, and all that fauoure y^e: which shal perish with the swearde off their enemies, euen before y^e face.

And I wil geue whole Iuda vnder the power off the kinge off Babilon, which shal carie some vnto Babilon prisoners, and slaye some with the swearde. Moreover, all y^e substaunce off this londe, all their precious and gorgeous wycke, all costlyneste, and all the treasure off the kinges off Iuda: wil I geue into the hōdes off their enemies, which shal spoyle them, and carie them vnto Babilon.

But as for the (o Pashur) thou shalt be caried vnto Babilon with all thine household, and to Babilon shalt thou come, where thou shalt die, and be buried: thou and all thy fauourers, to whom thou hast preached lies. O LORDE, thou makest me weake, but thou refreshest me, and makest me stronge agayne. All the daye longe am I despysed, and laughed to scoone off euery man: because I haue now preached longe agaynst malicious Tyranny, and shewed them off destruction. For y^e which cause they cast the worde off the LORDE in my teth, and take me euer to the worst.

Wherefore, I thought from hence forth, not to speake off him, ner to preach eny more in his name. But the worde off the LORDE was a very burnyng fyre in my hert and in my bones, which when I wolde haue stopped, I might not. For why, I herde so many derisiois and blasphemies, yee euen off my ne owne companyons, and off such as were

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conuersaunte with me: which wente aboute, to make me afrayed sayenge: vpon humle vs go vpon him, to feare him, and make him holde his tounge: y^e we maye ouercome him, and be a venged off him.

But the LORDE stode by me, like a mighty giaunte: therfore my persecuters fell, and coude do nothinge. They shal be sore confounded, for they haue done vnwisely, they shal haue an euertlasting shame. And now, O LORDE off hoostes, thou righteous searcher which knowest the reynes and the very hertes: la me se them punished, for vnto the I committe my cause.

Synge vnto the LORDE, and prayse him, for he hath deluyered the soule off the oppressed, from the honde off the violent. Cursed be the daye, wherein I was borne: unhappy be y^e daye, wherein my mother brought me forth. Cursed be the man, that brought my father the tidinges, to make him glad, sayenge: thou hast gotten a sonne. Let it happen vnto that man, as to the citica which y^e LORDE turned vpside downe (when he had longe herde the wicked rumoure off them) because he slewe me not, as soone as I came out off my mothers wombe, and because my mother was not my graue herself, that the byrth might not haue come out, but remayned still in her. Wherefore came I forth off my mothers wombe? To haue experience off labour and sorrow: and to lede my life with shame.

The XXI. Chapter.

These are the wordes that the LORDE spake vnto Jeremy, what tyme as kinge Sedechias sent vnto him in Pashur the sonne off Nieldia, and Sephomias the sonne off Maasia prest, sayenge: Prece vnell at the LORDE (we praye the) off our behalfe, for Nabuchodonosor the kinge off Babilon besegeth vs, yff the LORDE (pauenture) will deale with vs, accordinge to his marvelous power, and take him from vs.

Then spake Jeremy: Oene Sedechias this answer. Thus saith the LORDE God off Israel: beholde, I will turne backe the weapens, that ye haue in youre hondes, wherewith ye fight agaynst the kinge off Babilon and the Caldees, which besege you rounde aboute y^e walles: and I wil brige the together in to the myddest off this cite, and I myself will fight agaynst you, with an outstretched honde, and with a mighty arme, in great displeasure and terrible wrath: and will saye

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them, that dwell in this cite: yee both me and carrell shal dye off the pestilence.

And after this (saith the LORDE) I shall deluyer Sedechias the kinge off Iuda, and his seruantes, his people (and such as are escaped in the cite, from the pestilence, swearde, and hunger) into the power off Nabuchodonosor kinge off Babilon: yee in to the hōdes off their enemies, in to the hōdes off those y^e folowe vpon their lyues, which shal smyte them with y^e swerde: they shal not pite the, they shal not spare them, they shal haue no mercy vpon them.

And vnto this people thou shalt saye:

Thus saith the LORDE: beholde, I laye before you the waye off life and deeth. Who so abyde in this cite, shal perish: ether wth the swearde, with hunger, or with pestilence. But who so goeth out to holde on y^e Caldees parre, y^e besege it, he shal saue his life, and shal wryte his soule for a pray. For I haue set my face agaynst this cite (saith the LORDE) to plage it, and to do it no good. It must be geat in to the honde off the kinge off Babilon, and be brennt with fyre.

And vnto the house off the kinge off Iuda, saye thus: heare the worde off y^e LORDE (o thou house off David) for thus saith the LORDE: Minstre rightuousnes, and that soone, deluyre the oppressed fro violent power: or euer my terrible wrath break out like a fyre, and burne so, that no man maye quench it, because off the wickednes off youre ymaginations. Beholde (saith the LORDE) I wil come vnto you, that dwell in the valles, rockes and felde, and saye: Tush, who will make vs afrayed? or who will come in to oure houses? For I will vifit you (saith the LORDE) because off the wickednes off youre inventions, and will kyndle such a fyre in youre wood, as shal consume all, that is aboute you.

The XXII. Chapter.

Thus sayde the LORDE also: Go downe in to the house off the kinge off Iuda, and speake therethese wordes, and saye: heare the worde off the LORDE, thou kinge off Iuda that syttest in the kyngly seate off David: thou and thy seruantes and y^e people, that go in and out at this gate. Thus the LORDE commaundeth: kepe equite and rightuousnesse, deluyre the oppressed fro the power off the violent: do not grene ner oppresse the straunger, the fatherlesse ner the wyddowe, and shed no innocent bloude in this place.

And yff ye kepe these thinges faithfully, then shall there come in at the dore off this

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house kynges, to syt vnto Dauids seate: they shal be caried in Charettes and ryde vpon houses, both they and their seruantes, and their people. But yf ye wil not be obedient vnto these commaundementes, I sweare by my ne owne self (saith y^e LORDE) this house shal be waist. For thus hath the LORDE spoken vpon the kynges house off Iuda: Thou art the heade, as Galaad is in Libanus: What wilt thou laye off it, yf I make the not so waist? (thy cities also) that no man shal dwell there in: I will prepare a destroyer with his weapons for the, to hew downe thy special Cedre trees, and to cast them in the fyre.

And all the people that go by this cite, shal speake one to another: Wherefore hath the LORDE done thus vnto this noble cite? Then shall it be answered: because they haue broken the couenamt off the LORDE their God, and haue worshipped and serued strange goddes. Mourne not ouer the deed, and be not wo for them, but be sory for him that departeth awaye: for he cometh not agayne, and seeth his natyue countre no more. For thus saith the LORDE, as touchinge Sellum the sonne off Josias kinge off Iuda, which reigned after his father, and is caried out off this place:

He shal never come hither agayne, for he shal dye in the place, where vnto he is led captiue, and shal se this londe nomore. Wo worth him, that buyldeth his house with vnrightuousnes, and his perlers with the good, that he hath gotten by violence: which neuer recompenseth his neghburs labour, ner payeth him his hye. He thinketh in himself: I wil buylde me a wyde house, and gorgeous perlers: he causeth wyndowes to be hewen there in, and the sylinges and geastes make he off Cedre, and paynteth them with Zenober. Thinkest thou to reigne, now that thou prouokest me to wrath with y^e Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as longe as he dealt with equite and rightuousnesse? Dee when he helped y^e oppressed and poore to their right, then prospered he well.

From whence came this, but only because he had me before his eyes? saith the LORDE. Where theles, as for thine eyes and thine herte, they loke vpon couetousnesse, to shed innocent bloude, to do wrenge and violence. And therfore, thus saith the LORDE agaynst Joachim, y^e sonne off Josias kyng off Iuda: They shal not mourne for him: (as they vseto do) alas brother, alas syfter:

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Nether shall they saye vnto hym: Alas sye, alas for that noble pryncce. But as an Asse shall he be buried, corrupte and be cast with out the gates of Jerusalem.

D Clymme vpon the hill off Libanus (o thou donghter Sion) lift vp thy voyce vpon Basan, crye from all partes: for all thy louers are destroyed. I gaue the warninge, whyle thou wast yet i prosperite. But thou saydest: I wil not heare. And this maner hast thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy hyrdmen shal be dryuen with the wynde, and thy derlinges shal be caried awaye in to captiuite: Then shalt thou be brought to shame and confucion, because of all thy wickednes: thou that dwellest vpon Libanus, ad makest thy nest in the Cedre trees. O how greate shal y mour nyng be, when thy sorowes come vpon the, as a woman traungling with childe.

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21. 2
Iere. 19. d
20. 2

As truly as I lyue (saith the LORDE.) Though Jechonias the sonne off Joachim kinge off Juda were the signet off my right honde, yet will I plucke him off: And I wil geue the in to y power off the that sette to slaye the, and in to the power off them that thou fearest: in to the power off Nabuchodonosor the kinge off Babilon, and in to the power off the Caldees. Moreover, I will sende the, and thy mother that bare the, in to a straunge londe, where ye were not borne, ad there shall ye dye. But as for the londe that ye will desire to retorne vnto, ye shall neuer come at it agayne. This man Jechonias shal be like an ymage robbed and torne in peces, which pleaseth no man, for all his apparell. Wherefore both he and his sede shal be sent awaye, and cast out in to a lode, that they knowe not.

O thou earth, earth, earth: heare the worde off the LORDE: Wryte this man amonge the outlawes, for no prosperite shall this man haue all his life longe. Nether shall any of his sede be so happie, as to sit vpon the seate of David, and to beare rule in Juda.

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A Be vnto the shepherdes, that destroye, and scatere my flocke, saith the LORDE. Wherefore, this is the commaundement of the LORDE God of Israel, vnto the shepherdes that feede my people: Ye scatere ad thrust out my flocke, and loke not vpon them. Therfore, now will I viset the wickednes of youre ymaginacions, saith y LORDE: And will gather together the remna

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unt of my flocke, from all londes that I haue dryuen them vnto, and will bringe them agayne to their pastures, that they maye growe and increace. I will set shepherdes also amonge them, which shall fede them. They shall no more feare and drede, for there shall none off them be lost, saith the LORDE. Beholde, the tyme commeth (saith the LORDE) that I will raise vp the righteous brannch off David, which shall beare rule, and discusse matters with wysdome, and shall set vp equitye and rightousnes agayne in the earth.

In his tyme shall Juda be saued, and Israel shal dwell without feare. And this is the name that they shall call him: even the LORDE oure righteous maker. And thus saith the LORDE: Beholde, the tyme commeth (saith the LORDE) that it shall no more be sayde: the LORDE lyeth, which broughte the children off Israel out of the londe of Egypt: But the LORDE lyeth, which broughte forth, ad led the sede of the house off Israel, out off the north londe, and from all countries where I had scatred them, and they shal dwell in their owne londe agayne.

My herte breaketh in my body because of the false prophetes, all my bones shate: I am become like a dionden man (that by the reason of wyne can take no rest) for very sure of the LORDE, and of his holy wordes. Because the londe is full of aduocaters, wherow it is destroyed and mourneth, and y pleasant pastures of the deserte are dryd vp. See the waye that men take, is wicked, their gouernaunce is nothinge like the holy worde of the LORDE. For the prophetes and the prestes them selues are polluted wthoutes, ad their wickednes haue I founde in my house, saith the LORDE. Wherefore, the waye ye shall be slippery in the darcknesse, when in they maye sticke and fall. For I will bringe a plage vpon them, euen the yere of the ir visitacion, saith the LORDE. I haue sene fully amonge the prophetes of Samaria, y they preached for Baal, ad discaued my people off Israel. I haue sene also amonge the prophetes off Jerusalem foule aduocaters, and presumptuous lies. They take the most shamefull men by the hode, flatteringe them, so that they can not retorne from their wickednes. All these with their cietyes are wcome, as Sodom, and as the inhabitants off Gomorre.

Therfore thus saith the LORDE of hostes concernynge the prophetes: Beholde, I wil fede them with wormewood, and make them drynke the water of gall. For so the pe

The prophet Jeremyn.

phetes of Jerusalem is the sicknes of Apocri he come in to all the londe.

And therfore the LORDE of hostes geaeth you this warnynge: heare not the wordes of the prophetes, that preach vnto you, and discaue you: for they speake the meanynge of their owne herte, and not out of the mouth of the LORDE. They saye vnto them, that despyse me: The LORDE hath spoken it: Tush, ye shal prospere right well. And vnto all them, that walke after the lust of their owne herte, they saye: Tush, there shall no mysfortune happen you. For who hath sittan in the counsell of the LORDE, that he hath herde and vnderstonde, what he is aboute to do? Who hath marked his deuyce, and herde it? Beholde, the stormy wecher of the LORDE (that is, his indignacion) shal go forth, and shal fall downe vpon the heade of the vngodly. And the wrath of the LORDE shal not turne agayne, vntill he perforce, and fulfull the thought of his herte. And in the latter dayes ye shall knowe his meanynge.

I haue not sent these prophetes, (saith the LORDE) and yet they ranne. I haue not spoken to them, and yet they preached. But yf they had continued in my counsell and had my wordes: they had turned my people from their euell wayes and wicked ymaginacions. Am I the God that seeth but the thinge, which is nye at honde, and not that is farr off? saith the LORDE. Maye any man hyde him self so, that I shal not se him? saith the LORDE. Do not I fulfill heauen and earth? saith the LORDE. I haue herde well ynough, what the prophetes saye, that preach yes in my name, saye ge: I haue dreamed, I haue dreamed. How longe wil this continue in the prophetes hertes, to tel lyes, and to preach the craftie sotylte of their owne herte? Whose purpose is, (with the dreames that every one tell) to make my people forget my name, as their fore fathers dyd, wher Baal came vp. The prophet that hath a dreame, let him tell it: and he that vnderstandeth my worde, let him shewe it faithfully.

For what hath chaffe and wheat to do together? saith the LORDE. Is not my worde like a fyre, saith the LORDE) and like an hammer, that breaketh the harde stone? Therfore thus saith the LORDE: beholde, I wil vpo the prophetes, that steale my worde purely from euery man. Beholde, here am I (saith the LORDE) agaynst the prophetes, that take vpon their tungen to speake:

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The LORDE hath sayde it. Beholde, here am I (saith y LORDE) agaynst those prophetes, that darre prophecy lies, and discaue my people with their vanities and miracles, whom I neuer sent, ner commaunded them. They shal do this people greate harme, saith the LORDE.

If this people, ether my prophete or prest are the, and saye: what is the burthen of the LORDE? Thou shalt saye vnto them: What? burthen? Therfore will I cast you fro me (saith the LORDE) because ye youre selues are a burthen. And the prophet, prest or people that vseth this terme (the burthen of the LORDE) him will I viset, and his house also.

But thus shall ye saye, every one to another: What answer hath the LORDE geuen? or, what is the LORDES commaundement? And as for the burthen of the LORDE, ye shal speake nomore of it: for euery mans owne worde is his burthen, because ye haue altered the wordes of the lyuynge God the LORDE of hostes oure God.

Thus shall euery man saye to the prophetes: what answer hath the LORDE geuen the? Or, what saith the LORDE? And not once to name the burthen of the LORDE. Therfore thus saith the LORDE: For so moch as ye haue vsed this terme (the burthen of the LORDE) where as I notwithstandinge sent vnto you, and forbade you to speake of the LORDES burthen.

Beholde therfore, I will repute you as a burthen, and will cast you out of my presence: yee and the cite also, that I gaue you and youre fathers: and will bringe you to an everlastinge confucion, and in to soch a shame, as shal neuer be forgotten.

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The LORDE shewed me a visio: Beholde, there stode two maundes of figes before y Temple of the LORDE after y Nabuchodonosor kyng of Babilon had led awaye captiue Jechonias the sonne of Joachim kinge of Juda, the mightie men also of Juda, with the workemasters and conyngemen of Jerusalem, vnto Babilon. In the one maunde were very good fyges, euen like as these that be first ripe. In the other maunde were very noughtie figes, which might not be eaten, they were so euell.

Then sayde the LORDE vnto me: what seist thou Jeremyn? I sayde: fyges, where of some be very good, and some so euell, that no man maye eate them.

The prophet Jeremy.

Then came the worde of the **LORDE** vnto me, after this maner: Thus saith **Y** **LORDE** the God of Israel: like as thou knowest the good fyges, so shal I knowe the men led awaye, whom I haue sent out of this place into the lande of the Caldees, for their profite: and I will set myne eyes vpon them for the best, for I will bringe them agayne into this lande: I will buyde them vp, and not breake them downe: I will plante them, and not rote them out. And I will geue them an herte, to knowe, how that I am the **LORDE**. They shalbe my people, and I wilbe their God, for they shal returne vnto me with the ir whole herte.

And like as thou knowest the naughtie fyges, which maye not be eat, they are so euell: Euen so wil I (saith the **LORDE**) let Sede chias the kinge of Iuda, (ye and all his prynces, & the residue of Ierusalem that remayne ouer in this lande, & them also that dwell in Egipte) to be vexed & plagued in all kingdomes & landes. And will make them to be a reprove, a comon by worde, a laughinge stocke & shame, in all the places, where I shal scatter them. I will sende the swerde, hunger & pestilence amonge them, vntill I haue clene consumed them out of the lande, that I gaue vnto them & their fathers.

The XXV. Chapter.

A Sermon that was giuen vnto Jeremy, vpon all the people of Iuda: In the fourth yeare of Joachim the sonne of Josias kinge of Iuda, that was, in the first yeare of Nabuchodonosor kinge of Babylon. Which sermone, Jeremy the prophet made vnto all the people of Iuda, & to all the Inhabitors of Ierusalem, on this maner:

From the xij. yeare of Josias the sonne of Amon kinge of Iuda, vnto this present daye, (that is euen xxiij. yeare) the worde of the **LORDE** hath bene committed vnto me, And so I haue spokē to you, I haue rysen vpearly, I haue geue you warnynge in season, but ye wolde not heare me. Though the **LORDE** hath sent his seruantes, all the prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not encline yo^r cares to heare.

He sayde: turne agayne euery man from his euell waye, & from youre wicked ymaginations, & so shal ye dwell for euer in the lande, that the **LORDE** promised you & youre fore fathers: And go not after straunge goddes, seruet them not, worshippe them not, & angre me not with the workes of youre hōdes: then will not I punyssh you. Neuertheles, ye wolde not heare me (saith the **LORDE**) but

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hane besied me with the workes of youre hōdes, to youre owne greate harme.

Wherefore, thus saith the **LORDE** of hostes: Because ye haue not hearkened vnto my worde, so, I will sende out, & call for all the people, & dwell in the north (saith the **LORDE**) & wil prepayre Nabuchodonosor the kinge of Babylon my seruauant, and wil bange them vpon this lande, and vpon all that dwell therein, & vpon all the people that are abrode them, and will vterly rote them out. I will make of them a wilderness, a mockage, and a continuall deserte.

Morouer, I will take from them the voyce of gladnesse and solace, the voyce of the brydegrome & the bryde, the voyce of the noynted, with the cresshettes: & this whole lande shal become a wilderness, & they shal serue the sayde people and the kinge of Babylon, thre score yeares and ten. When thre score yeares are expyied, I wil viset also the wickednesse of the kinge of Babylon & his people, saith the **LORDE**: yee & the lande of the Caldees, & wil make it a perpetuall wilderness, & wil fulfil all my wordes vpon that lande, which I haue dryssed agaynst it: yee all that is written in this booke, which Jeremy hath prophesied of all people: so that they also shal be subdued vnto dyuerse nations & greates kynges, for I wil recompense them, accordinge to their dedes & workes of their owne hondes.

For thus hath the **LORDE** God of Israel spoken vnto me: Take this wyne cuppe of indignacion fro my honde, that thou mayest cause all the people (to whom I sende thee) to drinke of it: that when they haue drunke thereof, they maye be madd, & out of their wittes, when the swerde cometh, that I wil sende amonge them. Then toke I the cuppe from the **LORDE**s honde, & made all the people drinke thereof, vnto whom the **LORDE** had sent me.

But first the cite of Ierusalem, & all the cities of Iuda, their kinges & prynces: come be thē desolate, waiste, despyssed & cursed, accordinge as it is come to passe this daye. For Pharaos kinge of Egipte, his seruantes, his prynces & his people altogether one another and all kinges of the lande of Egypt, all kinges of the Philistynes lande, Ascalon, Gaza, Accaron & the remnant of Asdod, the Edomites, the Moabites & the Ammonites: all the kinges of Tyre & Sidon: the kinges of the Isles, that are beyonde the see: Dedan, Thema, Buz & the shauen Imaath: all the kinges of Araby, & generally all the

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kinges that dwell in the deserte: all the kinges of Sumir, all the kinges of Elam, all the kinges of the Medes, all kinges toward the north (whether they be farre or nye) euery one with his neighbours: & eue and all the kingdomes that are vpon the whole earth. The kinge of Sesach (sayde he) shal drinke with them also.

And saye thou vnto them: this is the commandement of the **LORDE** of hostes the God of Israel: drinke and be droncken, speake, and fall, that ye neuer ryse: and that thou row the swerde, which I wil sende amonge you. But yf they will not receaue the cuppe of thy honde, and drinke it, then tell them: Thus doth the **LORDE** of hostes threaten you: drinke it ye shal, and that shortly. For lo, I begynne to plague the cite, that my name is geuen vnto: chynke ye then, that I will leaue you unpunished? Ye shall not go quyte. For why, I call for a swerde vpo all the inhabitours of the earth, saith the **LORDE** of hostes.

Therefore tell them all these wordes, and saye vnto them: The **LORDE** shal crie from aboue, and let his voyce be herde from his holy habitation. With a greates noyse shal he come from his court regall. He shal geue a greates voyce (like the grape gatherers) and the sounde thereof shal be herde vnto the endes of the worlde. For the **LORDE** hath a iudgment to geue vpon all people, and will holde his court of iustice with all flesh and punyssh the vngodly, saith the **LORDE**.

For thus sayeth **Y** **LORDE** of hostes: Be holde, a miserable plague shal go from one people to another, and a greates stomy water shal arise from all the endes of the earth. And the same daye shal the **LORDE** himself slaye them, from one ende of the earth to another. There shall no more be made for euy of them, none gathered vp, none buried: but shal lie as dunge vpon the grounde.

Wourne (o ye shepherdes) & crie: spuincle youre selues with asshes, o ye rammes of the flocke: for the tyme of youre slaughter is fulfilled, and ye shal fall like vessels conynghly made for pleasure.

The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not scape. Then shal the shepherdes crie horribly, and the rammes of the flocke shal mourne: for the **LORDE** shal consume their pasture, and their best felde shal lie deed because of the horrible wrath of the **LORDE**. They shal forsake their foldes like as a lyon: for their landes shalbe waiste, because of the

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wrath of the destroyer, and because of his fearfull indignacion.

The XXVI. Chapter.

In the begynnyng of the reigne of Joachim the sonne of Josias kyng of Iuda, came this worde from the **LORDE**, sayenge: Thus saith the **LORDE**: Stonde in the court of the **LORDES** house, and speake vnto all them which (out of the cities of Iuda) came to do worshippe in the **LORDES** house, all the wordes of I command: the to saye. Loke that thou kepe not one worde backe, yf (perauenture) they will herke, and turne euery man from his wicked waye: that I maye also repente of the plague, which I haue determined to brynge vpon them, because of their wicked inventions.

And after this maner shalt thou speake vnto them: Thus saith the **LORDE**: yf ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the prophetes, whom I sent vnto you, rysynge vpon tyme, and still sendynge: yf ye will not folowe the (I saye) then will I do to this house, as I dyd vnto Silo, and will make this cite to be abhured of all the people of the earth. And the prestes, the prophetes and all the people herde Jeremy preach these wordes, in the house of the **LORDE**.

Now when he had spoken out all the wordes, that the **LORDE** commaunded him to preach vnto all the people, then the prestes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the name of the **LORDE** it shal happen to this house as it dyd vnto Silo: and this cite shalbe so waiste, that no man shal dwell therein?

And when all the people were gathered aboute Jeremy in the house of the **LORDE**, the prynces of Iuda herde of this rumoure, & they came soone out of the kinges palace into the house of the **LORDE**, and sat them downe before the new dore of the **LORDE**. Then spake the prestes and the prophetes vnto the rulers & to all the people, these wordes: This man is worthy to dye, for he hath preached agaynst this cite, as ye yourselves haue herde with youre eares.

Then sayde Jeremy vnto the rulers and to all the people: The **LORDE** hath sente me to preach agaynst this house & agaynst this cite all the wordes that ye haue herde. Therfore amende youre wayes, and youre aduysementes, and be obedient vnto the voyce of

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theLORDE youre God: so shal theLORDE
repēt of the plague, yf he had dewyfed agaynst
you. Now as forme: I am in youre hondes,
do with me, as ye thinke expedient and good.
But this shall ye knowe: yf ye put me to de-
ath, ye shal make youre felnes, this cite & all
the inhabitours there of, gilcie of innocent
blonde. For this is of a treuch: that theLOR
DE hath sente me vnto you, to speake all the-
se wordes in youre eares.

Then sayde the rulers and the people vnto the prestes and prophetes : This man maye not be condemned to death, for he hath preached vnto vs in the name of the LORDE our God. The Elders also of the londe stode vp & sayde thus vnto all the people : Micheas the Moersaite, which was a prophet vnder Ezechias kinge of Iuda, spake to all the people of Iuda : Thus saith the LORDE of hostes : Sion shalbe plowed like a filde, Ierusalem shalbe an heape of stones, & the hill of the LORDES house shalbe turned to an hie wood. Dyd Ezechias y kinge of Iuda & the people of Iuda put him to death for this : No verely, but rather feared y LORDE, & made their praier vnto him. For the which cause also y LORDE repented of the plague, y he had denyed agaynst them. Shuide we then do soch a shamefull dede agaynst oure soules ? There was a prophet also, that preached stiffly in the name of the LORDE, called Urias the sonne of Semeia of Cariathiarim : this mā preached also agaynst this cite & agaynst this lōde, acordinge to all as Jeremy saith. Now when Iochim the kinge with all the estates & prynces had herd his wordes, the kinge went abouce to slaye him. When Urias perceaued that, he was afrayed, & fled, & departed in to Egypte.

Then Joachim the Kinge sent seruantes
into the lode of Egypte, Namely: Elmatha
the sonne of Achbor, & certayne men wth him
into Egypte, which fetched Urias out of
Egypte, & brought him vnto Kinge Joachim
that slewe him with the sworde, & cast his
deed body into y^e comō peoples graue. But
Abicam the sonne of Saphan helped Jere
my, that he came not in to the hondes of the
people to be slayne.

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At the begynnyng of the reigne of
Joachim the sonne of Josias kynge
of Iuda, came this worde vnto Jere
my from the LORDE, which spake thus vn
to me: Make the bondes & chaynes, and put
them aboute thy neck, & sende the to the kin
ge of Edom, the kinge of Moab, the kinge

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of Amon, the kinge of Tirus, & to the king
of Sidon: & that by the messengers, which
shal come to Jerusalem vnto Sedechias the
kinge of Iuda, and byd them saye vnto the
masters: Thus saierh the LORD of hostes
the God of Israel, speake thus vnto yo^r ma
sters: I am he that made the earth, the sea,
& y^e catell that are vpon the ground, with
my greate power & outstretched arme, & he
ue geuen it vnto whom it pleased me. As
now will I deliuer all these landes in to the
power of Nabuchodonosor the kinge of Ba
bilon my seruaunt. The beestes also of the
felde shal I geue him to do him seruyce. All
people shal serue him, & his sonne, and his
chilides children, vntil the tyme of the sam
be he come also: Yet many people & grea
tinges shal serue him.

Moreover, that people & Kingdome which
will not serue Nabuchodonosor, and that will
not put their neckes vnder y^e yocke of the kinge
of Babilon: the same people will I put
with sweards, with hunger, with pestilence,
vntill I haue consumed them in his hand,
saith the LORDE. And therefore, forewarn
yours prophetes, soysayers, expounders of
dreames, charmers & witches, which saye
to you: ye shal not serue the kinge of Babilon.
For they preach you lies, to bunge you
farre from youre londe, & that I might cut
you out, & destroye you. But the people that
put their neckes vnder the yocke of the kinge
of Babilon, & serue him, those I will re-
maine still in their owne lode (saith the LORDE)
& they shal occupie it, & dwell therein.

All these things tolde I Sedechias the
kinge of Iuda, and sayde: Put youre neckes
vnder the yock of the kinge of Babilon, and
serue him & his people, that ye maye liue.
Why wilte thou and thy people perish with
the swearde, with hunger, with pestilence
as the LORDE hath denyed for all pe-
ple, that wil not serue the kinge of Babilon.
Therfore geue no eare vnto those prophets
(that tell you : Ye shall not serue the kinge of
Babilon) for they preach you lies, nether ha-
ue I sent them, saith the LORDE: how be-
they are bolde, falsly for to prophete in my
name: that I mighte y sooner dryue you out,
& that ye mighte perish with yo^r preachers.

I spake to the prestes also and to all the people: Thus saith the LORD: hearene the wordes of those prophetes, that preach vnto you, & saye: Beholde, the vessels of the LORDES house shall shortly be broughte together agayne from Babilon: for they prophesie vnto you. Hearethem not, but saye

The prophet **Jeremy.**

the kinge of Babilon, y remayne lyue. Where
fewerall ye make this cite to be destroyed?
But yf they be true prophetes in very dede,
and yf the worde of the LORDE be commyt
ted vnto them, then let them praye the LOR
DE of hostes, that the remnaunt of the or
naments (which are in the house of the LOR
DE, and remayne yet in the house of the kin
ge of Iuda and at Ierusalem) be not caried
to Babilon also. For thus hath the LORDE
of hostes spoken concernynge the pylers,
the lawer, the seate and the residue of the oma
nentes that yet remayne in this citie, which
Nabuchodonosor the kinge of Babilon to
ke not, when he caried awaye Iechonias the
sonne of Joachim kinge of Iuda, with all
the power of Iuda and Ierusalem, from Je
rusalem vnto Babilon, captyue.

zechus hath the LORDE of hoostes the
God of Israel spoken, as touchinge the resi-
dew of the ornaments of the LORDES hou-
se, of the kinge of Iudaes house, and of Je-
rusalem: They shalbe caried vnto Babilon,
and there they shall remayne, vntil I vsset
them, saith the LORDE. Then wil I bringe
them hither agayne. And this was done in
the same yere: end in the begynnynge of the
rigne of Sedechias kinge of Iuda.

The XXVIII. Chapter.

Be in the fourth yeare of the reigne of Sedechias kinge of Iuda, in the fifth Moneth, It happened, that Sannias y sonne of Assur the prophet of Gaboon, spake to me in the house of the LORDE, in the presence of the prestes 7 of all the people, & sayde: Thus saierth the LORDE of hostes the God of Israel: I haue broke the yocke of the kinge of Babilon, and after two yeare wil I bringe agayne in to this place, all the ornaments of the LORDES house, y Nabuchodonosor kinge of Babilon caried awaye from this place vnto Babilon. Yee I will bringe agayne Jehomas the sonne of Joachin the kinge of Iuda himself, with all the prisoners of Iuda, (y are caried vnto Babilon), & in to this place, saierth y LORDE, for I wil breake y yocke of the kinge of Babilon.

Then the prophet Jeremy gave answer
into that prophesie that was, before the pres-
tes & before all the people that were present
in the house of the LORD. And the prophet
Jeremy sayde: Amen, ye LORD do this; &
grantee the thing which thou hast prophe-
cied: that he maye bringe agayne all the or-
naments of the LORDS house, & restore all
the prisoners from Babilon into their place.
Nevertheless, verie thou also, what I will

The xxix. Chap. Fo. xxxvi.

saye, that thou & all the people maye heare:
The prophetes that were before vs in tymes
past, which prophesied of warre, or trouble,
or pestilence, ether of peace, vpon many na-
cions & greate kingdomes, were proued by
this (yf God had sende them in very dede)
when the thinge came to passe, which that
prophet tolde before.

And Hananias the prophet took the chayne from the prophet Jeremias neck, & brake it: & with that sayde Hananias, that all the people might heare: Thus hath the LORD spoken: Euen so will I breake the yock of Nabuchodonosor kinge of Babilō, from the neck of all nations, yee & that within this two yeare. And so the prophet Jeremy wente his waye. After now that Hananias the prophet had taken the chayne from the prophet Jeremias neck, and broken it: The worde of the LORD came vnto the prophet Jeremy sayenge: Go, and tell Hananias these wordes: Thus saith the LORD: Thou hast broken the chayne of wodd, but in steade of wodd, thou shalt make chaynes of yron. For thus saith the LORD of hoostes the God of Israel: I wil put a yock of yron vpon the neck of all this people, that they maye serue Nabuchodonosor the kinge of Babylon, yee & so shall they do. And I wil geue him y beeftes in the selve. Then sayde the prophet Jeremy vnto y prophet Hananias: Heare me (I praye the) Hananias: The LORD hath not sent the, but thou bringest this people in to a false beleue. And therfore thus saith y LORD: beholde, I wil sende the out of the lōde, & within a yeare thou shalt die, because thou hast falsely spokē agaynst the LORD. So Hananias the prophet died the same yeare in the seuenth Moneth.

The XXIX. Chapter.

And this is the Copie of the letter, y^e Jere. 2
And nythe prophesent from Jerusalem
vnto the prisoners: the Senatours, presies,
prophetes, z alle the people, whom Nabucho
denosor had led vnto Babilō: after y^e tyme
y^e King Jechonias z his Quene, his cham-
berlaynes, the priuies of Juda z Jerusalem z
the rootmatters of Jerusalem were departed
thither. Which letter, Elasa y^e sonne of Sa-
phar z Gamaria y^e sonne of Belchia dyo bea-
re, whō Sedecias the King of Juda sent
vnto Babilō to Nabuchedonosor y^e King of
Babilō: thesē were y^e wordes of Ieremias le-
ter: Thus hath y^e LORDE of hostes y^e God
of Israel spokē, vnto all the prisoners, y^e we
re led frō Jerusalem z to Babilō. Thus saye
houses to dwell therein: plāte you y^e houses, y^e

The prophet Jeremy.

The xxix. Chap.

The prophet Jeremy.

The xxxi. Chap. Fo. xxxvij.

Gen. 31. ye maye enioye the frutes thereof: take you wyues, to beare you sonnes and doughters: prouyde wyues for youre sonnes, z husbonds for youre doughters: that they maye get sonnes z doughters, and that ye maye multiplie there. Labour not to be fewe, but seke after peace z prosperite of the cite, where in ye be prisoners, z praye vnto God for it. For in the peace there of, shal yo^r peace be.

Baru. 1. c.
1. Tim. 2. 2.

Iere. 23. c.
27. b.

Iere. 14. c.

1. Pa. 36. d.
Iere. 27. b.
1. Efd. 1. a.

Deu. 4. c.
10. a.

Ioan. 7. d.

4. Reg. 24. d.

Iere. 24. b.

Iere. 25. a.
44. a.

For thus saith the **LORDE** of hostes the God of Israel: Let not these prophetes and soothsayers y^e be amonge you, disceane you: z beleue not youre owne dreames. For why, they prech you lies in my name, z I haue not sent them, saith the **LORDE**. But thus saith the **LORDE**: When ye haue fulfilled lxx yeares at Babilon, I wil bringe you home, and of myne owne goodnes I wil carie you hither agayne vnto this place. For I knowe, what I haue deuysed for you, saith the **LORDE**. My thoughtes are to geue you peace, z not trouble (which I geue you all redie) z that ye might haue hope agayne. Ye shal crie vnto me, ye shal go z call vpon me, z I shal heare you. Ye shal seke me, z fynde me: Yee, yf so be that ye seke me with youre whole herte, I will be founde of you (saith the **LORDE**) and will delyuer you out of prison, z gather you together agayne out of all places, where in I haue scatred you, saith the **LORDE**: and wil bringe you agayne to the same place, from whence I caused you be caried awaye captyue.

But where as ye saye, that God hath ray sed you vp prophetes at Babilon: Thus hath the **LORDE** spoken (concernynge the finger that syteth in the stole of Dauid, and all y^e people that dwell in this cite, youre bre thren that are not gone with you into captiuite.) Thus (I saye) speaketh the **LORDE** of hostes: Beholde, I wil sende a swerde, hunger z pestilence vpon them, z wil make them like vntymely syges, that maye not be eate for bytternes. And I wil persecute them with the swerde, with hunger z death.

I will delyuer them vp to be vexed of all kingdomes, to be cursed, abhorred, laughed to scorne, z put to confucion of all the people, amonge whom I haue scatred them: z that because they haue not bene obedient vnto my commaundementes, (saith the **LORDE**) which I sent vnto them by my seruantes the prophetes. I stode vpearly, and sent vnto them, but they wolde not heare, saith the **LORDE**. Heare therfore the worde of the **LORDE**, all ye prisoners, whom I sent from Ierusalem vnto Babilon: Thus hath the **LOR**

DE of hostes the God of Israel spoken, of Achab y^e sonne of Colaias, z of Sedech the sonne of Niasia, which prophesied vnto you in my name: Beholde, I wil delyuer them in to the honde of Nabuchodonosor the kinge of Babilon, that he maye see them before youre eyes. And all y^e prisoners of Iuda that are in Babilon, shal cate up them this terme of cursinge, and saye: The God do vnto the, as he dyd vnto Sedech z Achab, when the kinge of Babilon was in the fyre, because they synned shamefully in Israel.

For they haue not onely defiled their honours wyues, but also preached lyenge wordes in my name, which I haue not commaunded them. This I testifie, z assure, saith the **LORDE**. But as for Semeia the Nehelamite, thou shalt speake vnto him: Thus saith the **LORDE** of hostes the God of Israel: Because thou hast sealed lettres vnder thy name, vnto all the people that is at Jerusalem, z to Sophonias the sonne of Maasias the prest, yee and sent them to all the prests where in thou wytest thus vnto him: The **LORDE** hath ordened the to be prest in stede of Joiada the prest, that thou shouldest be the chiefe in the house of the **LORDE** amonge prophetes, z preachers, z that thou mightest put them in prison, or in y^e stocks, howe they peneth it then, that thou hast not reproued Jeremy of Anathot, which neuer leaue his prophetieng. And beside all this, I haue sent vs worde vnto Babilon, and orde vs planely, that oure captiuite shal longe endure: that we shulde buyde vs house to dwell therein, z to plante vs gardens, that we might enioye the frutes thereof. Which lettre Sophonias the prest dyd rede, and I Jeremy the prophet heare it.

Then came the worde of the **LORDE** vnto Jeremy, sayenge: Sende wordes to all them that be in captiuite, on this maner: Thus hath the **LORDE** spoken concernynge Semeia y^e Nehelamite: Because that Semeia hath prophesied vnto you without my commission, z brought you in to a false hope, therfore thus the **LORDE** doth certifie you: Beholde, I wil vyset Semeia the Nehelamite, z his seide: so that none of his shall remaine amonge this people, z none of them shal see the good, y^e I will do for this people, saith the **LORDE**. For he hath preached falsly of the **LORDE**.

The XXX. Capter.
These are the wordes, that the **LORDE** shewed vnto Jeremy, sayenge: Thus

saith the **LORDE** God of Israel: Wryte vp diligently all the wordes, that I haue spoken vnto the, in a booke. For lo, the tyme cometh (saith the **LORDE**) that I will hange agayne the prisoners of my people of Israel and Iuda, saith the **LORDE**: For I will restore them vnto the londe, that I gaue to their fathers, and they shall haue it in possession.

Agayne, these wordes spaketh the **LORDE**, concernynge Israel and Iuda: Thus saith the **LORDE**: We heare a terrible crie, feare and disquietnesse. For what els doth this signifie, that I se? Namely, that all stronge men smyte, every man his honde vpon his loynes, as a woman in the payne of hir trauayle. Who euer sawe a man trauayle with child? Enquere therafter, z se. Xce all their faces are marvelous pale.

Alas for this daye, which is so dredefull, that none maye be lictened vnto it: and alas for the tyme of Jacobs trouble, from the which he shal yet be delyuered. For in that daye, saith the **LORDE**, I will take his yock from of thy neck, z breake thy bondes. They shal nomore serue straunge goddes vnder him, but they shal do seruyce vnto God the **LORDE**, and to Dauid their kinge, whom I will raise vp vnto them. And as for the, o my seruant Jacob, feare not (saith y^e **LORDE**) and be not afayed, o Israel. For lo, I will helpe the also from farre, z thy seide from the londe of their captiuite.

And Jacob shal turne agayne, he shal be in rest, and haue a prosperous life, and no man shal make him afayed. For I am with the, to helpe the, saith the **LORDE**. And though I shal destroye all the people, amonge whom I haue scatred the, yet will I not destroye the, but correcte the, and that with discrecion. For I knowe, that thou art in no wise without fauour. Therfore thus saith y^e **LORDE**: I am sorry for thy hurte and woundes. There is no man to meble with thy cause, or to bynde vp thy woundes: there maye no man helpe the.

All thy louers haue forgotten the, and care no thinge for the. For I haue geuen the a cruel stroke, and chastened the roughly: and that for the multitude of thy mysdedes, for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? I my self haue pite of thy sorowe, but for the multitude of thy mysdedes and synnes, I haue donethis vnto the.

And therfore all they that deuoure the, shal be deuoured, and all thine enemies shal

be led in to captiuite. All they that make the waist, shal be waisted themselues: and all those that robbe the, will I make also to be robbed. For I will geue the thy healeth agayne, and make thy woundes whole, saith the **LORDE**: because they reuyled the, as one cast awaye vnd despised, o Sion.

For thus saith the **LORDE**: Beholde, I will set vp Jacobs tentes agayne, and defende his dwellinge place. The cite shal be buyl ded in hir olde estate, and the houses shal haue their righte foundacion. And out of them shal go chantesgeyunge, and the voyce of ioye.

I will multiplie them, and they shall not diminish: I shall endue them with honoure, and no man shal subdue them. Their children shal be as a fore tyme, and their congregacion shal continue in my sight. And all those that vexed them, will I visit.

A caprayne also shal come of them, and a prynce shal sprynge out from the myddest of them: him will I challenge to myself, and he shal come vnto me. For what is he, that geueth ouer his herre, to come vnto me? saith the **LORDE**. Ye shal be my people also, and I wil be youre God. Beholde, on the other syde shal the wrath of the **LORDE** breake out as a stormy water, as a mightie whyle wynde: and shal fall vpon the heades of the vngodly.

The terrible displeasure of the **LORDE** shal not leaue of, vntill he haue done, z perfourmed the intent of his herte, which in the latter dayes ye shal vnderstonde. At the same tyme (saith the **LORDE**) shal I be the God of all the generacions of Israel, z they shal be my people.

The XXXI. Chapter.

Thus saith the **LORDE**: The people of Israel which escaped in y^e wilderness from the swerde, founde grace to come in to their rest. Euen so shal the **LORDE** now also appeare vnto me from farre, and saye: I loue the with an euerlastinge loue, therfore I spide my mercy before the. I will repaie the agayne (o thou doughter of Israel) that thou mayest be fast and sure. Thou shalt take thy tabrettes agayne, z go forth with them, that lede the daunce.

Thou shalt plante vines agayne vpon y^e hilles of Samaria, and the grape gatherers shal plante, and synge.

And when it is tyme, the watchmen vpon the mount of Ephraim shal crie: Arise, let vs go vp vnto Sion to oure **LORDE** God.

Ggg

for thus saith the LORD: Reioyce with gladnes because of Jacob, crie vnto the heade of the Gentiles: speake out, synge, and saye: The LORD shall deliuer his people, the remnant of Israel, make them whole.

B Beholde, I will bunge them agayne from out of the north lode, and gather them from the endes of the wolde, with the blynde and lame that are amonge them, with the women that be greate with childe, and such as be also deliuered: and the company of them that come agayne, shal be greata.

They departed from hence in heynes, but with ioye will I bringe them hither agayne. I will lede them by the ryuers of water in a straight waye, where they shall not stamble: for I will be Israels father, and Ephraim shalbe my firstborne.

Hear the woide of the LORD (o ye Gentiles) preach in the Isles, that lie farre off, and saye: he that hath scattered Israel, shall gather him together agayne, and shall kepe him as a shepherde doth his flocke. For the LORD shall redeme Jacob, and ryd him from the honde of the violent. And they shal come, & reioyce vpon the hill of Sion, & shall haue plentousnes of goodes, which the LORD shall geue them: Wheat, wheate, wyne, oyle, yonge shepe and calues. And their conscience shalbe as a well watered garden, for they shall nomore be hongrie.

C Then shal the mayde reioyce in the daunce, yee both yonge and olde folkes. For I will turne their sorow in to gladnesse, and will comforte them, and make them ioyfull, euen from their hertes. I will poure plenteousnes vpon the hertes of the prestes, and my people shalbe satisfied with good thinges, saith the LORD.

Thus saith the LORD: The voyce of heynes, wepyng and lamentacion came vp in to heauen: euen of Rachel mournynge for hir children, and wolde not be comforted, because they were awaye.

But now saith the LORD: leaue of from wepyng and crienge, withholde thine eyes from teares, for thy labour shalbe rewarded, saith the LORD. And they shall come agayne out of the londe of their enemies: yee euen thy posterite shall haue consolacion in this (saith the LORD) that thy children shall come agayne in to their owne londe.

Moreover I herde Ephraim, (that was led awaye captiue) complayne on this manner: O LORD, thou hast correcte me, and thy chastenyng haue I receaved, as an vn-

tamed calfe. Conuertethou me, and I shalbe conuerted, for thou art my LORD God. Yee as soone as thou turnest me, I shall forsake my self: and when I vnderstande, I shall synne vpon my thee. For verely I haue committed shamefull thinges: O let my youth beare this reproofe and confucion.

Vpon this complayne, I thought thus by myself: is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all myrth and pastyme? For sence they me that I first comoned with him, I haue humer in remembrance: therfore my very herte dryueth me vnto him: gladly and longly will I haue mercy vpon him, saith the LORD. Get the watchmen, prouyde teachers for the: set thine herte vpon the right waie, that thou shuldest walke, and turne agayne: (othou daughter of Israel) turne agayne to these cities of thine. How longe wilt thou go astray, othou strickinge daughter? For the LORD will worke a new thyng vpon earth: A woman shall compass a man.

For thus saith the LORD of hostes the God of Israel: It will cometherto, that when I haue broughte Juda out of captiue, these wordes shalbe herde in y londe and in his cities: The LORD, which is the sayre brydegrome of righteuousnesse, make the frutefull, othou holy hill: And there shall dwell Juda and all hir cities, the shepherdes and hussbonde men: For I shall fede the hongrie soule, and refresh all faynte hartes. When I herde this, I came agayne to myself, and mused, like as I had bene waken out of a swete slepe.

Beholde (saith the LORD) the dayes come, that I will sowe the house of Israel and the house of Juda, with men and with cattell. Yee it shall cometherto, that like as I haue gone aboute in tymes past to reche them out, to scatter them, to breake them downe, to destroye them and chaste them: Euen so will I also go diligently aboute, to buyde them vp agayne, and to plante them, saith the LORD.

Then shall it no more be sayde: y fathers haue eaten a sower grape, and the childrens teth are set on edge: for every one shal bye his owne mysdede, so that who so eateth a sower grape, his teth shalbe set on edge.

Beholde, the dayes come (saith the LORD) y I will make a new couenant with y house of Israel & with y house of Judas: after the couenant that I made with their fathers, when I toke them by the hand, &

led them out of the londe of Egypt: which couenant they brake, wherfore I punished them sore, saith the LORD: But this shal be the couenant that I will make with the house of Israel after those dayes, saith the LORD: I will plante my lawe in the inward partes of them, and write it in their hertes, and wilber their God, and they shalbe my people.

And from thence forth shal no man teach his neyghboure or his brother, and saye: Knowe the LORD: But they shall all knowe me, from the lowest vnto the hiest, saith the LORD. For I will forgene their mysdedes, and wil neuer remembre their synnes eny more. Thus saith the LORD which gaue the sonne to be a light for the daye, and the Moone and starres to shyne in the night: which moueth the see, so that the floudes thereof were scarce: his name is the LORD of hostes. Like as this ordinaunce shal neuer be taken out of my sight, saith the LORD: So shal the sede of Israel neuer ceasse, but all waye be a peop'e before me.

Moreover, thus saith the LORD: Like as the heauen aboue can not be measured, and as the foundations of the earth beneth maye not be sought out: So will I also not cast out the whole sede of Israel, for that they haue commytted, saith the LORD. Beholde, the dayes come saith the LORD, y the cite of y LORD shalbe enlarged from the towre of Hananeel, vnto y gate of the corner wall. From thence shal the right measure be taken before her vnto the hill toppe of Garb, and shal come aboute Gaatha, and the whole valley of the deed carcasses, and of the ashes, & all Seremoth, vnto the broke of Cedron: and from thence vnto the corner of the hoisgate towardes y east, wher as the Sanctuary of the LORD also shal be set. And when it is now buylded, & set vp of this fashion it shal neuer be broken, ner cast downe eny more.

The XXXII. Chapter.

These wordes spaketh the LORD vnto Jeremij, in the tenth yeare of Sedechias kinge of Juda, which was y fouy year of Nabuchodonosor, whattyme as the kinge of Babilons hooste layed sege vnto Jerusalem. But Jeremij the prophet laye bounde in y court of the prison, which was in the kinge of Judas house: wher Sedechias the kinge of Juda caused him to be layed, because he had prophesied of this manner: Thus saith the LORD: Beholde, I

will deliuer this cite in to the bondes of the kinge of Babilon, which shal take it. As for Sedechias the kinge of Juda, he shal not be able to escape the Caldees, but surely he shall come in to the bondes of the kinge of Babilon: which shal speake with him mouth to mouth, and one of them shal lye another in the face. And Sedechias shalbe caried vnto Babilon, and there shal he be, vntill the tyme that I vyset him, saith the LORD. But yf thou takest in hode to fight agaynst the Caldees, thou shalt not prosper.

B And Jeremij sayde: Thus hath the LORD spoken vnto me: Beholde, Hananeel the sonne of Sellum thine Vncles sonne shall come vnto the, and requyre the to redeme y londe, that lieth in Anathot vnto thy self: for by reason of kynred it is thy parte to redeme it, and to bye it out.

And so Hananeel myne Vncles sonne came to me in the court of the prison, (acordinge to the roode of the LORD,) and sayde vnto me: Bye my londe (I praye the) that lieth in Anathot, in the countre of Ben-Jamyn: for by heretage thou hast right to lose it out for thy self, therfore redeme it. Then I preceaued, that this was the commandement of the LORD, and so I lowsed the londe from Hananeel of Anathot, myne Vncles sonne, and weyed him therethe moneye: euen seuen cycles, and ten syluer pens.

I caused him also to make me a writynge, and to seale it, and called recorde there by, and weyed him therethe moneye vpon the waighes. So I toke the euynce with the copie (when it was orderly sealed and red ower) and I gaue the euynce vnto Baruch the sonne of Nerias the sonne of Maasia in the sight of Hananeel my cosen, and in the presen of the witnesses, that he named in the euynce, and before all the Jewes that were therby in the court of the prison.

I charged Baruch also before them, sayinge: The LORD of hostes the God of Israel commandeth the, to take this sealed euynce with the copie, and to laye it in an erthen vessell, that it maye longe continue.

For the LORD of hostes the God of Israel hath determed, that houses, feldes and vynyardes shalbe possessed agayne in this londe.

Now when I had deliuered the euynce vnto Baruch y sonne of Nerias, I besought the LORD, sayinge: O LORD God, Is it thou that hast made heauen and earth

Jer. 14. 27. 28. 29. 30.

Leui. 25. 26. 27. Ruth. 4. 1.

Gene. 1. 1. Jer. 10. 1.

ut. 11. 2 n. 48. d

re. 3. 2 att. 3. 6

ze. 20. f

with thy greates power and his arme, and there is nothinge to harde for y. Thou shewest mercy vpon thousandes, thou recompcest the wickednes of the fathers, in to the besome of the children that come after them.

Thou art the greates and mightie God, whose name is the LORDE of hostes: greates in counsell, and infinite in thought: Thine eyes loke vpon all the wayes of mens children, to rewarde every one after his waye, and accordinge to the frutes of his inuencions: Thou hast done greates tokens and wonders in the londe of Egypte (as we se this daye) vpon the people of Israel and vpon these men: to make thy name greates, as it is come to passe this daye: Thou hast brought thy people of Israel out of the londe of Egypte, with tokens, with wonders, with a mightie honde, with a stretched out arme and with greates terriblenes: and hast geuen them this londe, like as thou haddest promysed vnto their fathers: Namely, that thou woldest geue them a lode, that flowereth with mylke and honye.

Now when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou commaundedest them to do, that haue they not done, and therfore come all these plagis vpon them.

Beholde, there are bulwarkes made now agaynst the cite, to take it: and it shalbe wonne of the Caldees that besege it, with swerde, with hunger and death, and loke what thou hast spoken, that same shal come vpon them.

For lo, all thinges are present vnto the: Yet sayest thou vnto me (O LORDE God) and commaundest me, that I shall loose a pece of londe vnto my self, and take witnessetherto: and yet in the meane season the cite is deliuered in to the power of the Caldees.

Then came the worde of the LORDE vnto me, sayenge: Beholde, I am the LORDE God of all flesh, Is there eny thinge then to harde for me? Therfore thus sayde the LORDE: beholde, I shal deliuer this cite in to the power of the Caldees, and in to the power of Nabuchodonosor the kinge of Babilon, they shal take it in: For the Caldees shal come, and wyne this cite, and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal, and poured drynke offeringes vnto straunge goddes, to prouoke me vnto wiaht.

Forseinge the children of Israel and the children of Iuda haue wrought wickednes before me euer from their youth vp, wha haue they els done, but prouoked me with the woikes of their owne hondes: saith the LORDE.

O, what hath this cite bene els, but a prouokinge of my wiaht, euer sence the daye that I buylded it, vnto this houre: Wherein I cast it out of my sight, be cause of the greates blasphemies of the childre of Iuda and Iuda, which they haue done to prouoke me: yet they, their kinges, their princes, their prestes, their prophetes, whole Iuda, and all the citeyns of Ierusalem.

When I stode vpearly, and taught them, and instructed them, they turned their backs to me, and not their faces. They wolde not heare, to be reformed and correct. They haue set their goddes in y house, that is halowed vnto my name, to defyle it. They haue buylded his places for Baal in the valley of the children of Ennon, to vowe their sonnes and daughters vnto Moloch: which I neuer commaunded them, nether came it euer in my thought, to make Iuda synne with soch abhominacion.

Moreover thus hath the LORDE God of Israel spoken, concerninge this cite, which (as ye your selues confesse) shalbe deliuered in to the honde of the kinge of Babilon, when it is wonne with the swerde, with hunger and with pestilence. Beholde, I will gather them together from all londes, wherein I haue scatered them in my wiaht, in mysearfull and greates displeasure: and will bringe them agayne vnto this place, wher they shal dwell safely. And they shalbe my people, and I wilbe their God.

And I will geue them one herte and one waye, that they maye feare me all the daies of their life, that they and their children after them maye prospere. And I will set vp an euerlastinge couenaunt with them, Namely: that I will neuer cease to do them good, and that I will put my feare in their hertes, so that they shal not runne away frome.

Yet I will haue a lust and pleasure to do them good, and faithfully to plante them in this londe, with my whole herte, and with all my soule.

For thus saith the LORDE: like as I haue brought all this greates plage vpon this people: so will I also bringe vpon them all the good, that I haue promysed them. And men shal haue their possessions in the

londe, wherof ye saye now, that it shal neither be inhabited of people ner of catell, but be deliuered in to the hondes of the Caldees: yet londe shalbe bought for money, & eueryde made ther vpon & sealed before witnesses in the countre of Ben Jamin, & rounde aboute Ierusalem: in the cities of Iuda, in the cities that are vpo the mountaynes, & in them that lie beneth, yet & in the cities that are in the deserte. For I wil bringe their presoners hither agayne, saith the LORDE.

The XXXIII. Chapter.

When the worde of the LORDE came vnto Jeremij on this maner, whē he was yet bounde in the countre of the preson: Thus saith the LORDE, which fulfilleth the thinge that he speaketh the LORDE which perfourmeth the thinge that he taketh in honde: euen he, whose name is the LORDE: Thou hast cried vnto me, and I haue herder the: I haue shewed greates and hierchinges, which were vnkowne vnto you.

Thus (I saye) spake the LORDE God of Israel, concerninge the houses of this cite, and the houses of the kinges of Iuda: that they shalbe broken thorow the ordinaunce and wepens, when the Caldees come to be segethem: and they shalbe fylled with the dede carcasses of men, whom I will slaye in my wiaht and displeasure: whē I turne my face from this cite, because of all hir wickednes. Beholde, (saith the LORDE) I will heale their woundes, and make them whole: I will open them the treasure of peace and truth.

And I will retorne the captiuyte of Iuda and Israel: and will set them vp agayne, as they were afore. From all mysdedes (wher in they haue offended agaynst me) I will cleanse them: And all their blasphemies which they haue done agaynst me, when they regarded me not, I will forgue them.

And this shal get me a name, a prayse and honoure, amonge all people of the earth, which shal heare all the good, that I will shewe vnto them: Yet they shalbe as a feyred and astonnied at all the good dedes and benefices, that I will do for them. Moreover, thus saith the LORDE: In this place, wherof ye saye that it shalbe a wil: ernesse, wher in neither people ner catell shal dwell: In like maner in the cities of Iuda and without Ierusalem (which also shalbe so voyde, that neither people ner catell shal dwell there) shal the voyce of gladnesse be herde agayne.

ne, the voyce of the brydegrome and of the bryde, the voyce of them that shal synger: (Prayse the LORDE of hostes, for he is louyng, and his mercy endureth for euer) and the voyce of them that shal offere vpon giftes in the house of the LORDE. For I will restore the captiuyte of this londe, as it was afore, saith the LORDE. Thus saith the LORDE of hostes. It shal come yetther to, that in this londe, which is voyde from men and catell, and in all the cities of the londe, there shal be set vp shepherdes cotages: in the cities vpon the mountaynes, and in the cities that lie vpon the playne, and in the deserte.

In the londe of Ben Jamin, in the felde of Ierusalem, and in the cities of Iuda shal the shepe be nombred agayne, vnder the honde of him, that telleth them, saith the LORDE. Beholde, the tyme cometh (saith the LORDE) that I wil performe that good thinge, which I haue promysed vnto the house of Israel and to the house of Iuda. In those daies and at the same tyme, I will bringe forth vnto Dauid, the braunch of rightuousnes, and he shal do equite and rightuousnesse in the londe. In these daies shal Iuda be helped, and Ierusalem shal dwell safe, and he that shal call her is euen God oure rightuous maker. For thus the LORDE promyseth: Dauid shal neuer want one, to syt vpon the stole of the house of Israel: nether shal the prestes and Levites want one to offere all waye before me, burne offeringes, to kyndle the meat offeringes, & to prepare the sacrifices.

And the worde of the LORDE came vnto Jeremij after this maner: Thus saith the LORDE: Maye the couenaunt which I haue made with daye and night, be broken, that there shulde not be daye and night in due season? Then maye my couenaunt also be broken, which I made with Dauid my seruante, and so he not to haue a sonne to reigne in his Trone. So shal also the prestes and Levites neuer sayle, but serue me. For like as the starres of heauen maye not be nombred, nether the sonde of the see measured: so will I multiplie the sede of Dauid my seruante, and of the Levites my ministers.

Moreover, the worde of the LORDE came to Jeremij, sayenge: Considrest thou not what this people speaketh? Two kynnedes (saye they) had the LORDE chesen, & those same two hath he cast awaye. For so farre is my people come, y they haue no hope to come to

gether eny more, and to be one people agayne. Therfore thus saith the LORD: If I haue made no couenaunt with daye & night, and geue no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruauit: so that I wil take no prynce out of his sede, to rule the posterite of Abrahā, Isaac and Jacob. But yet I will turne agayne their captiuite, and be mercifull vnto them.

The XXXIII. Chapter.

These are the wordes which the LORD spake vnto Jeremy, what tyme as Nabuchodonosor the kinge of Babilon, & all his hoostes (out of all the kingdomes y^e were vnder his power) and all his people, fought agaynst Jerusalem and all the cities therof. Thus saith the LORD God of Israel: Go, & speake to Sedechias the kinge of Iuda, & tell him: The LORD sendeth this word: Beholde, I will deliuer this cite in to the hōde of the kinge of Babilon, he shal burne it, and thou shalt not escape his bondes, but shalt be led awaye prisoner, and deliuered into his power. Thou shalt loke the kinge of Babilon in the face, and he shal speake with the mouth to mouth, and then shalt thou go to Babilon. Yet heare the worde of the LORD, o Sedechias thou kinge of Iuda: Thus saith the LORD vnto the: Thou shalt not be slayne with the sworde, but shalt die in peace. Like as y^e fore fathers, the kinges, thy progenitours were biente: so shalt thou be biente also, & in the mournynge they shal saye: oh lord. For thus haue I determed, saith the LORD.

Then spake Jeremy the prophet all these wordes vnto Sedechias kinge of Iuda in Jerusalem: what tyme as the kinge of Babilons hooste besieged Jerusalem, and the remnant of the cities: Namely, Lachis & Azekah, which yet remayned of the stronge defended cities of Iuda.

These are the wordes that the LORD spake vnto Jeremy the prophet, when Sedechias was agreed with all the people at Jerusalem, that there shulde be proclaimed a libertie: so that every man shulde let fre go his seruauit and handmayde, Hebrew & Hebrewesse, & no Iewe to holde his brother as a bondeman. Now as they had consented, euen so they were obedient, & let them go fre. But afterwarde they repented, & toke agayne the seruantes and handmaydens, wherin they had letten go fre, and so made them bondes agayne.

For the which cause the worde of the LORD

came vnto Jeremy from the LORD himself, sayenge: Thus saith the LORD God of Israel: I made a couenaunt with your fathers, when I brought them out of Egypt, (that they shulde no more be bondmen,) sayenge: When seven yeares are out, every man shal let go fre his bought seruauit an Hebrew, yf he haue serued him sixe yeares. But y^e fathers obeyed me not & hearkened vnto me. As for you, ye were now turned, & dyd right before me, in y^e ye proclaimed, every mā to let his neghbour go fre, & in y^e ye made a couenaunt before me, in the temple that beareth my name: But yet ye haue turned youre selues agayne, and blasphemed my name: In this, y^e every man hath requyred his seruauit and handmayden agayne, when ye had letten go quyte and fre, and compelled them to serue you agayne, and to be your bondemen. And therefore thus saith the LORD: Ye haue not obeyed me, every man to proclame fredome vnto his brother and neghb^r: wherfore, I will call you vnto a fū dome, saith the LORD: euen vnto the sworde, to the pestilence, and to hunger, and will make you to be plagued in all the kyngdomes of the earth. Ye chose men that haue broken my couenaunt, and not kept the wordes of the apoyntmēt, which they made before me: when they hewed the calfe in two, & when there wente thorow the two halfes therof the prynces of Iuda, the prynces of Jerusalem, the gelded men, the prestes and all the people of the londe (which wote thorow the two sydes of the calfe.) Those men wil I geue in to the power of their enemies, and in to the bondes of them that folowe vpon thei lyues.

And their deed bodies shal be meate for the foules of the ayre, and bestes of the fild. As for Sedechias the kinge of Iuda & his prynces, I will deliuer them in to the power of their enemies, and of them that be syre to slaye them, and in to the hōde of the kyng of Babilons hooste, which now is departed from you: But thorow my commandement (saith the LORD) they shal come agayne before this cite, they shal fight agaynst it, wyne it, and burne it. Moreover I will laye the cities of Iuda so wast, that man shal dwell therein.

The XXXV. Chapter.

These wordes which the LORD spake vnto Jeremy, (in the reigne of Joachim the sonne of Josias kinge of Iuda) these: Go vnto y^e house of the Rechabites, & call them out, & bringe the to y^e house of the

LORD in to some commodious place, and geue them wyne to drynke. Then toke I Jaiamas the sonne of Jeremy, the sonne of Sabazania, and his brethren and all his sonnes, and the whole housholde off the Rechabites: and brought them to the house off the LORD, in to the closet of the children off Zanan the sonne off Igdaia the man off God: which was by the closet off the prynces, that is aboue the closet of Maasia the sonne of Sellum, which is the chefe off the treasury. And before the sonnes of the kynred of the Rechabites, I set pottes full of wyne, and cuppes, and sayde vnto them: drynke wyne. But they sayde: we drynke no wyne, for Jonadab the sonne of Rechab oure father commaunded vs, sayenge: Ye and your sonnes shal neuer drynke wyne, buyt no houses, so we no sede, plante no vines, yet ye shal haue no vynyardes: but for all your tyme ye shal dwell in ceteres, y^e ye maye lyue longe in the lōde, wherin ye be strangers.

Thus haue we obeyed the cōmaundmēt of Jonadab y^e sonne of Rechab oure father, in all y^e he hath charged vs, and so we drynke no wyne all oure lyue longe: we, oure wyues, & sonnes & ouredoughters. Neither buylde we eny house to dwell therein, we haue also amouge vs neither vynyardes, ner come lōde to sow: but we dwell in tentes, we ok eye, & do acordinge vnto all, that Jonadab oure father commaunded vs.

But now y^e Nabuchodonosor the kinge of Babilō came vp in to the lōde, we sayde: come, let vs go to Jerusalem, y^e we maye escape the hooste of the Caldees & the Assirians: & so we dwell now at Jerusalem. Then came y^e worde of the LORD vnto Jeremy, sayenge: Thus saith the LORD of hoostes the God of Israel: Go & tell whole Iuda & all the inhabitours of Jerusalem: Wyll ye not be resourmed, so obeye my wordes: saith the LORD. The wordes which Jonadab the sonne off Rechab cōmaunded his sonnes, y^e they shulde drynke no wyne, are fast & surely kepte: for vnto this daye they drynke no wyne: but obeye their fathers cōmaundement. But as for me, I haue stōde vpearly, I haue spokē vnto you, & geuen you earnest warnynge: & yet haue ye not bene of edict vnto me. Ye haue sent my seruantes, all the prophetes vnto you, I rose vpearly, & sent you worde, sayenge: Turne you, every man from his wicked waye: amēde y^e lyues, & go not after straunge goddes, to worshippethē: y^e ye maye continue in the lōde, which I haue geuen vnto you and your fathers, but ye wolde nether

heare me, ner folowe me.

The childre of Jonadab Rachabs sonne haue steadfastly kepte their fathers cōmaundement, y^e he gaue them, but this people is not obedient vnto me. And therefore thus saith the LORD of hoostes y^e God of Israel: Beholde, I wil bringe vps Iuda & vps every one y^e dwelleth in Jerusalem, all the trouble y^e I haue deuysed agaynst the. For I haue spokē vnto the, but they wolde not folowe: I haue called vnto them, neuertheles they wolde geue me no answer. Jeremy also spake vnto the housholde off the Rechabites: Thus saith the LORD of hoostes the God of Israel: For so moch as ye haue obeyed y^e cōmaundmēt of Jonadab y^e father, & kepte all his preceptes, & done acordinge vnto all y^e he hath bydden you: Therfore thus saith the LORD of hoostes the God of Israel: Jonadab the sonne of Rechab shal not saye, but haue one out of his stocke, to stōde allwaye before me. The XXXVI. Chap.

In the fourth yeare of Joachim the sonne of Josias kyng of Iuda, came y^e worde of the LORD vnto Jeremy, sayenge: Take a booke, & write therein all y^e wordes, y^e I haue spokē to the, to Israel, to Iuda & to all the people, fro the tyme y^e I begane for to speake vnto the (in y^e reigne of Josias) vnto this daye. That when the house of Iuda heareth of the plage, which I haue deuysed for the, they maye peradventure turne, eue ryman fro his wicked waye, that I maye forgive their offences and synnes.

Then dyd Jeremy call Baruch the sonne of Nerias, & Baruch wrote in the booke at y^e mouth of Jeremy, all the wordes of the LORD, which he had spoken vnto him. And Jeremy commaunded Baruch sayenge: I am in prison, so that I maye not come in to the house of y^e LORD: therfore go thou thither, & rede the booke, that thou hast writen at my mouth: Namely, the wordes off the LORD, & rede the in the LORDS house vpon the fastinge daye: that the people, whole Iuda, & all they that come out of the cities, maye heare. Peradventure they will praye mekely before the face of the LORD, and turne, every one from his wicked waye. For greate is the wraich and displeasure, that the LORD hath taken agaynst this people.

So Baruch the sonne of Nerias dyd, acordinge vnto all that Jeremy the prophet cōmaunded him, readinge the wordes off the LORD out off the booke in the LORDS house. And this was done in the fyfth yeare off Joachim y^e sonne of Josias kinge of Iuda, in

Jer. 37. a the ix. moneth when it was commaunded, that all the people of Jerusalem shulde fast before the LORDE, and they also that were come from the cities of Juda vnto Jerusalem.

Jer. 38. d Then red Baruch the wordes of Jeremy out of the booke within the house of the LORDE, out of y^e treasury of Gamarias the sonne off Saphan the scribe, which is besyde the hyer loffe off the new dore of the LORDES house: that all y^e people might heare. Now whē Micheas the sonne off Gamarias the sonne of Saphan had herde all the wordes of the LORDE out of y^e booke, he wēte dore to the kinges palace in to y^e scribes chābre for there all y^e prynces were set: Elisama the scribe, Dalias the sonne of Semei, Elnachā the sonne off Achbor, Gamaria the sonne of Saphan, Sedechias the sonne of Hana- nias, with all the pūnces. And Micheas tol- dethem all the wordes, y^e he herde Baruch rede out of the booke before the people.

C Then all the prynces sent Jehudi y^e son- ne of Nathamias the sonne of Salamia the sonne of Chusi, vnto Baruch, sayenge: Take in thine honde the booke, wherout thou hast red before all the people, and come. So Ba- ruch the sonne of Nerias toke y^e booke in his honde, and came vnto them. And they sayde vnto him: Sit dore, and rede the booke, y^e we maye heare also. So Baruch red, y^e they might heare. Now when they had herde all the wordes, they were abashed one vpon a- nother, and sayde vnto Baruch: We wil cer- tifie the kinge of all these wordes. And they examined Baruch, sayenge: Tell vs, how di- dest thou wyte all these wordes out off his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mo- uth, and I alone was with him, and wrote them in the booke.

A. 19. b Then sayde the prynces vnto Baruch: Go thy waye, and hyde the with Jeremy, so that no man knowe where ye be. And they went in to the kinge to the courte. But they kepte the booke in the chambie off Elisama the scribe, ad tolde the kinge all the wordes, that he might heare. So the kinge sent Je- hudi to fetch him y^e booke, which he broughte out of Elisama y^e scribes chambie. And Je- hudi red it, that the kinge and all the pryn- ces, which were aboute him, might heare. Now the kinge sat in the wynter house, for it was in the ix. Moneth, and there was a good fyre before him. And whē Jehudi had red thre or foure leaues therof, he cut the bo- ke in peces with a penne knyfe, and cast it in

to the fyre vpon the herth, vntill the booke was all brente in the fyre vpon the herth.

Let no man was abashed therof, or tene his clothes: nether the kinge himselfe, ne his seruantes, though they herde all these wordes. Neuertheles Elnathan, Dalias ad Gamarias, besoughte the kinge, that he wol- de not burne the booke: notwithstandinge y^e kinge wolde not heare them, but commaun- ded Jeramyhel the sonne off Amalech, Sa- rias the sonne of Esriel and Selamias y^e son- ne of Abdiel, to laye bondes vpon Baruch the scribe, and vpon Jeremy the proph- et, but the LORDE kepte them out of sight. Af- ter now that the kinge had brente the booke, ad y^e sermons which Baruch wrote at y^e mouth off Jeremy: The wordes of the LORDE ca- me vnto Jeremy sayenge: Take another bo- ke, and write in it all the forsayde sermons, that were written in the first booke, which Ja- chim the kinge off Juda hath brente.

And tell Joachim the kinge off Jude, Thus saith the LORDE: thou hast brent y^e booke, and thoughtest within thy selfe: Why hast thou writtē therein, that the kinge off Babilon shal come, z make this lōde waste: so that he shall make both people and land to be out of it? Therefore thus the LORDE saith, of Joachim the kinge off Jude: There shal none of his generacion sit vpon the throne of David. His deed corse shal be cast out, that the heat off the daye, and the frof of the night maye come vpon him: And I will visyte the wickednes of him, of his fide, and of his seruantes. Moreover all the euel that I haue promised the (though they ha- de me not: will I bunge vpon them, vpon y^e inhabitours of Jerusalem, and vpon all Ju- da. Then toke Jeremy another booke, and ga- ue it Baruch the scribe the sonne of Naa- as, which wrote therein out of the mouth off Jeremy: all the sermons that were in the first booke, which Joachim the kinge off Jude dyd burne. And there were added vnto them many mo sermons, then before.

The XXXVII. Chapter.

Sedechias y^e sonne of Josias (which was made kinge thow Nabuchodonosor kinge of Babilon) reigned in the lōde of Juda, in the steade off Jeho- nias the sonne of Joachim. But nether he- ner his seruantes, ner the people in the lōde wolde obeye the wordes of y^e LORDE, which he spake by the prophet Jeremy. Neuerthe- les Sedechias the kinge sent Juchal the son- ne of Selamias and Sophonias the sonne of Naasia the prest to the prophet Jeremy, se-

yinge: O praye thou vnto the LORDE oure God for vs. Now Jeremy walked sie amon- ge the people at that tyme, and was not put in prison as yet. Pharaos hooste also was come out of Egypte: which when the Calde- es that beseged Jerusalem, perceaued, they departed from thence.

Then came the worde of the LORDE vnto Jeremy the prophet, sayenge: Thus saith y^e LORDE God of Israel, This answere shal ye geue to the kinge of Juda, that sent you in come for counsell: Beholde, pharaos he- oste which is come forth to helpe you, shal- lerne to Egypte in to his owne lōde: But the Caldees shal come agayne, z fight aga- ynst this cite, wyne it, and set fyre vpon it. So thus saith the LORDE: disceane not yo^r owne myndes, thynke ynge on this maner:

Tush, the Caldees go now their waye frem vs: No, they shal not go their waye. Soe though ye had slayne the whole hoeste off the Caldees, that besege you, and euery one of the slayne laye in his tent, yet shulde they stonde vp, and set fyre vpon this cite. Now whē the hooste of the Caldees was broke vp from Jerusalem for feare of the Egipcians ar- mye, Jeremy went out of Jerusalem towarde the lōde of Ben Jamin, to do certayne busi- nesse there amōge y^e people. And whē he ca- me vnder Ben Jamins porte, there was a

C porter called Jarias the sonne of Selamias y^e sonne of Hananias, which fell vpon him z toke him, sayenge: y^e mynde is to rume to the Cal- dees. Then sayde Jeremy: It is not so, I go now to the Caldees. Neuertheles Jarias wol- de not beleue him, but brought Jeremy boū- de before the pūnces. Wherfore the pūnces were angrie with Jeremy, causinge him to be beaten, z to be layed in prison in the hou- se of Jonathas the scribe. For he was the ru- ler of the prison. Thus was Jeremy put in to the dongeon z prison, and so laye there a longer tyme. Then Sedechias the kinge sent for him, z called him, z axed him quietly in his owne house, sayenge: thinkest thou this busynes (that now is in honde) cometh off the LORDE? Jeremy answered yee y^e it doth: z thou (sayde he) shalt be deliuered in to the kinge of Babilons power.

D Moreover, Jeremy sayde vnto kinge Se- dechias: What haue I offended agaynst y^e, agaynst thy seruantes, or agaynst this peo- ple, that ye haue caused me be put in prison? Where are youre prophetes, which haue pro- phesied vnto you and sayde, that y^e kinge of Babilō shulde not come agaynst you z this lōde? And therfore heare now, o my lord the

kinge: let my prayer be accepte before the, z sende me nomore in to y^e house of Jonathas the scribe, that I dye not there. Then Sede- chias the kinge commaunded to put Jere- my in the fore entre off the prison, and day- ly to the geuen him a cake of bried, and els no dighete meate, vntill all the bried in the cite was eaten vp. Thus Jeremy remayned in y^e fore entre off the prison.

The XXXVIII. Chapter.

Sapharias the sonne off Mathā, Se- dolias the sonne of Pashur, Juchal the sonne of Selamias, z Pashur the sonne of Malchias perceaued the wordes, y^e Jeremy had spokē vnto all the people, name- ly on this maner: Thus saith the LORDE: Who so remayneth in this cite, shal perish, ether with the swearde, with hunger or with pestilence: But who so falleth vnto the Cal- dees, shal escape, wynginge his soule for a pray, z shal lyue. So thus saith the LORDE

This cite (no doute) must be deliuered in to y^e power of the kinge of Babilō, z he also shal wyne it. The sayde the prynces vnto y^e kinge: Syr, toe besech you let this man be put to death, for thus he discourageth the hōdes of the souldyers y^e be in this cite, z the hōdes of all the people, whē he speaketh such wordes vnto the. This mā verely labourereth not for peace of y^e people, but mischief. Sedechias the kinge answered and sayde: lo, he is in yo^r hōdes, for y^e kinge maye denye you nothinge. Then toke they Jeremy, and cast him in to the dongeon off Malchias the sonne off A- malech, that dwelt in the fore entre off the prison. And they let dore Jeremy w^e ceas- des in to a dongeon, where there was no wa- ter, but myre. So Jeremy stak fast in the my- re. Now when Abdemelech the Moian be- ynge a chamberlayne in the kinges courte, vnderstode, that they had cast Jeremy in to the dongeon: he went out off the kinges house, and spake to the kinge (which the sat vnder the porte off Ben Jamin) these wor- des: My lord the kinge, where as these men medle with Jeremy the prophet, they do him wronge: Namely, in that they haue put him in prison, there to dye of hunger, for the- re is no more bried in the cite. The kinge commaunded Abdemelech the Moian, and sayde: Take frem hēce xxx. men whom thou wilt, z drawe vp Jeremy the prophet out of the dongeon, before he dye. So Abdeme- lech toke the men w^e him, z went to y^e house of Amalech, z there vnder an almyer he gat- older agges z wome cloutes, z let the dow- ne by a corde, in to the dongeon to Jeremy.

A 21. b
27. a

Jer. 38. a

B

The prophet Jeremy.

And Abdemelech the Moian sayde vnto the prophet Jeremy: O put these ragges and cloutes vnder thine arme holes, betwixte the and the coardes: ad Jeremy dyd so. So they drewe vp Jeremy with coardes and take him out of the dongeon, and heremayned in the fore entrie of the prison. The Sedechias the kynge sent and caused Jeremy the prophet be called vnto him, in to the thirde entrie, that was by the house off the **LORDE**. And the kynge sayde vnto Jeremy: I wil aye the somwhat, but hyde nothinge frome. The Jeremy answerde Sedechias: As I be playne vnto the, thou wilt cause me suffice death: yf I geue the counsell, thou wilt not folowe me. So the kynge swore an ooth secretly vnto Jeremy, sayenge: As truly as the **LORDE** lyueth, that made v these soules, I will not slaye the, ner geue the in to the hōdes of them, that seke after thy life.

Then sayde Jeremy vnto Sedechias: Thus saith the **LORDE** off hoostes the God of Israel: As case be, that thou wilt go forth vnto the kynge off Babilons prynces, thou shalt saue thy life, and this cite shall not be biēt, yee both thou and thy household shall escape with youre lyues. But yff thou wilt not go forth to the kynge off Babilons prynces, then shalt this cite be deliuered in to the hondes of the Caldees which shall set fyre vpon it, and thou shalt not be able to escape them. And Sedechias sayde vnto Jeremy: I am afrayde for the Jewes, that are fled vnto the Caldees, lest I come in their hōdes, and so they to haue me in derision.

But Jeremy answerde: No, they shal not betraye the: O hearken vnto the voyce off the **LORDE** (I beseeke y) which I speake vnto the, so shalt thou be well, and saue thy life. But yf thou wilt not go forth, the **LORDE** hath tolde me this planely: Beholde, all the women that are left in the kynge of Judas house, shal go out to the kynge of Babilons prynces. For they thynke, yf thou art disceined: and that yf men in whom thou didest put thy trust, haue gotten the vnder, and set thy feet fast in the myre, and gone their waye frome the. Therefore all thy wyues with their children shall fle vnto the Caldees, and thou shalt not escape their hondes, but shalt be yf kynge of Babilons prisoner, and this cite shall be brent. Then sayde Sedechias vnto Jeremy: loke yf no body knowe off these wordes, and thou shalt not dye. But yf the prynces perceave, that I haue talked with the, and come vnto the, sayenge: O speake, what saydest thou to the: hyde it not from vs, and

The xxxix. Chap.

we wil not put the to death. Tell vs (we praye the) what saydest thou to the. Then geue them this answer: I haue humbly sought the kynge, that he will let me lyue more in Jonathas house, that I dye not there: Then came all the prynces vnto Jarm, and axed him, And he tolde them, after the maner as the kynge bad him. Then they be their peace, for they perceaued nothinge. So Jeremy abode still in the fore entrie off the prison, vntill the daye that Jerusalem was wonne.

The xxxix. Chapter.

When the cite off Jerusalem was taken (for in the ix. yere of Sedechias kynge of Juda in the tenth moneth, came Nabuchodonosor the kynge off Babilon and all his hooste, and beseged Jerusalem. And in the xi. yere of Sedechias in the fourth moneth yf. daye of yf month, he brake into the cite). Then all the kynge of Babilons prynces came in, and sat the dwne vnder the porte: Nergall Sarezzer, Samgarnebo, Sarschim, Rabsaris, Nergal Sarezzer, Rabmag, with all the other prynces of the kynge of Babilon. And when Sedechias the kynge of Juda with his sodrins sawe them, they fled, and departed out off cite by nyghte thorow the kynges garde, and thorow the porte that is betwene the two walles, and so they wente towarde the wilderness.

But the Caldees hooste folowed fast after them, and toke Sedechias in the felde of Jericho, and broughed him prisoner to Nabuchodonosor the kynge off Babilon vnto Rablatha, that lieth in the londe off Hamath, where he gaue iugment vpon him. So the kynge of Babilon caused the children of Sedechias and all the nobles off Juda be slayne, before his face at Reblatha. And made Sedechias eyes be put out, and bounde him with chaynes, and sent him to Babilon.

Morouer, the Caldees biēt vp the kynges palace, with yf other houses of the people, and brake downe the walles off Jerusalem. As for the remnant of the people that were in the cite, and soch as were come to hope them (what so ever was left of the come for te Nabuzaradan the chiefe captaigne caried them to Babilon. But Nabuzaradan the chiefe captaigne let the rascall people (and those that had nothinge dwell still in the lōde off Juda, and gaue them vnyardes and cornfeldes at the sametyme. Nabuchodonosor also the kynge of Babilon gaue Nabuzaradan the chiefe captaigne a charge, concerninge yf

The prophet Jeremy.

any sayenge take and cherish him, and make much off him: se thou do him no harme, but intreate him after his owne desyre.

So Nabuzaradan yf chiefe captaigne, Nabuzsabbathe the chiefe chamberlayne, Nergalsarzar the treasurer and all the kynge of Babilons lordes, sent for Jeremy, and caused him be set out off the fore entrie off the prison, and committed him vnto Godolias the sonne off Ahicam the sonne of Saphan: that he shalde carie him home, and so he dwelt amonge the people. Now whyle Jeremy laye yet bounde in the fore entrie off the prison, yf wordes off the **LORDE** came vnto him sayenge: Go, and tell Abdemelech the Moian: Thus saith the **LORDE** off hoostes yf God off Israel: Beholde, the cruell and sharpe plage that I haue denyed for this cite, will I bringe vpon them, that thou shalt se it: but I wil deliuer the (sayeth the **LORDE**) and thou shalt not come in the hondes off those men, whom thou fearest. For doubtles I will saue the, so that thou shalt not perish with the swerde: but thy life shalbe saued, and that because thou hast put thy trust in me, saith the **LORDE**.

The xl. Chap.

This is the maner, how the **LORDE** intreated Jeremy, when Nabuzaradan the chiefe captaigne had let him go free from Rama, whither as he had led him bounde, amonge all the prisoners, that were caried from Jerusalem and Juda vnto Babilon. The chiefe captaigne called for Jeremy, and sayde vnto him: The **LORDE** thy God spakemightely before off the mysery vpon this place: Now the **LORDE** hath sent it, and perswumed it, as he had promised: For ye haue synned agaynst the **LORDE**, and haue not bene obedient vnto his voyce, therfore commeth this plage vpon you. Beholde, I will set the bondes from thy hōdes this daye: yf thou wilt now go with me vnto Babilon, vpon the: For I will se to the, and prouyde for the: But yf thou wilt not go with me to Babilon, then remayne here. Beholde, all the londe is at thy will: loke where thou thinkest conuenient and good for the to abyde, the dwell. If thou canst not be content to dwell alone, then remayne w Godolias the sonne off Ahicam the sonne of Saphan, whom the kynge of Babilon hath made gouernoure ouer yf cities of Juda, and dwell w him amonge the people, or remayne, where so ever it pleasech yf. So the chiefe captaigne gaue him his expyses w a rewarde, and let him go. Then wente Jeremy vnto Godolias yf sonne of Ahicam to Masphat, and dwelt there w him amonge

The xl. Chap. Fo. xli.

gethe people that were left in the londe.

Now when yf captaynes of the hooste of Juda (which w their felowes were scatred abroad on every syde in yf lōde) vnderstode, yf the kynge of Babilon had made Godolias yf sonne of Ahicam gouernoure in the lōde, and yf man, wife and childe, yee and the poore men in the londe (yf were not led captiue to Babilon) shulde be vnder his Jurisdiction: They came to Godolias vnto Masphat: Namely, Ismael the sonne of Nathanias, Johana and Jonathan the sonnes of Carea, Sarcas the sonne of Tanhorneth, the sonnes of Ophneus yf the prophetite, Jesamas yf sonne of Machari, w their cōpanyons. And Godolias the sonne of Ahicam the sonne off Saphan, swore vnto the and their felowes on this maner: Be not afrayed to serue the Caldees, dwell in the lōde, and do the kynge of Babilon seruyce, so shal ye prosper. Beholde, I dwell at Masphat to be an officer in the Caldees behalfe, and to satisfie soch as come to vs. Therefore gather you wyne, come and oyle, and kepe them in youre ware houses, and dwell in youre cities, that ye haue in keepinge.

See all the Jewes also yf dwelt in Moab vnder yf Ammonites, in Idumea and in all yf countrees, wher they herde, yf the kynge of Babilon had made Godolias the sonne of Ahicam the sonne of Saphan, gouernoure vpon the yf were left in Juda: All the Jewes (I saye) returned out off all places where they were fled vnto: and came in to the lōde of Juda to Godolias vnto Masphat, and gathered wyne and other scences, and that very much.

Morouer Johanna the sonne of Carea and all yf captaynes of yf hooste, yf were scatred on every syde in the londe, came to Godolias in Masphat, and sayde vnto him: Knowest thou not yf Baalis kynge of yf Ammonites hath sent Ismael yf sonne of Nathanias, to slaye the? But Godolias yf sonne of Ahicam beleued the not. The sayde Johana the sonne of Carea vnto Godolias in Masphat these wordes secretly: Let me go (I praye the) and I will slaye Ismael the sonne of Nathanias, so yf no body shal knowe it. Wherfore will he kill the, yf all the Jewes which resorte vnto the, might be scatred, and the remnant in Juda perish? The sayde Godolias the sonne of Ahicam to Johanna the sonne of Carea: Thou shalt not do it, for they are but lies, that men saye of Ismael.

The xli. Chap.

In the seventh moneth it happened, yf Ismael the sonne of Nathanias as yf sonne of Elisama (one of yf kynges bloude) came w the that were greatest

about the kynge, & ten men that were sworn with him: vnto Godolias the sonne off Ahicam to Masphat, and eate there together. And Ismael y sonne of Nathanas w those ten men that were sworn to him, starte vp, and smote Godolias the sonne of Ahicam the sonne of Saphan w the swearde, & slewe hym, whom the kynge off Babilon had made gouernoure off the londe. Ismael also slewe all the Jewes that were with Godolias at Masphat, and all the Caldees that he founde there waitynge vpon him.

The nexte daye after that he had slayne Godolias (the matter was yet vntowne) there came certayne men from Sichem, fro Silo and Samaria, to the nombre off lxxx. which had shauen their beerdes, rent their clothes, & were all hewe, bringinge meat off fringes and incense in their hondes, to offere it in the house off the LORDE. And Ismael the sonne of Nathanas went forth off Masphat wepinge, to meete them. Now when he met them, he sayde: Go youre waye to Godolias the sonne of Ahicam. And when they came in the myddest off the cite, Ismael the sonne off Nathanas (with them that were sworn vnto him) slewe them, euē at the myddest off the pye. Amonge these lxxx. men there were ten, y sayde vnto Ismael: Oh slaye vs not, for we haue yet a greete treasure in the felde, off wheate, barley, oyle and hony. So he spared the, and slewe them not with their barthen. Now the pye wherein Ismael dyd cast the deed bodie off the me (whom he slewe because off Godolias) had kynge

9. Re. 15.

Ma caused to be made, for feare off Baasa the kynge off Israel, and the same pit dyd Ismael fyll with slayne men. As for the remnant off the people, the kynges daughters and all the people that were yet left at Masphat, vpon whom Nabusaradan the chiefe captayne had made Godolias the sonne off Ahicam gouernoure: Ismael the sonne off Nathanas caried them awaye prisoners toward the Ammonites. But when Johanna the sonne off Carea and all they which had bene captaynes ouer the kynges hooste with him, herde off all the wickednes that Ismael the sonne off Nathanas had done: they toke their companions, and wente out for to fight with Ismael the sonne off Nathanas, and founde him by the waters off Rabim in Gabaon. Now when all the people, whom Ismael led captayne, sawe Johanna y sonne off Carea and all the other captaynes off the hooste, they were glad. So all the people that Ismael had caried awaye fro Mas

Gen. 14. c
1. Re. 30. b

phat, were brought agayne. And when they returned, they came to Johanna the sonne off Carea. But Ismael the sonne off Nathanas fled from Johanna y eight off his sworne companions, & went to the Ammonites. Then Johanna the sonne off Carea and all the captaynes off the hooste that were w him, toke the remnant off the people, whom Ismael the sonne off Nathanas had led awaye (when he had slayne Godolias the sonne off Ahicam) whom they also had rescued from h. m. fightinge men, men & children, and gelded men, whom they brought agayne from Gabaon: and went from thence, and sat them downe at Beth Chimham, which lieth besyde Bethle, that they might go in to Egipte for feare off the Caldees: off whom they were a frayd, because that Ismael the sonne off Nathanas had slayne Godolias Ahicams sonne, whom the kynge off Babilon had made gouernoure the londe.

The XLII. Chapter.

So all the rulers, and Johanna the sonne off Carea, Jesaias the sonne off Osiar came with all the people the leest vnto the most, & sayde vnto Jeremij the prophete: O heare oure peticion, that thou mayest praye for vs vnto the LORDE y God, and for the remnant, wherof there be very few left off many, as thou seist vs: that the LORDE thy God maye shewe vs a waye to go in, & tell vs, what we shulde do. Then Jeremij the prophete sayde vnto them: I haue herde you. Beholde, I will praye vnto your LORDE, as ye haue requyred me: and lette what answer the LORDE geueth you, I shall certifie you theroff, and kepe nothing back fro you. And they sayde vnto Jeremij: The LORDE off treuth & faithfulness be our recorde, that we wil do all, that the LORDE thy God commaundeth vs, whether it be good or euell. We will hearken vnto the voyce off oure LORDE God, to whom we sende: that we maye prospere, when we haue heard the voyce off the LORDE oure God.

And after ten dayes came the worde off the LORDE vnto Jeremij. Then called he Johanna the sonne off Carea, and all the captaynes off the people that were with him: & all the people from the leest to the most, & sayde vnto them: Thus saith the LORDE God off Israel vnto whom ye sent me, to saye south youre prayers be fore him: If ye dwell in this londe, I shall burye you, & not breake you downe: I shall plant you, & not rote you out: for I am pacified, as is

ynge the trouble that I haue done to you. Feare not the kynge off Babilon, off whom ye stonde in awe: O be not afrayed off him, saith the LORDE: for I will be with you, to helpe you, and deliuer you from his honde. I will pardon you, I will haue mercy vpon you, and bringe you agayne into youre owne londe.

Nevertheless, yf ye purpose not to dwell in this londe, ner to folowe the voyce off the LORDE youre God: but will saye thus: we will not dwell here, but go in to Egipte: where we shall nether se warre, heare the noyse off batell, ner suffre hunger, there will we dwell. Wherfore heare now the worde off the LORDE, o ye remnant off Juda. Thus saith the LORDE of hostes the God off Israel: If ye be whole purposed to go in to Egipte, ad to be there as straungers: the swearde that ye feare, shall ouerake you in Egipte: and the hunger wheroff ye be here afrayed, shall hange vpon you in to Egipte, and there ye shall dye. For all they, that off set purpose vnder take to go in to Egipte, the rewease them selues off their mysery, shall perish with the swearde, with hunger and pestilence: not one off them shall remayne, that shal none escape the plage, that I wil bringe vpon them.

For thus saith the LORDE off hostes the God off Israel: like as my wrath and indignacion is come vpon the inhabitours off Ierusalem, so shall my displeasure go forth vpon you also, yf ye go in to Egipte: for there ye shal be reweyled, abhorred, brought to shame and confucion: and as for this place, ye shall neuer se it more. The LORDE forbiddeth you (o ye remnant off Juda) that ye shall not go in to Egipte. And forget not that I haue warned you earnestly this daye: els shal ye begyle youre selues. For ye sent me vnto the LORDE youre God, and sayde: O praye thou the LORDE oure God for vs: and lette what answer the LORDE oure God geueth the, that bringe vs agayne, ad we shall do thereafter. Now haue I shewed, and declared vnto you the voyce off the LORDE youre God, for the which cause he hath sent me to you. If ye will not folowe it, be sure, yf ye shal perishe with the swearde, with hunger & pestilence: euen in the same place, wher your lust was to go, and dwell.

The XLIII. Chapter.

Now when Jeremij had ended all y wordes off y LORDE God vnto y people, (for their sakes to whom God

had sent him) Asarias the sonne off Osiar, & Johanna y sonne off Carea, with all the proude personnes, sayde vnto Jeremij: Thou lyest, the LORDE oure God hath not sent y to speake vnto vs, that we shulde not go in to Egipte, and dwell there: But Baruch the sonne off Nerias prouoketh the agaynst vs, that he might bringe vs in to the captyuite off the Caldees: that they might slaye vs, and carie vs awaye prisoners vnto Babilon.

So Johanna the sonne off Carea, and all the captaynes off the hooste, and all the people folowed not the commaundement off the LORDE: Namely, to dwell in the londe off Juda: But Johanna the sonne off Carea & all the captaynes off the hooste, caried awaye all the remnant in Juda, that were come together agayne from the heithen (amonge whom they had bene scattered) to dwell in the londe off Juda: Men, women, children, the kynges daughters: all those that Nabusaradan the chiefe captayne had left with Godolias the sonne off Ahicam. They caried awaye also the prophete Jeremij, Baruch the sonne off Nerias, and so came in to Egipte: for they were not obedient vnto the commaundement off God. Thus came they to Taphnis.

And in Taphnis the worde off the LORDE happened vnto Jeremij, sayenge: Take greete stones in thine hōde, and hyde them in the brick wall, vnder the doore off Pharaos house in Taphnis, that all the men off Judamay se, and saye vnto them: Thus saith the LORDE off hostes the God off Israel: Beholde, I will sende and call for Nabuchodonosor the kynge off Babilon my seruant, and will set his seate vpon these stones that I haue hyd, and he shall spiede his tente ouer them.

And when he cometh, he shal smyte the lōde off Egipte with slaughter, with prisonment and with the swearde. He shall set fyre vpon the temples off the Egiptians goddes, and burne them vp, & take them selues prisoners. Moreover he shall araye himself w the lōde off Egipte, like as a shepherde putteth on his core, and shall departe his waye from thence in peace. The pilers also off the temple off the Sonne that is in Egipte, shal he breake in peces, and burne the temples off the Egiptians goddes.

The LXIII. Chapter.

This is the wordy was shewed to Jeremij concerninge all y Jewes, which dwelt in Egipte: at Magdal, at Taphnis

phus, at Memphis, & in the lande of pat-
res. Thus saith the LORD of hostes the
God of Israel: He haue sene all y^e mysery, y^e
I haue brought vpon Jerusalem, and vpon
all the cities of Juda: so that this daye they
are desolate, and no man dwelling therein: &
y^e because of the greate blasphemies, which
they committed, to prouoke me vnto anger:
In that they wente backe to do sacrifice ad
worship vnto straunge goddes: whom ne-
ther they, ner ye, ner yo^r fathers haue know-
ne. How be it, I sent vnto them my seruantes
all the prophetes: I rose vp early, I sent vn-
to them, and gaue them warninge: O do no
such abhominable thinges, & thinges that I
hate. But they wolde not folowe ner heere,
to turne from their wickednes, and to do no
more sacrifice vnto straunge goddes.

Wherefore my indignacion & wrath was
kindled, and it brente vpon the cities of Juda,
the feldes with the streets off Jerusalem: so
that they were made waiste and desolate, as
it is come to passe this daye. Now therfore
thus saith the LORD of hostes the God
of Israel: How happeneth it, that ye do so
greate euill vnto youre owne soules, thus to
destroye the men and women, childre and ba-
bes of Juda: so that none of you is left, be-
cause ye prouoke me vnto wrath with the
worshippes of youre owne hondes: wher ye offre
vnto straunge goddes in the lande off Egip-
te, where as ye be gone to dwell: That ye
might utterly perishe, and that ye might be
renyled and shamfully intreated of all naci-
ons. Or, haue ye now forgotten the wicked-
nes off yo^r forefathers, the wickednes off y^e
kynge of Juda and their wyues, y^e wicked-
nes that ye youre selues ad youre wyues ha-
ue done in the lande off Juda, in the cite and
in the lande off Jerusalem?

Yet are ye not sorry this daye, ye feare not,
neither walke ye in my lawe and in my com-
maundementes, that I haue geue vnto you
and youre forefathers.

Therefore thus saith the LORD of ho-
stes the God off Israel: I am stedfastly ad-
vysed and determed, to punyssh you, and to
rote out all Juda. As for the remnant off
Juda that purposly wente in to Egip-
te, the fe to ease them off their mysery: I will take
them, and they shall all be destroyed. In y^e
lande off Egip-
te shall they perishe, beyng
consumed with the swerde and with hon-
ger. For from y^e leest vnto y^e most, they shall
perishe with the swerde and with hunger.
Moreover they shall be renyled, abhorred, sha-
med, and confounded. For I will viset them

that dwell in Egip-
te, as I haue visited Je-
rusalem: with the swerde, with hunger and
with pestilence: So that none off the rem-
nant off Juda, which are gone to dwell in
Egip-
te, shall be left to come agayne in to y^e
lande off Juda: all though they thynke to
come thither agayne, and to dwell there. For
none shall come agayne, but such as are fled
awaye.

Then all the men which knewe that their
wyues had offred vnto straunge goddes, &
a greate sorte off wyues that stode there, ye
and all the people that dwelt there in Egip-
te in the cite of Patmes, answered Jeremy, &
sayde: As for the wordes that thou hast spo-
ken vnto vs in the name of the LORD, we
will in no wyse heare them: but what soeuer
geeth out of oure owne mouth, that wil we
do: We will do sacrifice, and offre oblacions
vnto the Quene off heauen: like as we and
o^r forefathers, oure kynge and oure heade
haue done in the cities off Juda, and in the
streets and feldes off Jerusalem. For thou
haddest plenty of vytales, then we
were in prosperite, and no mysfortune came
vpon vs.

But sens we left of, to offre, and to do sa-
crifice vnto the Quene off heauen, we haue
had scarcenes of all thinges, and perishe wth
the swerde and hunger. Last of all, when
we womē did sacrifice and offred vnto the
Quene off heauen, did we make her cakes ad
peure vnto her burnt offerings, to do her sa-
crifice without oure husbandes wylls?

Then sayde Jeremy vnto all the people,
ye the men, to the women and to all the fel-
lowes, which had geuen him that answer: Dy-
d not the LORD remembre the sacrifices that
ye, yo^r forefathers, youre kynges & rulers (w^{ch}
all the people) haue offred in the cities off Ju-
da, in the streets and lande off Jerusalem:
and hath he not considered this in his myn-
de? In so much, that the LORD might
no longer suffre the wickednes off youre
inventions, and the abhominable thinges
which ye dyd. Is not youre lande desolate
now, ye and abhorred, so that no man dwel-
leth therein any more, as it is come to passe
this daye?

Dyd not all this happen vnto you, becau-
se ye made such sacrifice, and synned agaynst
the LORD? Ye haue not folowed his voy-
ce, to walke in his lawe, in his ordinaunces
and statutes.

Yee this is the cause, that all mysfor-
tune happened vnto you, as it is come to passe
this daye.

Moreover, Jeremy spake vnto all the peo-
ple and to all the women: Heare the worde
off the LORD all Juda, ye that be in the
lande off Egip-
te: Thus saith the LORD
off hostes the God off Israel: Ye and you
re wyues haue spoken with youre owne mo-
uth, the thinge that ye haue fulfilled in de-
de.

Yee thus haue ye sayde: We will not say-
le, but do the thinge that pleaseth vs: we
wil do sacrifice and poure out drynt off rin-
ges to the Quene off heauen. Purposly ha-
ue ye set vp youre owne good meanynges, &
hastely haue ye fulfilled youre owne inten-
te. And therfore, heare the worde of the LORD
all Juda, ye that dwell in the lande off
Egip-
te.

Beholde, I haue sworne by my greate na-
me (saith the LORD) that my name shall not
beareth the thowen of any mans mouth of Ju-
da, in all the lande off Egip-
te: to saye: The
LORD God lyueth, for I wil watch, to pla-
gethem, and not for their wealth. And all
the men of Juda that be in the lande off Egip-
te, shall perishe with the swerde and with ho-
ger, vntill they be utterly destroyed.

Nevertheless, those that fled awaye for y^e
swerde, shall come agayne in to the lande off
Juda, but there shall be very fewe of them)
And all the remnant off Juda, that are
gone in to Egip-
te, there to dwell, shall knowe,
whose wordes shall be founde true: theirs
or mine. Take this for a token, that I wil vi-
set you in this place (saith the LORD) and
that ye maye knowe, how that I (without
doute) wil perforce my purpose vpon you, to
punyssh you. Beholde (saith the LORD)
I wil deliuer Pharaos Ophraim kynge off Egip-
te in to the hondes of his enemies, y^e se-
te after his life: euen as I gaue Sedechias
the kynge off Juda in to the hondes of Na-
buchodonosor: kyng off Babilo, which sough-
te after his life.

The XLV. Chapter.

These are the wordes of Jeremy the
prophet spake vnto Baruch the son-
ne of Nerias, after that he had writ-
ten these sermons into a booke at the mouth
off Jeremy. In the fourth yere off Joachim
the sonne off Josias kynge off Juda.

Thus saith the LORD God off Israel
vnto the, O Baruch: In so much as thou
thoughtest thus (when thou wast writinge)
Wo is me, the LORD hath geuen me payne
for my trouble: I haue wecried myself wth
sighinge, and shall I synde no rest: Therfo-

retell him (O Jeremy) y^e the LORD saith
thus: Beholde, the thinge that I haue buyl-
ded, wil I breake downe agayne, and rote
out the thinge, that I haue planted, yee this
whole lande. And sekest thou yet promoci-
on? Loke not for it, and desyre it not. For I will
bringe a miserable plage vpon all flesch, saith
the LORD. But thy life will I geue thee for
a pray, where so euer thou goest.

The XLVI. Chapter.

These are the wordes off the LORD
to the prophet Jeremy, which he
spake vnto the Gentiles. These wor-
des folowinge preached he to the Egipcians
concernyng the hoose off Pharaos Necho
kyng off Egip-
te, when he was in Charca-
mis besyde the water off Euphrates: what
tyme as Nabuchodonosor the kynge off Ba-
bilon slewe him, In the fourth yere off Jo-
achim the sonne off Josias kynge off Ju-
da.

Ye make redy buckler and shyld, ye go
forth to fight: See harnessse youre horses, &
set youre selues vpon them: Ye set youre sa-
lottes fast on, ye bringe forth speares, ye scou-
re youre swordes, & put on youre brest pla-
tes.

But alas, how happeneth it, that I se
you so afrayed: why shied ye backe: where
fore are youre worthies slayne? Yee they run-
ne so fast awaye, that none off them loketh
behynde him. Fearfulnesse is fallen vpon
everychone off them, saith the LORD.
The lightest off fote shall not fle awaye,
and the worthies shall not escape.

Towarde the north by the water off Eu-
phrates they shall stumbe and fall. But
what is he this, that swelleth vp, as it we-
re a floude, roaringe & raginge like the strea-
mes off water: It is Egip-
te that ryseth vp
like the floude, and casteth out the waters
with so greate noyse.

For they saye: We will go vp, and will co-
uer the earth: we wil destroye y^e cities, with
them that dwell therein. Get you to house bac-
ke, roll forth y^e Charettes, come forth ye wor-
thies: ye Morians, ye Libeans with youre
bucklers, ye Libeans with youre bowes: So
shall this daye be vnto the LORD God off
hostes, a daye of vengeance, that he maye
avenge him off his enemies. The swerde shall
denoure, it shall be satisfied and bated in the
it bloud: For the LORD God off hostes
shall haue a slayn offeringe towarde the
North, by the water off Euphrates. Go vp
(O Galand) & bringe triacle vnto the douch-
ter off Egip-
te.

But in payne shalt thou go to surgery, for thy wounde shall not be stopped. The heathen shall heare off thy shame, and the londe shall be full of thy confusion: for one strongeman shall stumbe vpon another, how then shulde they not fall both together?

These are the wordes that the LORDE spake to the prophet Jeremy, concerninge y^e hoost of Nabuchodonosor the kynge of Babylon, which was to destroye the londe off Egypte: Preach out thorow the londe of Egypte, and cause it be proclaimed at Migdal, Memphis and Taphnis, and saye: Sconde still, make the redie, for the swearde shal consume the rounde aboute.

How happeneth it that thy mightie worchies are fallen: why stodeth they not fast? Euen because the LORDE thrust them downe. The slaughter was greates, for one fell euer still vpon another. One cried vpon another: Vp, let vs go agayne to oure owne people, and to oure owne naturall countre, from the swearde of oure enemye.

Crie euen there: O Pharaos kynge of Egypte, the tyme will bringe sedicion. As truly as I lyue (saith the kynge, whose name is the LORDE of hoostes) it shall come as y^e mount of Thabor, and as Libanus yf it stoode in the see. O thou daughter of Egypte, make redy thy geer to flye. For Memphis shalbe voyde and desolate, so that nema shal dwell therein. The londe of Egypte is like a goodly fayre calfe, but one shall come out of the north to dryue her forwarde. Hir wagi- ed souldyers that be with her, are like fat calves.

They also shall fle awaye together, and not abyde: for the daye off their slaughter and the tyme of their visitacion shall come vpon them.

The crie off their enemies shall make a noyse, as the blast of a trompet. For they shall entre in with their hooste, and come wares, as it were hewers downe of wood. And they shall cut downe hir wood (saith the LORDE) with out eny discretion. For they shal be mo in nobie then the greshoppers, so that no man shalbe able to tell the. The daughter of Egypte shalbe confounded, when she shalbe deliuered in to the bondes off the people off the north.

Moreover thus saith the LORDE of hoostes the God of Israel: Beholde I will vy- set that restless people off Alexandria, Pharaos and Egypte, yee both their goddes and their kynges: euen Pharaos, and all them y^e

litten vnto him. For I will deliuer them in to the bondes off those, that sette after their lyues: Namely, in to the power off Nabuchodonosor the kynge off Babylon, and in to the power off his seruantes. And after all these thinges, it shalbe inhabited as afore tyme, saith the LORDE.

But be not thou afrayed (o my seruant Jacob) feare not thou, o Israel. For I, I will helpe the from farre, and thy sede from the londe of thy captiuite. Jacob also shal come agayne, and be in rest: he shal be rich, and no man shal do him harme. Feareth he not (o Jacob my seruant) saith the LORDE, for I am with the: and will destroye all nacions, amonge whom I haue scatted the. Nevertheless I will not consume the, but chasten the and correcte the: yee and that with discretion: nether wil I spare the, as y^e ne that were faultlesse.

The XLVII. Chapter.

These are the wordes, that the LORDE spake vnto Jeremy the prophete agaynst the Philistines, before that Pharaos smote the cite off Gaza. Thus saith the LORDE: Beholde, there shall waters arise out off the north: and shall grewe to a greates floude, runnyng euer and conuynge the londe, the cities and them that dwell therein.

And the men shall crie, and all they that dwell in the londe, shall mourne at the noyse and stampynge off their stronge barbed horses, at the shakynge off their charmes, and at the remblinge off the wheles. The fathers shall not loke to their children, so feable and weery shall their bondes be: at the same tyme, when he shal be there, to destroye the whole londe off the Philistines. He shal make waiste both Tirus, Sidon and all other that are sworne vnto them.

For the LORDE will destroye all palestina, and the other Iles, that be denyed fro the countre. Baldnesse is come vpon Gaza, Ascalon with hir other valleys shall kepe hir peace.

How longe wilt thou slaye, O thou swar- de off the LORDE? Turne agayne in to y^e sheeth, reste, and leave off. But how can it ceasse, when the LORDE himselfe hath ge- nen it a charge agaynst Ascalon, and rased it up agaynst the cities off the see co- ast?

The XLVIII. Chapter.

Thus saith y^e LORDE off hoostes y^e God of Israel agaynst Moab: Woe to y^e cite off Nebo, for it shalbe layd

waiste, brought to confusion and taken. Yee y^e stryde cite off Cariatharim shalbe brought to shame, and afrayed: Moab shalbe no more had in honoure: Wicked counsell shalbe taken vpon hesbon. Come (shall they saye) let vs rote them out, that they maye be no more amonge the nombre off the Gentiles, yee that they maye no more be thought vpon: Thus the swearde shal persecute y^e. A voyce shall crie from Horonaim: Woe is greates waistinge and destruction, is Moab made desolate.

And this crie shalbe herde in all hir cities. As the goinge vp vnto Labeih there shal arise a lamentacion: and vnto towarde Horonaim, there shal be herde a cruell and a deadly crie: Get you awaye, saue youre lyues: be like vnto the heeth in y^e wilderness, for, because thou hast trusted in thy stronge holdes and treasure, thou shalt be taken. Chamos with his prestes and prynces shal go awaye in to captiuite.

The destroyer shal come vpon all cities, none shal escape. The valleys shalbe destroyed, and the felde shal be layed waiste: it is as the LORDE hath determed.

Make a token vnto Moab, that she get hir awaye speedely: for hir cities shalbe made so desolate, that no man shal dwell therein. Cursed be he that doth the worke of the LORDE negligently, and cursed be he that kepeth backe his swearde from sheddynge off bloude.

Moab hath euer bene rich and carlesse from hir youth vp, she hath sytten and take ease with hir treasure. She was neuer yet put out off one vessell in to another (y^e is) she neuer wente awaye in to captiuite, therefore hir caiste remayneth, and hir sauoure is not yet chaunged.

But lo, the tyme commeth (saith the LORDE) that I shall sende hir trussers to trusse her vp, to prepare and season hir vessels: yee hir tankardes rattell, and shate to & fro. And Moab shalbe ashamed off Chamos, like as Israel was ashamed off Bethel, wherein she put hir trust.

Wherefore do yethynke thus: we are mightie, and strongemen off warre: Moab shalbe destroyed, and hir cities brente vp: hir chosen yongemen shal be slayne, saith the kynge, whose name is the LORDE off hoostes. The destruction off Moab commeth on a pace, and hir fall is at hande.

All hir neighbours shal mourne for her, and all they that knowe hir name, shal saye: O how happeneth it, that the stronge staff

and the goodly rod is thus broken? And thou daughter Dibon, come downe from thy glory, and syt in pouerte. For he that destroyeth Moab, shal come vp to the also, and breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to y^e stryde, & loke aboute the: are they that are fled and escaped, and saye: what thynge is happened? O Moab is confounded and ouercome.

Mourne and crie, tell it out at Arnon, that Moab is destroyed. And mysery shal come vpon the playne londe: Namely, vpon holon, and Jaza: vpon Mephat and Dibon, vpon Nebo and the house off Diplathaim, vpon Cariatharim and Bethgannul, vpon Bethnabon and Cariath, vpon Bosra and all the cities in the lode off Moab, whether they lye farre or neare.

The home off Moab shal be smytte downe, & hir arme broken, saith the LORDE. Make hir bititen (for she magnified hir selfe aboue the LORDE) that men maye clappe the: it shal be at hir vomyte, and that she also maye be laughed to scorne. O Israeli, shalte thou not laugh him to scorne, when he is taken amonge heathenes? Yee because off thy wordes that thou hast spoken agaynst him, thou shalt be byrnen awaye. He Moabites shal leave the cities, and dwell in rockes off stone, and become like dones, that make the: in nestes in holes.

As for Moabs pryde, we haue herde off it, she is very hye mynded. I knowe hir stoutnesse, hir boostinge, hir arrogancy and the pryde off hir stomach, saith the LORDE. For hir furiosnes maye nether vpholde her wth strength, nor debte. Therefore shal there mournyng be made for Moab, and euery man shal crie for Moabs sake: a lamentacion shalbe made, to them that stonde vpon the wall. So will I mourne for the also (o Jazer) and for the, O thou vynyarde off Sybma.

Thy wyne brailches shal come ouer y^e see, and the brailches off Jazer but vnto the see: the destroyer shal breake in to thy harvest and grape gatheringe. Myrrh and cheere shalbe taken awaye from the tymbre felde, and from the whole londe off Moab.

There shalbe no sweete wyne in the presse, the treader shal haue no stomacke to crie, yee there shalbe none to crie vnto him: which afore tyme were herde from hesbon to Eleale and Joaz, which lifted vp their voyce from Zoar vnto Horonaim, that bullock off the yere olde. The waters also off Memrim shalbe dried vp.

Moreover I will make Moab cease (saith the LORD) from the offerings and censings that she hath made unto her goddesses in her places. Wherefore my heart mourneth for Moab, like a crowne playenge an heuy songe: and for the mens sake off the buicke wail my heart mourneth also, euen as a pye, that pipeth a dolefull songe: for they shall be very fewe, and destroyed.

All heades shall be shaven, and all beards clipped off: all bondes bounde, and all loynes gyrded aboute with sack cloth. Vpon all the house toppes and stretes off Moab, there shall be mourning: for I will breake Moab like an vnprofitable vessel saith the LORD. How fearfull is she: How mourneth she: How doth Moab hange downe her heade, and is ashamed. Thus shall Moab be a laughing stocke, and had in derision off all them, that be rounde aboute her.

For thus saith the LORD: Beholde, the enemye shall come flyenge as an Aegle, and spiede his wynges vpon Moab. They shall clymme ouer the walles, and wyane the strong holdes. Then the mighty men heretofore in Moab, shall be like the herte off a woman travelinge with childe.

And Moab shall be made so desolate, that she shall no more be a people, because she hath set vp her selfe agaynst the LORD. Fears, pyt, and snare shall come vpon the (o Moab) saith the LORD. Who so escapeth the feare, shall fall in the pyt: and who so getteth out off the pyt, shall be taken in the snare.

For I will bunge a yere off visitacion vpon Moab, saith the LORD. They that are able to sle, shall stonde vnder the shadowe off Hesebon. For there shall go a fyre out off Hesebon, and a flame from Sion, and shall burne vpon that proude people off Moab, both before and behynde.

Who be vnto the (o Moab) for thou people off Chamos shalt perish: See thy sonnes and doughters shall be led awaye captiue. Yet at the last will I bunge Moab out off captiue agayne, saith the LORD. Thus farre off the plage off Moab.

The XLIX. Chapter.

Concerninge the Ammonites, thus saith the LORD: Hath Israel no child, or is he without an heire? Why hath your kynge then taken Gad in? wherefore doth his people dwell in his cities? Beholde therefore, the tyme cometh (saith the

LORDE) that I will brynge a noyse of warre into Rabath off the Ammonites. Lahel shall be desolate, and her cities burnt up: and the Israelites shall be lordes ouer those, that had the in possession afore, saith the LORD. Hesebon shall mourne, for it shall be rooted out off the grounde, saith the LORD. The cities off Rabath shall crye out, and gyde them selues with sack cloth: they shall mourne, and runne aboute the walles for their kynge shall be led awaye prisoner, yee his priestes and prynces with him.

Wherefore trustest thou in the water fumes, that flowe to and fro, o thou faine doughter: and thy nestest thou art so safe by reason off thy treasure, that no man shall come to thee?

Beholde, I will brynge a feare vpon the, saith the LORD. God off hostes, from all those that be aboute thee: so that ye shall be scattered euery man from another, and no man shall gather them together agayne, that be fled. But a feere that, I will bringe the Ammonites also out off captiue agayne.

Vpon the Edomites hath the LORD off hostes spoken on this maner: Is there no more wysdome in Theman? Is there no more good counsell amonge his people? Is their wysdome then turned cleene to naught? Get you hence, turne youre backs, as ye came into the depe, o ye cities off Dedan.

For I will bunge destruction vpon Esau, yee and the daye off his visitacion. If the grape gatherers came vpon the, shulde they not leaue some grapes? If the night robbers came vpon the, shulde they not take a moch, as they thought were ynough?

But I will make Esau bare, and discover his secretes, so that he shall not be able to hyde them. His seide shall be waisted awaye, yee his brethern and his neighbours, as he himselfe shall not be left behinde.

Thou shalt leane thy fatherlesse childen behinde the, and I will kepe them and thy wyddowes shall take their comfort in me. For thus hath the LORD spoken: Beholde, they that men thought were vnmetered, like of the cuppe, have drunken with the fist: and thy nestest thou then to be free?

No, no thou shalt neither be quyet nor free, but thou must drynte also: For why, I haue sware by my selfe (saith the LORD) that Dofra shall become a wilderness, an open shame, a laughing stocke and cursyng: and her cities shall be a continuall deserte.

For I am perfectly in scorned of the LORD, that he hath sent a message all ready vnto the Syethen. Gather you together, and go forth agaynst them: make you ready to the battayle, for lo: I will make the but small amonge the Syethen, and litle regarded amonge men.

Thy hie stomacke and thy pryde of thy heretage are diseased, because thou wilt dwell in the holes of stony rockes, and haue the hie mountaynes in possession. Neuertheless though thy nest were as hie as the Aegles, yet wil I cast the downe, saith the LORD. Moreover Idumea shall be a wilderness: who so goeth by it, shall be abashed, and wonde at all his miserable plagues. Like as Sedom, Gomor and the cities that laye there aboute, were turned vpon the downe (saith the LORD) so shall no body dwell in Idumea, and no man shall haue his habitacion there. Beholde, like as the Lyon cometh vp from the pleasant meadowes of Iordane vnto the graue pastures of Eithi, so wil I dryue him, and make him runne agaynst her. But who is the yonge man that I will ordene therto? Who is like, vnto me? What is he that will stryue with me? What shepherd maye stonde in my handes?

Therefore heare the counsell of the LORD, that he hath taken vpon Idumea: and his purpose, that he hath deuysed vpon the cite syne of Theman: The leest of the flocke shall warre them in pecea, and loke what sayre theynge they haue, they shall make it waiste, and them selues also. At the noyse of their fall, the earth shall quake, the crye of their voyce shall be heard vnto the reed sea. Beholde, y enemye shall come and sle vpon higher, like as it were an Aegle, and spiede his wynges vpon Dofra. Then shall the hertes of the worthies in Edom be as the herte of a woman travelinge of childe. Vpon Damascus, Hemoth and Arphad shall come confusion, for they shall heare euell tydings: they shall be crossed to and fro like the see that can not stonde still. Damascus shall be foue a frayde, and shall sle, trembling shall come vpon her. Sorowe and payne shall ouer take her as a woman travelinge of childe. But how shulde so worshipfull and glorious a cite be forsaken? Heare therefore: her yonge men shall fall in the stretes, and all her men of warre shall be taken awaye in that tyme, saith the LORD off hostes. I will kindle a fyre in the walles of Damascus, which shall consume the palace of Benadad. As for Cedar and the kyngdome of Habor, whom Nabuchodonosor the kynge of

Babylon smote downe, the LORD hath spoken thus vpon them: Arise, and get you vnto Cedar, and destroye the people toward the east. Their tentes and their flockes shall they take awaye, yee their hanginges and their vessel, Their Camels also shall they carie awaye with them. They shall come aboute them on euery syde with a fearfull crye.

See, get you soone awaye, crepe in to cannes, that ye maye dwell there: O ye inhabitants of Habor, saith the LORD: for Nabuchodonosor y kynge of Babylon hath holden a counsell concernyng you, and concluded his deuysage agaynst you. Arise, and get you vpon agaynst yonder rich and carelesse people (saith the LORD) which haue nether gates nor doore barres, and that dwell not together. Their Camels shall be stollen, and the dionnes of their catell dryuen awaye.

Moreover, these that be shaven wil I scatter toward all the wyndes, and bringe them to destruction: yee and that thoro their owne familiers, saith the LORD. Habor also shall be a dwellinge for Dragons, and an everlastinge wilderness: so that no body shall dwell there, and no man shall haue there his habitacion.

These are the wordes, that the LORD spake to the prophet Jeremij concernyng Elam, in the begynnyng of the reigne of Sedechias kynge of Iuda. Thus saith the LORD off hostes: Beholde, I wil breake the bowe of Elam, and take awaye their strength: and vpon Elam I wil bunge the foure wyndes from y foure quarters of heauen, and wil scatter them agaynst the same foure wyndes. And there shall be no people, but some of Elam shall sle vnto them.

For I wil cause Elam be a frayde of their enemies, and of them that sette their lyces: and wil bunge vpon them the indignacion of my wrath, saith the LORD. And I wil persecute them with the swerde so longe til I haue brought them to naught. I wil set my sciole in Elam, I wil destroye both the kynge and y prynces from thence, saith the LORD. But in processe of tyme, I wil bunge Elam out off captiue agayne, saith the LORD.

The L. Chapter.

The wordes of the LORD spake vnto the prophet Jeremij, concernyng Babylon, and the lande of the Caldees: Preach amonge the Gentiles, let your voyce be heard, make a toke: crye out, kepe no silence, but saye: Babylon shall be wonne, Bel shall be confounded, and Merodach shall be overcome.

The prophet Jeremyn.

Her their goddes shal be brought to shame, and their ymages shal stonde in feare. For out of the north there shal come a people agaynst her, which shal make hir longe so waiste, that no body shal dwell therein: neither man ner beast, for they shall fle and departe from thence. In those dayes & at that tyme (saith the LORD) the childre of Israel shall come, they & the children of Juda, wepinge & makinge haile, & shal sette the LORD their God. They shall aye the waye to Sion, they shall they en: & their faces, & come, and hange vpon the, in a couenaunt that neuer shal be broken.

My people hath bene a lost flocke, my shepherdes haue disceined them, & haue made them go astraye vpon the hilles. They haue gone from the mountayne to the litle hill, & forgotten their folde. All they y came vpon them, haue deuoured the: & their enemies sayde: We haue made no faute agaynst them, for they haue displeased the LORD, yee euen the LORD which is the bewre of their rightuousnes, & y defended their fathers. Yet shal ye fle from Babilon, & departe out of y londe of the Caldees, and ye shall be as the rammes that go before the flocke. For lo, I will wake vp an hoost of people from y northen londe, & bunge them vpon Babilon: these shal laye sege to it, & wyne it: Their arrows shal not mysse, like as a connyng archer shureth not wronge. And the Caldees shal be spoyled, & all they that spoyl them, shal be satisfied, saith the LORD: because ye were so chearfull & glad, to treade downe myne heretage, & fulfilled youre pleasures, as the calves in the grasse: and triumphed ouer them like the bulles, when ye had gotten the victory. Your mothers shal be sore confounded, and they that bare you, shal come to shame. She shall be the leest set by amonge the nacions, vyode, waiste, & dued vp. No man shal be able to dwell there, for the feare of y LORD, but she shal be whole desolate. All they that go by Babilon, shal stonde still, & be abashed, & shal wondre at all hir plages.

Go forth in yo' araye agaynst Babilon rounde aboute, all y that can handle bowes: shute as her, spare no arrows, for she hath synned agaynst the LORD. Crie out: vpon her, vpon her, agaynst her residue aboute: she shal yelde herselfe, her foundacions shal fall, & hir walles shal come downe, for it shal be the vengeance of the LORD. Yee vengeance shal be taken of her, & as she hath done, so shal she be dealt withall. They shal rote out the sower from Babilon, & him y handleth

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the sickle in harvest. For feare of the sword of the enemy, every man shall seeke his owne people, & every man shall flee to his owne londe. Israel is a scatred flocke, the Lyons haue disperfed them. Firste the kinge of the Assirians deuoured them, last of all this Nabuchodonosor kynge of Babilon hath binshed all their bones.

Therefore thus saith the LORD of hostes the God of Israel: Beholde, I will visit the kinge of Babilon & his kingdome, as I haue visited the kinge of the Assirians: and will bunge Israel agayne to his pleasaunt pasture, that he maye fede vpon Chamir & Basan, and be satisfied vpon the mounte of Ephraim & Galaad. In those dayes and at the same tyme (saith the LORD) yf the offence of Israel be sought for, there shal none be founde: yf men enquire for the synne of Juda, there shal be none: for I will be mercifull vnto them, whom I suffre to remaine ouer.

God dwelle (othon a venger) in the enemies londe, & visiteth them that dwell therein: downe with them, and smyte them vpon the backes, saith the LORD: do accordinge to all, that I haue commaunded the. There is gone aboute the londe a crie of a slaughter & greate murthure, namely on this manner: How happeneth it, that the hammer of the whole worlde is thus broken & bruised in sunder: how chaunceth it, that Babilon is become a wilderness amonge the heithen on this manner: I myselfe haue layed wayte for the, & thou art taken: vnawarres art thou trapped & snared: for why, thou hast provoked y LORD vnto anger: The LORD hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thinge that is done in the londe of the Caldees, is the LORD of hostes worke.

These thinges shal come vpon her at the last, they shal breake into hir priuy chambers, they shall leane her as bare as stones, that be layed together vpon heapes. They shall so destroye her, y nothinge shal be left. They shal slaye all hir mightie souldyers, and put them to death. Wo be vnto the, for the daye & tyme of their visitacion is at hande. Me thinke I heare already a crie, of them that be fled & escaped out of the londe of Babilon, which shewe in Sion the vengeance of the LORD oure God, the vengeance of his temple: Yee a voyce of them, that crye agaynst Babilon: Call vp all the archers agaynst Babilon, pych youre tentes rounde aboute her, that none escape. Recompense

The prophet Jeremyn.

her, as she hath deserved: and accordinge as she hath done, so deale with her agayne: for she hath set vp herselfe agaynst the LORD, agaynst y holy one of Israel. Therefore shal hir yongemen fall downe in the stretes, & all hir men of warre shal be roced out in y daye, saith the LORD. Beholde, I speake vnto the (othon proude) saith the LORD God of hostes: for thy daye shal come, eue the tyme of y visitacion. And the proude shal stonble & fall, & no man shal helpe him vp. I will burne vp his cities with fyre, & it shal consume all that is rounde aboute him.

Thus saith the LORD of hostes: The childre of Israel & Juda suffre violence together. All they that haue them in captiuitie, kepe them fast, & wil not let them go: but their avenger & redeemer is mightie, whose name is the LORD of hostes: he shal manteyne their cause, he shal make the londe shak, & iudge them that dwell therein, one with another. The swearde shal come vpon the Caldees (saith the LORD) vpon them that dwell in Babilon, vpon their prynces, & vpon their wyse me: The swearde vpon their soych sayers, (as for those, they shal become foolles.) The swearde vpon their worthies, so that they shal stonde in feare: The swearde vpon their horsmen and charettes, & vpon all the comon people that dwell vnder the: so that they all shal become like women: The swearde vpon their treasure, so that it shal be stolen awaye: The swearde vpon their waters, so that they shal be dued vp: For the londe worshippeth ymages, & delyteth in straunge wondrefull thinges. Therefore shal wilde beestes, Apes & Estriches dwell therein: for there shal neuer man dwell there, neither shal any man haue his habitacion there for euer more. Like as God destroyed Sodom & Gomorre, with the cities that laye there aboute, saith the LORD: So shal no man dwell there also, neither shal any man haue there his habitacion. Beholde, there shal come a people from the north, with a greate bonde of men, & many kinges shal stonde vp from the endes of the earth: They beare bowes & bucklers, cuell are they & vnmecifull.

Their voyce roareth like the raginge see, they ryde vpon horses, & come weapened to fight agaynst the: O Babilon. As soone as the kinge of Babilon heareth tell of them, his bondes shal waie feable: Sorowe and bewynes shal come vpon him, as a woman trauelinge with childe. Beholde, like as the Lyon cometh vp from the pleasaunt meadowes of Jordane vnto the grene pastures

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of Echan, so wil I dryue the forth, and make them runne agaynst her. But whom shal I chose out, & ordene to soch thinge: For who is like me, or who wil stryue with me: or what shepherde maye stonde agaynst me: Therefore heare the counsel that the LORD hath geuen vpon Babilon, and the dewyce that he hath taken vpon the londe of the Caldees. The leest amonge the people shal teare them in peces, & loke what pleasaunt thinge they haue: they shal laye it waiste. The noyse at y wyynyng of Babilon shal be as the earth, & the crie shal be herde amonge the Gentes.

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Thus hath the LORD sayde: Beholde, I will rayse vp a perious wynde agaynst Babilon & hir citezens, y beare euell will agaynst me. I wil sende also in to Babilon sanners, to sanne her out, & to destroye hir londe: for in the daye of hir trouble they shal be aboute her on euery syde. Moreover, the LORD hath sayde vnto the borne men, & to them y clymme ouer the walles in brest places: Ye shal not spare hir yongemen, kyll downe all hir hoost. Thus the slayne shal fall downe in the londe of the Caldees, and the wounded in the stretes. As for Israel & Juda, they shal not be forsake of their God, of the LORD of hostes, of the holy one of Israel: no, though they haue fylled all their londe full of synne. Sle awaye from Babilon, e every man saue his life. Let no man holde his tunge to hir wickednes, for the tyme of the LORDS vengeance is come, yee he shal rewarde her agayne. Babilon hath bene in the LORDS honde a golden cuppe, y maketh all londes droncken. Of hir wyne haue all people droncken, therefore are they out of their wittes. But sodenly is Babilon fallen, and destroyed. Mourne for her, bryng plasters for hir woundes, yf she maye peradventure be healed agayne. We wolde haue made Babilon whole (saye they) but she is not reconcured. Therefore wil we let her alone, & go euery man into his owne countre. For hir iudgme is come in to heauen, & is gone vp to the cloudes. And therefore come on, we will shewe Sion the worke of the LORD oure God.

Make sharpe the arrows, and fyll the quyners: for the LORD shal rayse vp the sperte of the kynge of the Medes, which hath already a desyre to destroye Babilon. This shal be the vengeance of the LORDS, and the vengeance of his temple.

Set vp tokens vpon the walles of Babilon, make youre watch stronge, set yo' watchmen in araye, yee holde prenye watches: & yet

The prophet Jeremy.

for all that shall the **LORDE** go forth with the deuycce, which he hath taken vpon them that dwell in Babilon.

O thou that dwellest by the greates waters, o thou that hast so greates treasure and riches, thyne ende is come: & the rekyng of thy wynges. The **LORDE** of hoostes hath sworne by himself, that he wil ouerwhelme the with men like greshoppers in nombre, which with a corage shall crie Alarum Alarum agaynst the. Yee euen the **LORDE** of hoostes, that with his power made the earth, with his wysdome preyed yf rounde wolde, & with his discrecion spred out the heauens. As soone as he letteth his voyce be herde, the waters in the ayre waxe scarce: he draweth vpon the cloudes from the endes of the earth. he turneth yf lighteninges to rayne, he bringeth the wyndes out of their secreete places. By the reason of wysdome, all men are become fooles. Confounded be all the casters of ymages: for yf thinge that they make, is but disceate, & hath no breath. Vayne is it, & worthy to be laughed at: & in the tyme of visitacion it shal perishe.

D Nevertheless, the porcion of Jacob is none such: but he that made all thinges, whose name is the **LORDE** of hoostes, he is the rede of his enheritaunce. Thou breakest my weapens of warre, & yet thou owest I haue scattered the nacions & kyngdomes: Thou owest the haue I scattered horse & horseman, yee the charrettes, & such as sat vpon them: Thou owest the I haue scattered man & woman, olde and yonge, bacheler & mayden. Thou owest the I haue scattered the shepherde & his flocke, the husbandman & his catell, the prynces & the rulers. Therfore wil I rewarde the cite of Babilon & all hir citsyns the Caldees, with all the euell which they haue done vnto Sion: Yee that ye youre selues shall se it, saith the **LORDE**. Beholde, I come vpon the (thou noy some hull) saith the **LORDE**, thou that destroyest all londes. I wil stretch out my hande ouer the, & cast the downe from the stony rockes: & wil make the a brennte hill, so that neither corner stones, ner pinnacles, ner foundation stones shal be taken eny more out of the but waiste & desolate shalt thou lie for euer more, saith the **LORDE**.

E Set vp a toke in the londe: blowe the trompettes amonge the heithen, prouoke the nacions agaynst her, call the kyngdomes, of Ararat, Memi & Ascanes agaynst her: nombre out Taphsar agaynst her, bringe as greates a sorte of hoises agaynst her, as yf they were greshoppers. Prepare agaynst them yf

The li. Chap.

people of the Medes wth their kynges, prynces & all their chiefe rulers, yee and the whole londe that is vnder them.

The londe also shal shake & be a fray, when the deuycce of the **LORDE** shal come forth agaynst Babilon: to make the londe of Babilon so waiste, that no man shal dwell any more therein. The Worthies of Babilon shal leaue the batell, & kepe them selues in stronge holdes, their strength hath fayled them, they shal be like women. Their dwelling places shal be brennt vp, their barres shal be broken. One pursuauant shal meete another, & one poste shal come by another, to bringe the kyng of Babilon tydinges: that his citie is taken in on euery syde, the foordes occupied, the fennes brennt vp, and the souldiers are a frayd.

For thus saith the **LORDE** of hoostes, the God of Israel: The doughter of Babilon hath bene in hir tyme like as a thiefe shuffloore, but shortly shal hir harvest come. Tu buchodonosor the kyng of Babilon hath deuoured and destroyed me, he hath made me an emptie vessell. he swallowed me vplike a Dragon, and fylled his bely with my deuites: he hath cast me out, he hath taken my staunce awaye, & the thinge that was left me hath he caried vnto Babilon, saith the doughter, that dwelleth in Sion: Yee my bloude also, vnto the Caldees, saith Jerusalem. Therfore thus saith the **LORDE**: Beholde, I wil defende thy cause, & avenge the: I wil drynke vpon hir see, & drye vpon hir mountaynes.

Babilon shal become an heape of ston, a dwelling place for dragons, a fearful & wondrous place, because no man dwelleth there. They shall roare together like Lyons, as the yongelions when they be angrie, so shal they be de them selues. In their heate I shal set drynke before the, & they shal be dryd for ioie: Then shal they slepe an euerlastinge slepe, & neuer wake, saith the **LORDE**. I shal carie them downe to be slayne like shepe, like wethers & gootes. O, how was Sefah wonne? O, how was the glory of yf the londe taken? how happeneth it, that Babilon is so wondred at amonge the heithen? The see is rysen ouer Babilon, & hath covered her with his greates waves. hir ciues are layed waiste, the londe lieth vnburied & voyde: it is a londe, where no man dwelleth, & where no man trauelith thow. Nowe I wil vyset Bel at Babilon: & the thinge that he hath swallowed vp, that same shal I pte out of his mouth. The Gentiles also shal

The prophet Jeremy.

name none more vnto him, yee and the walles of Babilon shal fall.

O my people, come out of Babilon, that every man maye saue his life, from the fearfull wrath of the **LORDE**. Be not saynte hereto, & feare not at euery rumoure that shal be herde in the londe: for euery yeare bringeth new tydinges, yee straunge wickednes and lordshipe. And so, the tyme cometh that I wil vyset the ymages of Babilon, and the whole londe shal be confounded, yee and hir slayne shal lie in the myddest of her. heauen and earth with all that is therein, shal reioyce ouer Babilon, when the destroyers shal come vpon her from the north, saith the **LORDE**.

Like as Babilon hath beaten downe and slayne many out of Israel, so shal there fall many, and be slayne in all hir kyngdome. Ye that haue escaped the swearde, haist ye, sit & denot still, remembre the **LORDE** as farre off: and thinke vpon Jerusalem, for we were ashamed to heare the blasphemies: oure faces were covered with shame, because the straunge alcautes came in to the Sanctuary of the **LORDE**. Wherefore beholde saith the **LORDE**: the tyme cometh, that I wil vyset the ymages of Babilon, and thorow the whole lde they shal mourne and fall. Though Babilon dymmed vp in to heauē, and kepte her power on hir: yet shal I sende her destroyers saith the **LORDE**.

A pitious crie shal be herde from Babilon, and a greates misery from the londe of the Caldees: when the **LORDE** destroyeth them, and when he dryueth out the hie stomack & proude boostinge, where with they haue bene as furious, as the waves of greates water floudes, and made greates crakes with their wordes. For the destroyers shal come vpon her (euen vpon Babilon) which shal take hir worthies, and brake their bowes: for God is disposed to avenge him self vpon them, & sufficiently to recompence the. Yee (saith the **LORDE**) I wil make their prynces, their wyse men, their chiefe rulers & all their worthies, drynke: so that they shal slepe an euerlastinge slepe, and neuer wake: Thus saith the kyng, whose name is yf **LORDE** of hoostes.

Merouer, thus saith the **LORDE** of hoostes: The thicke wall of Babilon shal be broken, and hir proude gates shal be brennt vp. And the thinge that the Gentiles and the people haue wrought with greates tranayle and labour, shal come to naught, and be consumed in the fyre.

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This is the charge that Jeremy gaue vnto Sarias the sonne of Nerias, the sonne of Naasia, when he wente towarde Babilon with Sedechias the kyng of Iuda, in the fourth yeare of his reigne. Now this Sarias was a peaceable pryncce. Jeremy wrote in a booke, all the misery that shulde come vpon Babilon, yee and all these sermons that he writen agaynst Babilon, and gaue Sarias this charge: When thou comest vnto Babilon, se that thou rede all these wordes, and saye: **LORDE**, thou art determed to rote out this place, so that nether people ner catell shal dwell there eny more, but to lie waiste for euer: and when thou hast redde out the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: Thus shal Babilon syncke, & be thrust downe with the burthen of trouble, that I wil bringe vpon her: so that she shal neuer come vp agayne. Thus farre are yf preachinges of Jeremy.

The liij. Chap.

Sedechias was xxi. yeare olde, when he was made kyng, & he reigned xj. yeare in Jerusalem. His mothers name was Hamithal, Jeremies doughter of Lobna. he lyued wickedly before the **LORDE** euen as Joachim dyd. Wherefore the **LORDE** was angrie at Jerusalem & Iuda, so longe till he had cast the out of his presence. And Sedechias fel from the kyng of Babilon. But in yf. yeare of his raigne, In the xij. Moneth, the tenth daye of the Moneth it happened, that Nabuchodonosor kyng of Babilon with all his hooste came before Jerusalem, & beseged it, & made them bulworkes rounde aboute it. And this beseginge of the cite endured vnto the xj. yeare of kyng Sedechias.

And in the fourth Moneth, the ix. daye of the Moneth, there was so greates hunger in the cite: that there were no more vitayles for the peple of the londe. So all the souldyers brake awaye, and fled out of the cite by night, thow the waye of the porte betwene the two walles by the kynges garden. Now yf Caldees had compassed the cite rounde aboute, yet wente these men their waye towarde the wilderness.

And so the Caldees folowed vpon them, and toke Sedechias the kyng in the felde of Jericho, when his hoost was runne from him. So they caried the kyng awaye prisoner to Babelatha, vnto the kyng of Babilon in the londe of Hemiath, where he gaue iudgment vpon him.

The kyng of Babilon also caused Sedechias

sonnes be slayne before his face, yee z put all the princes of Juda to death at Reblatha. Moreover he put out the eyes of Sedechias, caused him be bounde with cheynes, to be carried into Babilon: z let him lie in prison, till he dyed.

Now y tenth daye of the fyfth Moneth in the xij yeare of Nabuchodonosor kynge of Babilon, Nabusaradan the chiefe captaeyne and the kynge of Babilons seruantes came vnto Jerusalem, z brent vp the house of the LORDE. He brent vp also the kinges palace, all the houses z all the gorgeous buyldinges in Jerusalem. And the whole hoost of the Caldees y were with the chiefe captaeyne, brake downe all the walles of Jerusalem rounde aboute.

As for the poore people z soch folke as yet was left in the cite, which also were fallen to the kynge of Babilon, yee z what people as yet remayned: Nabusaradan the chiefe captaeyne carried them awaye prisoners. But y poore people of the countre, dyd Nabusaradan the chiefe captaeyne leane in the londe, to occupie the vynyardes z felde. The Caldees also brake the brasen pilers, that were in the house of the LORDE, yee the seate and the brasen lauer that was in the house of y LORDE: z carried all the metall of them vnto Babilon. They toke awaye also the Cauldrons, shouls, flesh hokes, spunklers, spones z all the brasen vessel that was occupide in the seruyce: with the basens, colepannes, spunklers, pottes, candilstickes, spones, and cuppes: wherof some were of golde, and some of syluer.

The chiefe captaeyne toke also the two pilers, the lauer, the xij brasen bullockes y stode vnder y seate, which kynge Salomon made in the house of the LORDE: z all the vessel conteyned so much metall, that it mighte not be weyed. For euery piler was xviij cubites hie, z the rope that went aboute it, was xij cubites, z foure fingers thich and rounde: Now vpon the rope were brasen knoppes, z euery knoppe was fyue cubites hie: z vpon the knoppes were whopes, z pomgranates rounde aboute of clene brasse.

After this maner were both the pilers fashioned with the pomgranates, wherof there were an hundred and xviij, which han

ged vpon the whoopes rounde aboute. The chiefe captaeyne also toke Sarias y hiue z Sophonias that was chiefe next him, and the thie keepers of the treasury. He toke also of the cite a chamberlayne which was captaeyne of the souldyers, z seven men that were the kinges seruantes, which were kept in the cite: z Sepher a captaeyne that was to muster the men of warre: with y men of the countre that were taken in the cite. These Nabusaradan the chiefe captaeyne carried them to the kynge of Babilon at Reblatha: and the kynge of Babilon caused them to be put to death at Reblatha: londe of Remath. And thus Juda was to be awaye captyue, out of his owne londe.

This is the summe of the people, whom Nabuchodonosor led awaye captyue.

In the seventh yeare of his reigne, he carried awaye of y Jewes, thie thousande and twenty. In the xviij yeare Nabuchodonosor carried awaye from Jerusalem eight hundredth z xxxij personnes. In the xxiij yeare of Nabuchodonosor Nabusaradan the chiefe captaeyne, toke awaye seven hundredth Jewes prisoners. The whole summe of all the prisoners, is foure thousande and thie hundredth.

In the xxxviij yeare after that Joachin the kynge of Juda was carried awaye, the xij daye of the xij Moneth, Evilmerodach kynge of Babilon (the same yeare y he reigned) gaue Joachin the kynge of Juda pardon, and let him out of prison, and shewd lonyngly to him: And set his throne about trones of the other kinges that were with him in Babilon. He chaunged also the ches of his prison, yee and heatt with him all his lifelonge. And he had a cōtinall luyngge geuen him of the kynge of Babilon, euery daye a certayne thinge allowed him, all the dayes of his life, vntill he dyed.

(*)

The ende of the prophet Jeremij.

The Lamentacions of Jeremij.

And it came to passe after Jerusalem was brought in to captiuite, and Jerusalem destroyed: that Jeremij the prophet sat wepinge, mournynge and makinge his mone in Jerusalem: so that w an heavy herte he sighed, z sobbed, sayenge:

The first Chapter.

How sitteyth the cite so desolate, y some tyme was full of people: how is she become like a webowe, which was the lady of all nacions: how is she brought vnder tribute, that ruled all londes?

She wepeth sore in the night, so that y teares runne downe hir ches: for amonge all hir loners, there is none, that geueth her any comforte: yee hir nexte frendes abhorre her, z are become hir enemies.

Juda is taken prisoner, because she was defiled: z for seruyng so many straunge goddes, she dwelleth now amonge the heithen. She findeth no rest, all they that persecuted her, toke her, and so she dwelleth amonge hir enemies.

The stretes of Sion mourne, because no man cometh more to the solempne feastes: All hir gates are desolate, hir prestes make lamentacion, hir maydens are carefull, and she herself is in greate heuynesse.

Hir enemies are fallen vpon hir heade, z haue put her to shame: because the LORDE hath chastened her for hir greate wickednes: hir children are ledde awaye captyue before their enemye.

All the bewtie of the daughter of Sion is awaye, hir princes are become like weathers, that synge no pasture. They are drye awaye before their enemye, so that they haue no more power.

Now both Jerusalem remembre the tyme of hir misery z disobedience, yee the ioye z pleasure y she hath had in tymes past: seynge hir people is brought downe thorow the power of their enemye, z there is no man for to helpe her: hir enemies stode lookinge at her and laugh hir Sabbath dayes to scorne.

Jerusalem synned euere more z more, therefore is she come in decaye. All they that had her in honoure, despise her: for they haue sene hir fylthynesse. See she sigheth, and is a shame of herselfe.

Hir slepytes are defyled, she remembred not

what wolde folowe: therefore is hir fall so greate, and there is no man to comforte her. O LORDE, considere my trouble, for myne enemye hath the vpper honde.

The enemye hath put his honde to all the precious thinges that she had, yee euere before hir eyes came the heithen in and out of the Sanctuary: whom thou (newertheles) hast forbydden to come within thy congregation.

All hir people seke their bried with heuynesse, z loke what precious thinge euery man hath, that geueth he for meate, to saue his life. Considre (O LORDE) and se, how vyle I am become.

O ye all that go fore by, beholde and se, yf there be eny sorowe like vnto myne, wherewith the LORDE hath troubled me, in the daye of his fearefull wrath.

From aboue hath he sent downe a fyre, in to my bones and chastened me: he hath layed a net for my fete, and thowne me wyde open: he hath made me desolate, so that I must euere be mournynge.

The yacke of my transgression is come at the last, with his honde hath he taken it vp, and put it aboute my neck. My strength is gone: the LORDE hath deliuered me into those hondes, wherout I can not quyte myselfe.

The LORDE hath destroyed all the mightie men, that were in me. He hath proclaimed a feast, to slaughter all my best me. The LORDE hath troden downe the daughter of Juda, like as it were in a wyne presse.

Therefore do I wepe, and myne eyes gashe out of water: for the comforter that shulde quicken me, is farre frome. My children are dryen awaye, for why: the enemye hath gotten the ouer honde.

Sion casteth out hir hōdes, and there is no man to comforte her. The LORDE hath layed the enemies rounde aboute Jacob, and Jerusalem is as it were a menstruous womā, in the myddest of them.

The LORDE is righteous, for I haue provoked his countenance vnto anger. O take hede all ye people, and considere my heuynesse: My maydens and my yonge men are led awaye in to captiuite.

I called for my loners (but they begyled me): for my prestes and councelers, but they perished: euere while they sought for meate, to saue their lynes.

Considre (O LORDE) how I am troubled, my wombe is disquieted, my herte turneth aboute in me, and I am full of heuynesse. The

swearde harteth me without, and within I am like vnto death.

W They heare my mournynge, but there is none that wil comforte me. All myne enemies haue herde of my trouble, and are glad therof, because thou hast done it. But thou shalt bringe forth the ryme, when they also shal be like vnto me.

From the shall come all their aduersite: thou shalt plucke them awaye, euē as thou hast plucked me, because of all my wickednesse. For my sorrow is very greate, and my herte is heuy.

The II. Chapter.

W As how hath y^e LORDE darkened the daughter of Sion so sore in his wrath? As for the honoure of Israel, he hath casten it downe from heauen: how happeneth it, that he remembered not his owne fore stole, when he was angrie?

The LORDE hath cast downe all the glory of Jacob without eny fauoure: All the stronge places of the daughter Iuda hath he broken in his wrath, & thowne them downe to the grounde: hir kyngdome & hir prynces hath he suspended.

In the wrath of his indignacion he hath broken all the home of Israel: he hath with drawe his right honde from the enemye: yee a flame of fyre is kyndled in Jacob, & hath consumed vp all rounde aboute.

He hath bent his bowe like an enemye, he hath fastened his right honde as an aduersary: and enery thinge that was pleasaunt to se, he hath smytten it downe. He hath poured out his wrath like a fyre, in to the tabernacle of the daughter Sion.

The LORD is become, like as it were an enemye, he hath cast downe Israel & all his places: yee all his stronge holdes hath he destroyed, and fylled the daughter of Iuda wth much sorow and heynesse.

His tabernacle (which was like a garden of pleasure) hath he destroyed: hir hie solempne feastes hath he put downe. The LORDE hath brought it so to passe, that the hie solempne feastes and Sabbathes in Sion, are ciene forgotte. In his heuy displeasure hath he made the kyng & prestes to be despised.

The LORDE hath forsaken his owne altar, & is wroth with his owne Sanctuary, & hath geuen the walles of their towres in to the hondes of the enemye. Their enemies made a noyse in the house of the LORDE, as it had bene in a solempne feast daye.

The LORDE thought to breake downe the walles of the daughter Sion, he spied out his lyne, & diuene not in his honde, till he had

destroyed them. Therefore mourne the turrets and the broken walles together.

His portes are casten downe to the grounde, hir barres are broken & smytten in sonden: hir kyng & prynces are caried awaye to the Gittes. They haue nether lawe nor prophetes, ner yet eny vision from the LORDE.

The Senatours of the daughter Sion sit vpon the grounde in sylence, they haue strewed ashes vpon their heades, and gydded them selues with sack cloth. The maydens of Ierusalem hange downe their heades to the grounde.

Myne eyes begynne to sayle methowm wepinge, my body is disquieted, my leuys peured vpon the earth, for the greate hurt of my people, seynge the children and babes dyd sweare in the stretes of the cite.

Euen when they spake to their mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cite, like as they had bene wounded, and some dyed in their mothers bosome.

What shal I saye of the (O thou daughter Ierusalem) to whom shal I like thee? To whom shal I compare the (O thou daughter Sion) to comforte her withall? Thy herte is like a mayne see, who maye heale the?

Thy prophetes haue loked out vayne & light thinges for the, they haue not shewed the of thy wickednesse, to kepe the from captiuite: but haue ouerladen the, and thowm falsedescattered the abroad.

All they that go by the, clappe their handes at the: hissinge and wagginge their handes vpon the daughter Ierusalem, and saye: is this the cite that men call so sayre, & haue the whole londe reioysed?

All thine enemies gape vpon the, whysperringe and bytinge their teeth, sayenge: let us deuoure, for the tyme that we loked for, is come: we haue founde and sene it.

The LORDE hath fulfilled the thinge that he was purposed to do: and persecuted that he had denyed longe ago: he hath destroyed, and not spared. He hath caused thine aduersary to tryumphe ouer the, and v^{er} the home of thine enemye.

Let thine herte crie vnto the LORDE, O thou cite of the daughter Sion: let thy wres rine downe like a ryuer daye & night: not, & let not the aple of thine eye leane of.

Seconde vp, and make thy prayer with fast watch of the night, poure out thine heart like water before the LORDE: lift vp thine handes, for the lyues of thy yonge children: that dye of hunger in the stretes.

Behold (O LORDE) & confidre, why hast thou gathered me vp so clene? Shal the women then eate their owne frute, euen children of a spanne longe? Shal the prestes and prophetes be slayne thus in the Sanctuary of the LORDE?

Yonge & olde lye behinde the stretes vpon the grounde, my maydens & yonge men are slayne with the swearde: whom thou in the daye of thy wrothfull indignacion hast put to death: yee enen thou hast put them to death, & not spared them.

My neighbours that are rounde aboute me, hast thou called, as it were to a feast daye: so that in the daye of the LORDES wrath none escaped, nether was eny left behinde. Those that I had brought vp & nourished, hath myne enemy destroyed.

The III. Chapter.

Anthemā, that (thorow the rodd of his wrath) haue experiece of misery. He diuene me forth, and led me: yee in to darcknesse, but not in to light.

Agaynst me only he turneth his honde, & layeth it euē vpon me.

My fleshy & my skynne hath he made olde, and my bones hath he brussed.

He hath buylded rounde aboute me, & closed me in with gall and trauayle.

He hath set me in darcknesse, as they that be deed for euer.

He hath so hedged me in, that I can not get out, & hath layed heavy lynces vpon me.

Though I crie & call piteously, yet heareth he not my prayer.

He hath stopped vp my wayes with squared stones, & made my pathes croked.

He layeth waite for me like a Bere, and as a lyon in a hole.

He hath marred my wayes, and brokē me in peces, he hath layed me waist altogether.

He hath bent his bowe, and made me as it were a marck to shute at.

The arrowes of his quyuer hath he shot, euen in to my reynes.

Iam laughed to scoone of all my people, they make songes vpon me all y^e daye longe.

He hath fylled me with bytternesse, & geuen me wormwood to drynke.

He hath smytten my teeth in peces, & rolled me in the dust.

He hath put my soule out of rest, I forget all good thinges.

I thought in my self: I am vndone, there is no hope forme in the LORDE.

O remember yet my misery and my trouble, the wormwood and the gall.

Ye thou shalt remembre them, for my soule melteth awaye in me.

Whyle I confidre these thinges in my herte, I get a hope agayne.

Namely, that the mercies of the LORDE are not clene gone, & that his lounge kyndnesse ceaseth not.

His faithfulness is greate, and reneweth it self as the moynynge.

The LORDE is my porcion (saith my soule) therefore wil I hope in him.

O how good is the LORDE vnto the, that wth put their trust in him, and to the soule that seeketh after him?

O how good is it with stillnesse to waite and carie, for the health of the LORDE?

O how good is it for a man, to take the yock vpon him from his youth vp?

He sitteth alone, he holdeth him still, and dwelleth quietly by him self.

He layeth his face vpon the earth, yf (per case) there happen to be eny hope.

He offereth his cheke to the smyter, he will be content with reproues.

For the LORDE wil not forsake for euer.

But though he do cast of, yet (acordinge to y^e multitude of his mercies) he receaueth to grace agayne.

For he doth not plage, & cast out the children of men from his herte.

To treade all the presoners of the earth vnder his fete.

To iudge the iudgment of man before the most highest.

To condemne a man in his cause: The LORDE hath no pleasure in soch thinges.

What is he then that saith: there shulde somthinge be done without the LORDES commandement?

Out of the mouth of the most highest goeth not euell and good.

Wherfore them murmureth the lvinge man: let him murmoure at his owne synne.

Let vs lōke well vpon oure owne waies, & remembre oure selues, and turne agayne to y^e LORDE.

Let vs lift vp oure hertes with oure handes vnto the LORDE, that is in heauen.

We haue bene dyssemblers & haue offended, wilt thou therefore not be intreated?

Then hast couered vs in thy wrath, & persecuted vs, thou hast slayne vs without eny fauoure.

Then hast hyd thy self in a cloude, that oure prayer shulde not go thorow.

Thou hast made vs outcastes, and to be despysed amonge the heithen.

The Lamentacions of Jeremmy. The iiii. Chap.

y All oure enemies gape vpon vs.
 y Feare and snare is come vpon vs, yee bes-
 pite and destruction.
 y Whole ryuers of water gush out of my
 ne eyes, for the greate hurte of my people.
 y Myne eyes runne, and can not cease, for
 there is no rest.
 y O LORDE, when wilt thou loke downe fro
 heauen, and conside?
 y Myne eye breaketh my herte, because of
 all the daughters of my cite.
 y Myne enemies hunted me out sharply li-
 ke a byrde, yee and that with out a cause.
 y They haue put downe my life into a pit-
 te, and layed a stone vpon me.
 y They poured water vpon my heade, then
 thoughte I now am I done.
 y I called vpon thy name (O LORDE) out
 of the depe pitte.
 y Thou hast herde my voyce, z hast not tur-
 ned away thine eares fro my sighinge and
 crienge.
 y Thou hast enclined y self vnto me, whe-
 I called vpon the, z hast sayde: feare not.
 y Thou (O LORDE) hast maintened the cau-
 se of my soule, and hast redeemed my life.
 y O LORDE, thou hast sene my blasphemers,
 take thou my cause vpon the.
 y Thou hast well consided how they go a-
 bonte to do me harme, z that all their coun-
 cels are agaynst me.
 y Thou hast herde their despytefull wor-
 des (O LORDE) yee and all their ymagina-
 cions agaynst me.
 y The lippes of myne enemies, z their deny-
 ceo that they take agaynst me, all the daye
 longe.
 y Thou seist also their sittinge downe and
 their rysinge vp, they make their songes of
 nothinge but of me.
 y Rewarde them (O LORDE) accordinge to
 the workes of their bondes.
 y Genethem y thinge, that their owne her-
 te is afrayed of: euen thy curse.
 y Persecute them, (O LORDE) with thy in-
 dignacion, z rote them out from vnder the
 heauen. The iii. Chapter.
 y How is the golde become so dymme?
 y How is the goodly coloure of it so
 sore chaunged? and the stones of y
 Sanctuary thus scatred in the corner of eue-
 ry strete?
 y The children of Sion that were all waye
 in honoure, z clothed with y most precious
 golde: how are they now become like the
 erthen vessels which be made with the pot-
 ters hande?

The Lamyes geue their yonge ones sucke,
 w bare brestes: but the daughter of my pe-
 ple is cruel, and dwelleth in the wyldernes
 like the Estriches.
 The tonges of the suckinge children, de-
 ne to y rose of their mouthes for very thurst.
 The yonge children are bled, but there is no
 man, that geneth it them.
 They that were wonte to saye belia-
 ly, perishe in the stretes: they that afore were
 brought vp in purple, make now moche of
 donge.
 The synne of the daughter of my people
 is become greater, then y wickednesse of So-
 dome, that sodely was destroyed, and ac-
 cused with bondes.
 Her abshayners (or Nazarees) were why-
 ter then y snowe or mylke: their coloure was
 fresh read as the Corall, their beutie like the
 Saphyre.
 But now their faces are very black: Iust
 moch, that thou shouldest not knowe them in
 the stretes. Their skynne cleueth to their bo-
 nes, Ie is wythered, and become like a dry
 stock.
 They that be slayne with the sweerde, are
 happier, then such as dye of hunger, and pe-
 rishe awaye famishinge for the futes of the
 felde.
 The womē (which of nature are pitifull)
 haue sodden their owne children with their
 bondes: that they might be their meat in y
 miserable destruction of the daughter of my
 people.
 The LORDE hath perfourmed his pay-
 ment: he hath poured out the furiousnes of
 his displeasure. He hath kindled a fyre in Si-
 on, which hath consumed the foundations
 therof.
 Neither the Kinges of the earth, nor all y
 inhabitours of the worlde, wolde haue be-
 lieued, that the enemye z aduersarye shoulde haue
 come in at the gates of the cite of Ierusalem.
 Which neuertheles is come to passe for y
 synnes of hir prophetes, and for the wicked-
 nes of hir prestes, that haue shed innocent
 bloude within her.
 So that these blynde men were stumbl-
 ge in the stretes, and stayned them selues w
 bloude, which els wolde touche no blynde
 cloth.
 But they cried vnto every mā: flethe stay-
 nyng, awaye, get you hēce, touch it not. (say-
 der they) ye must be blynde, ye must dwell
 amonge the Gentiles, z byde no longer here.
 The countenance of the LORDE hath
 banyshe them, z shal neuer loke more vpon

The Lamentacions of Jeremmy. Chap. v. Fo. li.

them: for they them selues nether regarded
 the prestes, nor pitied their elders.
 Wherefore yet oure eyes sayle vs, whyle
 we loke for vayne helpe: seynge we be euer
 waitynge vpon a people, that can do vs no
 good.
 They laye so sharpe waite for vs, that we
 cannot go safe vpon the stretes: for oure en-
 de is come, oure dayes are fulfilled, oure ende
 is here.
 Oure persecuters are swifter then the Ae-
 gles of the ayre: they folowed vpon vs ouer
 the mountaynes, and layed wait for vs in y
 wilderness.
 The very breth of oure mouth: euen the
 anoynted LORDE himself shalbe takē in ou-
 resynnes, of whom we saye: Vnder his sha-
 dome we shalbe preserued amonge the he-
 then.
 And thou (O daughter EDOM) that dwel-
 lest in the lande of Shur, be glad and reioyce:
 for the cuppe shal come vnto the also, which
 whē thou suppest of, thou shalt be droncke.
 Thy synne is wel punished (O thou dought-
 er Sion) he shall not suffice the to be caried
 awaye any more. But thy wickednesse (O
 daughter EDOM) shall be vyset, and forthy
 synnes sake, he shal lede the into captiuyte.
 The V. Chapter.
 y Alto remembraunce (O LORDE) what
 we haue suffred, cosidre and se oure co-
 fucion. Oure inheritaunce is turned to
 the straungers, z oure houses to the aleaun-
 tes. We are become carefull and fatherlesse,
 and oure mothers are as the wydowes. We
 are fayne to drynke oure owne water for mo-
 neye, and oure owne wod must we bye with
 moneye. Oure needes are vnder persecucion,
 we are weery, and haue no rest.
 Afore tyme we yelded oure selues to the
 Egipcians, and now to the Assirians, only
 that we might haue bried ynough. Oure fa-
 thers (which now are gone) haue synned, z
 we must beare their wickednesse. Seruaun-
 tes haue the rule of vs, and no man deliue-
 rah vs out of their hōdes. We must get o ly-
 vyng with the parrell of oure lyues, because
 of the dronch of the wilderness.
 Oure synne is as it had bene brent in an
 oven, for very sore hunger. The wyues are ra-
 uished in Sion, z the maydens in the cities
 of Iuda. The prynces are hanged vp with
 the honde of the enemies, they haue not spa-
 red the olde sage men, they haue taken yon-
 ge mens lyues from them, and the boyes are
 hanged vp vpon trees. The elders syt no mo-
 re vnder the gates, and the yonge men vsen o

more playenge of Musick. The ioye of oure
 herte is gone, oure mery quere is turned in
 to mourninge. The garlande of oure heade
 is fallen: alas, that euer we synned so sore.
 Therefore oure hert is full of heynesse, z
 oure eyes dymme: because of y hill of Sion
 that is destroyed, In so moch, that the fores
 runne vpon it. But thou (O LORDE) that re-
 maynest for euermore, and thy seate wolde
 with out ende: Wherefore wilt thou still for-
 get vs, and forsake vs so longe? O LORDE:
 Turnethou vs vnto the, z so shal we be tur-
 ned. Renew o daies as in olde tyme, for thou
 hast now banished vs longe ynough, and be-
 ne sore displeased at vs.

The ende of the Lamentacions
of Jeremmy.

The Prophet Baruch.

What Baruch conteyneth.

Chap. I. Baruch readeth the booke before the
 syngers and all the people, which sende money
 to Ierusalem.
 Chap. II. They knowlege, that they haue deser-
 ued punishment: God promyseth them for-
 geuenesse.
 Chap. III. They praye hartely beinge in prison,
 and he exhorteth them to amende.
 Chap. IIII. A sermon to the people, with an exor-
 tation to patience.
 Chap. V. He comforteth them, and sheweth the
 vocation of the heithen.
 Chap. VI. A copie of the epistole, that Jeremmy
 sent to the Jewes, which were led awaye pre-
 soners vnto Babilon.



These are the wordes of the bo-
 ke, that Baruch the sonne of Nerias the son-
 ne of Maasia, the sonne of Sedechias, the
 sonne of Sedei, the sonne of Helchir, wrote
 at Babilon in the fifth yere the seuerth daye
 of the moneth: what tyme as the Caldees
 wanne Ierusalem and brent it.

The prophet Baruch.

The first Chapter.



Ald Baruch by drede the wordes of this boke, that Jehonias the sonne of Joachim kynge of Juda might heare: and in the presence of all the people, that were come to heare the boke: yee and before all the noble kinges sommes, before y lordes of the counsell and elders: and before the whole people, from y lowest unto the hiest: before all them that dwelt at Babilon, by y water of Sodi. Which when they herde it, wepte, fasted, and prayed before the LORDE.

They made a colleccion also of money, accordinge to euery mans power, and sent it to Jerusalem vnto Joachim the sonne of Zechia the sonne of Salon prest, with y other prestes: and to all the people which were w him at Jerusalem, what tyme as they had gotten the ornamentes of the temple of y LORDE (that were taken awaye out of the temple) that they might bringe them agayne in to the londe of Juda, the x. daye of the moneth Siban: namely, syluer vessel, (which Sedechias the sonne of Josias kinge of Juda had made.) After that Nabuchodonosor kinge of Babilon had take Jehonias, with all his prynces, lordes, and all the people, and led them captiue from Jerusalem vnto Babilon.

And they sayde: Beholde, we haue sent you money, to bye you burntofferinges and incense withall: make you vnclenched bryd, z offre for synne vpon the aulter of the LORDE our God. And praye for the prosperite of Nabuchodonosor kinge of Babilon, and of Balthasar his sonne: y their dayes maye be vpon earth, as the dayes of heauen: that God also maye geue vs strength, and lighten our eyes: that we maye lyue vnder the defence of Nabuchodonosor kinge of Babilon, and vnder the proteccion of Balthasar his sonne: that we maye longe do them seruyce, and synde fauoure in their sight. Praye for vs also vnto the LORDE our God, for we haue synned agaynst the LORDE our God, and vnto this daye is not his wiath turned yet awaye from vs. And set that ye rede this boke (which we haue sent vnto you to be rehearsed in the temple of the LORDE) vpon the hye dayes, and at tyme conuenient.

Thus shal ye saye: The LORDE o God is righteous, but we are worthy of cofusion z shame: like as it is come to passe this daye, vnto all Juda, z to euery one y dwelleth at Jerusalem to o kinges, prynces, prestes, pro-

The ij. Chap.

phetes z to oure fathers. We haue synned fore the LORDE our God, we haue not put our trust in him, ner geuen him credence: we haue not obeyed him, we haue not hearkened vnto the voyce of the LORDE our God, we walke in the commaundementes that he geue vs. Sens the daye that he brought our forefathers out of the londe of Egypte vnto this present daye, we haue bene ent a my beleuyng and an vnfaithful people vnto y LORDE our God: destroyenge oure selues vnto the utter, and shryeking backe, that we shal de not heare his voyce.

Wherfore there are come vpon vs gruelous plagues z dyuerse curses, like as the LORDE hath sayd by Moyses his seruante: which brought our forefathers out of the londe of Egypte, to geue vs a lode, that floweth with mylk and hony, like as it is to se this daye. Nevertheless, we haue not hearkened vnto the voyce of the LORDE our God, accordinge to all the wordes of the prophetes, whom he sent vnto vs and to oure rulers: but euery man followed his owne mynde and wicked imagination: to offre vnto straunge goddes, and to dwell in the sight of the LORDE our God.

The ii. Chapter.

Our the which cause the LORDE our God hath perfourmed his daye, wherof he certified vs, and our houses that ruled in Jerusalem: yee and our kinges, oure prynces, with all Israel and Juda. And soch plagues hath y lord brought vpon vs, as neuer came to passe vnder the heauens, like as it is fulfilled in Hierusalem, accordinge as it is writen in the lawe of Moyses: that a man shulde eate y flesh of his owne sonne, z the flesh of his owne doughter. Moreover, he hath deliuered them in to the bondes of all the kinges, y are rounde aboute vs (so becomfounded and desolate) z scattered the abodes in all londes z nacions. Thus are we brought in to the londe of Babilon, z not abone, for we haue synned agaynst the LORDE o God, z not bene obedient vnto his voyce. Therefore y LORDE o God is righteous, z we with o fathers (as reason is) are brought to ope shame, as it is to se this daye. And as for the plagues y are come vpon vs already, y LORDE had denyed the for yet wolde we not praye vnto y LORDE our God, y we might euery man turne fro his wicked wayes. So y LORDE hath caused soch plagues to come vpon vs, for he is righteous in all his workes, which he hath commaunded vs: which we also haue not done, ner hearkened vnto his voyce, for to walke in y commaundementes of y LORDE, y he had geue vnto

The prophet Baruch.

And now o LORDE God of Israel, thou hast brought thy people out of the londe of Egypte with a mightie honde, with tokens and wonders, with thy greates power ad stretched arme: and hast gotten thy selff a name, as it is come to passe this daye: O LORDE our God, we haue synned, we haue bene wickedly, we haue behaued oure selues vngodly in all thy righteousnes. Turne thy wiath fro vs (we beseeche the) for we are but a few left amonge the heithen, where thou hast scattered vs. Heare o prayers (o LORDE) z oure peticions, bringe vs out of captiuitie, for thine owne sake: get vs fauoure in the sight of the, which haue led vs awaye: y all londes maye knowe, that thou art the LORDE our God, and that Israel and his generacion calleth vpon thy name.

O LORDE, loke downe fro thy holy house vpon vs: enclyne thine eare, z heare vs. For the deed, y be gone downe to their graues, z whose soules are out of their bedies, ascribe vnto the LORDE nether prayse ner righteousness: but the soule that is vexed for the multitude of hir synnes, which goeth on heuily and wretchedly, whose eyes begynne to fayle: yee soch a soule as crybeth prayse and righteousness vnto the LORDE. O LORDE, we pteure out oure prayers before the, and requyre mercy in thy sight, O LORDE our God: not for eny godlynesse off oure forefathers, but because thou hast sent out thy wiath z indignacion vpon vs: accordinge as thou dydest threaten vs, by thy seruantes the prophetes, sayenge:

Thus sayeth the LORDE: Bowe downe youre shoulders and neckes, and serue the kynge of Babilon, so shal ye remayne still in the londe, that I gaue vnto youre fathers. Yf ye will not do this, ner heare the voyce of y LORDE your God, to serue the kynge of Babilon: I shall destroye you in the cities of Juda, within Jerusalem and without. I will also take from you the voyce off mynthe and the voyce of ioye, the voyce of the brydegrome and the voyce of the bryde, ad there shal no man dwell more in the londe. But they wolde not hearken vnto thy voyce, to do the kynge of Babilon seruyce: and therfore hast thou perfourmed the wordes, that thou spakest by thy seruantes the prophetes: namely, that the bones of oure kinges and the bones of oure fathers shulde be traslated out of their place.

And lo, now are they layde out in the heauens of y Sonne, z in the celde of y night, ad dwel in greates misery: w hunger, w sweat,

The iij. Chap. Fo. liij.

de, w pestilence z are clene cast forth. As for the temple wher in thy name was called vpon thou hast layde it waiste, as it is to se this daye: z y for the wickednes of the house of Israel z the house of Juda. O LORDE o God, thou hast intreated vs after all thy goodnes z accordinge to all y greates louinge mercy of thine, like as thou spakest by thy seruante Moyses, in the daye when thou didest commaunde him, to rote thy lawe before the children of Israel, sayenge: Yf ye will not hearken vnto my voyce, the shal this greates multitude be turned in to a very smal people, for I wil scatter the abode. Not withstandinge I am sure, that this folke will not heare me: for it is an hardnecked people. But in y lode of their captiuitie, they shal remembre them selues, z lerne to knowe, y I am the LORDE their God: when I geue the an herte to vnderstande, z eares to heare. Then shal they prayse me in the lode of their captiuitie, z thynke vpon my name. Then shal they turne them fro their harde backes, z from their vngodlynes: Then shal they remembre the thynges, y happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne in to the londe, which I promised w an ooth vnto their fathers: Abraham, Isaac z Jacob: z they shal be lordes of it, yee I wil increace the, and not minyssh the. And I wil make another covenante with them: soch one as shal endure for ever: namely, y I will be their God, and they shal be my people: and I wil nomore dryue my people the children off Israel, out of the londe y I haue geue the.

The iij. Chapter.

Ald now o LORDE almighty, thou God of Israel: o soule y is in trouble, z o spiete y is vexed, crieth vnto the, heare vs (o LORDE) z haue pite vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue synned before y. Then endurest for ever, shulde we the utterly perishe: O LORDE almighty, thou God of Israel: heare now y prayer of y deed Israelites z of the ir childre, which haue synned before y, z not hearkened vnto the voyce of the LORDE their God, for the which cause these plagues hang vpon vs. O LORDE, remembre not y wickednes of o forefathers, but thinke vpon thy power z name now at this tyme: for thou art y LORDE o God, z y (o LORDE) wil we prayse. For then hast put y feare i o hartes, to y intent y we shulde call vpon y name, z prayse y in oure captiuitie: and y we might turne from the wickednesse of oure forefathers, y synned before the.

The prophet Baruch.

The iij. Chap.

B Beholde, we are yet this daye in oure captiuyte, where as thou hast scatred vs, to be an abhominacion, curse, and synne: like as it hath happened vnto oure fathers also, because of all their wickednesse and departynge from the.

Psal. 78. a

O Israel, heare the commaundementes of life: pondre them well with thine eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thine enemies lode: thou art waken olde in a straunge countre, and defyled with the deed. Why art thou become like them, that go downe to their graues? Enē because thou hast forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shuldest haue remayned still safe i thine owne londe.

Iere. 2. b

O lerne then where discrecion is, where vertu is, where vnderstodunge is: that thou mayest knowe also fro whence cometh longe life, a necessary lyuynge, the light of the eyes & quyetnes. Who euer founde out hir place: or who came euer in to hir treasures?

Pro. 1. 3. a

Psal. 118. b

118. c

C

Where are y prynces of the heithen become, and soch as ruled the besties vpon the earth? They that had their pastyme with the foules of the ayre, they that boorded vp syluer and golde (wherein men trust so moch) and made no ende of their gatheringe: What is worth of them, that coyned siluer, and were so carefull, and coude not bunge their woikes to passe: They be roted out, and gone downe to hell, and other men are come vp in their steade: Yonge men haue seene light, and dwelt vpon earth: but the waye of reformation haue they not knowne, ner vnderstonde the pathes therof: neither haue their children receaued it, yee right farre is it fro the. It hath not bene herde of in the lode of Canaan, necher hath it bene sene at Theman.

D

The Agarenes sought after wysdome, but that which is earthly, like as the marchauntes of the lode do. They of Theman are conynge also, & they labour for wysdome & vnderstodunge: but y waye of true wysdome they knowe not, necher do they thynke vpon the pathes therof. O Israel, how greates is the house of God: and how large is the place of his possession? Greates is he, and hath none ende: hie and vnmessurable. What is become of those famousse giannes, that were so greates of bodyes, and so worthy men of warre: Those had not the LORDE chosen, necher haue they founde the waye of reformation, therfore were they destroyed: and for so

Deu. 4. f

Iere. 22. d

Pla. 14. 4. a

moch as they had no wisdome, they perished because of their foolishnesse.

Who hath gone vp in to heauen, to take wysdome there, & broughte her downe fro the cloudes? Who hath gone ouer the see to fynde her, & hath chosen her aboue golde, and broughte her hither? No man knoweth the wayes of wysdome, necher is there eny man seke out hir pathes. But he that wotech all thynges, knoweth her, & he hath founde her out with his foreknowledge. This same is he which prepared the earth at the begynnyng, & fylled it with all maner of foules & bestes. When he sendeth out the light, it goeth: & when he calleth it agayne, it obeyeth him wth feare. The starres kepe their watch, & geue their light, yee and y gladly. When he calleth them, they saye: here we be. And with chearfulness they shewe light vnto him y made the. This is oure God, ad there shall none other be compared vnto him: It is he, y hath founde out all wysdome, and hath geuen her vnto Jacob his seruant, & to Israel his beloued. Afterwarde dyd he shew himself vpon earth, and dwelt amonge ma

The III. Chapter.

This is the boke off the commaundementes of God, and the lawe y geueth for ener. All they y kepe it, shall come to life: but sech as forsake it, shall come to death. Turne the o Jacob, and take holt of it: walke by this waye, therow his bightnesse and shyne. Geue not thine benenynce another, and thy worshippe to a straunge people. O Israel, how happie are we, seige the God hath shewed vs soch thynges as are pleasaunt vnto him: Be of good cheare, ye people of God, o thou awncient Israel. How are ye solde amonge the heithen, howe not for youre utter destruction: but because ye prouoked God the LORDE to wrath & displeasure, therfore were ye deliuered vnto youre enemies: For ye displeased the euerlastinge God that made you, offeringe vnto deuels and not God. We haue forgoten him that broughte you vp, ad youre hearts be greued, o Jerusalem.

When she sawe that the wrath off God was commynge vpon you: she sayde: Shall o ye that dwell aboute Sion, for God hath brought me into greates heuynesse: ad why? Ife the captiuyte of my people, of my synnes and daughters, which the euerlastinge God will brynge vpon them. With ioy dyd I nourshe them, but now must I leane them with wepyng and sorow.

The prophet Baruch.

Chap. v. Fo. liij.

Let no man reioyce ouer me wyddome ad forsake: which for the synnes off my children, am desolate of every man. For why, they departed from the lawe of God: they wolde not knowe his rightousnesse, ner walke in the waye off his comaundementes: and as for the pathes off the treuth and godlynesse, they had no lust to go in them.

O ye dwellers aboute Sion: come, and let us calle remembraunce the captiuyte, that the euerlastinge God hath broughte vpon my sonnes and my daughters. He hath brought a people vpon them from farre, an outrageous people, and of a straunge language: which necher regarde the olde, ner pyte the yonge.

These haue caried awaye the deare beloued of my wyddomes, leauynge me alone, lach desolate and childlesse. But alas, what can I helpe you? Now he y hath brought these plagis vpon you, deliuer you also fro the bondes of youre enemies.

Go youre waye (O my children) go youre waye: for I am desolate and forsaken. I haue put off the clothinge of peace, and put vpon me the sack cloth off prayer, and for my tyme I will call vpon the most hiest. Be off good cheare, o my children: crie vnto the LORDE, and he shall deliuer you from the power of the prynces, youre enemies.

For verely, I haue euer a good hope off youre prosperous health: yee a very gladnesse is come vpon me from the holy one, because of the mercy that ye shall haue off oure euerlastinge Sauoure.

With mournyng and wepyng dyd I let you go fro me, but with ioye and perpetuall gladnesse, shall the LORDE brynge you agayne vnto me. Like as the neighbours of Sion sawe youre captiuyte from God, Enē so shall they also se shortly youre health in God, which shall come on you with greates honoure and euerlastinge worshippe.

O my children, suffre paciētly the wrath that shall come vpon you. For the enemye hath persecuted the, but shortly thou shalt se his destruction, and shalt treade vpon his necke. My derlynges haue gone rough hard wayes, for they are led awaye as a flocke that is scatred abroad with the enemies. But be of good comfort (o my children) & crie vnto the LORDE: For he that led you awaye, hath you yet in remembraunce: and like as ye haue bene mynded to swarne from yo God, so shall ye now endenoure youre selues & tymes more, to turne agayne, and to seke him.

For he that hath brought these plagis vpon

you, shall brynge you euerlastinge ioye agayne with youre health. Take a good herte vnto the, o Jerusalem: for he which gaue y that name, exorte the so to do.

The wicked doers that now put the to trouble, shall perishe: and soch as haue reioysed at thy fall, shall be punysshed. The cities whom thy children serue, and that haue caried awaye thy sonnes, shall be correcte. For like as they be now glad of y decaye, so shall they mourne in their owne destruction. The ioye off their multitude shall be taken awaye ad their cheare shall be turned to sorowe. For a fyre shall fall vpon them from the euerlastinge God, longe to endure: and it shall be inhabited of deuels for a greates season.

Iere. 50. a
b. c

The V. Chapter.

Jerusalem, loke aboute the towarde the east, and beholde the ioye, that cometh vnto the from God. For lo, thy sonnes, (whom thou hast forsaken, and that were scatred abroad) come gathered together from the east and west, reioysinge in the worde of the holy one, vnto the honoure off God.

Put off thymournyng clothes (o Jerusalem) and thy sorow, and decke the with the worshippe ad honoure, that cometh vnto the from God, with euerlastinge glory. God shall put the cloake off rightousnesse vpon the, and set a crowne off euerlastinge worshippe vpon thine heade: for vpon the will God declare his bightnesse, that is vnder the heauen: See an euerlastinge name shall be giuen the of God, with peace of rightousnesse, & y honoure of Gods feare.

Arise o Jerusalem, stode vpon hye: loke aboute the towarde the east, and beholde thy children gathered from the east vnto the west: which reioyce in the holy worde, haueynge God in remembraunce. They departed from the on fote, and were led awaye of their enemies: but now shall the LORDE bringe them caried with honoure, as children off y kyngdome. For God is purposed to brynge downe all stoute moitynes, yee and all hye rockes, to fyll the valleys, & so to make them eauen with the ground: y Israel maye be diligit to lyne vnto y honoure of God. The woddes & all pleasaunt trees shall ouershadowe Israel, at the comaundement of God. For hyther shall God brynge Israel with ioyfull myrth, and in the light of his magesty: with the mercy and rightousnesse, that cometh of himself.

A copie off the epistle, that Jeremy the prophet did sende vnto the Jewes, which were led away prisoners by the kynge of Babilō. Wherin he certifieth them of the thinge, that was commaunded him of God.

The VI. Chapter.

BEcause of the synnes that ye have done agaynst God, ye shal be led awaye captiue vnto Babilon, euen off Nabuchodonosor the kynge of Babilon. So when ye be come in to Babilon, ye shall remayne there many yeaeres, and for a longe season: namely, viij. generacions: & after that wil I bunge you awaye peaceably from thence. Now shal ye se in Babilō, goddes of golde, of syluer, of wodd and of stone: borne vpon mens shulders, to cast out a fearfulness before the heithen. But loke that ye do not as the other: be not ye afayed, and let not the feare of them overcome you.

Therefore, when ye se the multitude of people worshippinge them behinde & before, saye ye in youre hertes: O LORD, it is thou, that oughtest only to be worshipped: Myne angel also shal be with you, and I myself wil care for youre soules. As for the rymbre of those goddes, y carpenter hath polished them: yee glyced be they, & layed ouer with syluer, yet are they but vayne thinges, & can not speake. Like as a wench y loneth perrours is truely dectre, euen so are these made & hanged w golde. Crownes of golde verely haue their goddes vpon their heades: so the prestes them selues take the golde and syluer from them, & put it to their owne vses: yee they geue of the same vnto harlottes, & trymme their whores withall: Agayne, they take it from the whores, and dectre their goddes therewith. Yet can not these goddes deliuer them selues from rust and mothes. Whē they haue couered them with clothynge off purple, they wype their faces for the dust of the temple, wherof their is moch amōge thē.

One hath a sceptre in his honde, as though he were iudge of the countrey: yet can he not slaye soch as offende him. Another hath a swerde or an axe in his honde, for all that, is he nether able to defende him selfe from batayll, ner fro murderers.

By this ye maye vnderstonde, that they be no goddes: therefore se y ye nether worshipec them, ner feare them. For like as a vessel y a man vsesh, is nothinge worth when it is broken, euen so is it with their goddes. When they be set vp in the temple, their eyes be full of dust, thorow the sece of those that

come in. And like as y dores are shuttūde aboute vpo him, y hath offende the kyng: O as it were a deed body kepte by the graue: Euen so the prestes keep the dores with barres and lockes, lest their goddes be spoyled with robbers. They set vpo dells before thē (yee verely and y many) of they can not se one, but euen as blacke sionde they in the temple. It is sayde, y serpentes and woimes, which come off the earth, gnawe out their hertes, eatinge thē & their clothes also, and yet they fele it not. Their faces are blacke, thorow the smoke is in the temple. The oules, swaloues & bydes fle vpon them, yee and the cattes run ouer their heades.

By this ye maye be sure, that they are goddes, therefore feare them not. The god that they haue, is to make them beuifull: all that, excepte some body dighe off the rust, they wil geue no shyne: and when they were cast into a foume, they felt it not. They are bought for money, and haue no birth of life within them. They must be borne vpon mens shulders, as those that haue no strength: by they declare vnto men, that they are nothinge worth. Confounded be they that worshipec them. For yf they fall from grounde, they can not rylse vpayne of themselves: Yet though one helpe them vp, & set them right, yet are they not able to stand alone: but must haue proppes for them, like deed men. As for the thinges that offred vnto them, their prestes sell it, & dectre it: yee the prestes wyues take therof, & vnto the sicke and poore they geue nothinge of it, the women with childe & the misshew laye hondes of their offerynges. By this ye maye be sure, that they are not goddes, therefore be not ye afayed of them. From wher ce cometh it thē, that they be called goddes? The women sit before the goddes of syluer, golde and wodd, and the prestes sit in the temples, hauynge open clothes, whose faces and beerdes are shaven, and haue no haire vpon their heades: roaringe and crying vpon their goddes, as men do at the fete when one is deed.

The prestes also take awaye the garment of the ymages, and dectre their wyues & children withall. Whether it be good or ill, y eny man do vnto them, they are not able to recompence it: they can nether set vp a kyng, ner put him downe. In like maner, they maye nether geue riches, ner rewardes. Though a man make a vowe vnto them, & kepe it not, they wil not requyre it. They can

ne restore a blynde mā to his sight, ner helpe eny mā at his nede. They can shewe no merite to the wyddow, ner do good to y fatherles. Their goddes of wodd, stone, golde & syluer, are but euen as other stones, y be hewen of y mountayne. They y worshipec thē, shal be confounded. How shulde they then be taken for goddes: yee how darre men call thē gods? And though the caldees worshipec thē, hearinge y they were but domme & conuener speake: Yet they them selues offere vnto thē, and wolde sayne haue him to speake: as who saye, they conde sele, y maye not mooue. But when these men come to vnderstōdinge, they shal forsake them, for their goddes haue no felinge. A greatesoite off women gyded with coardes, sit in the stretes, & burwe oluue berries. Now yf one off them be conuerted awaye, & lye w eny soch as come by, she casteth hir neghburesse in the teth, because she was not so worthely reputed, ner her coorde broken. What so euer is done for them, it is but in vayne & lost: How maye it thē be thought or sayde, y they are goddes? Carpenters & goldsmithes make thē, nether be they eny other thinge, but euen what the worke men wil make of them. Yee the goldsmithes them selues that make thē, are of no longe cōtinuance: How shulde then the thinges that are made of them, be goddes? Day after daye are they thinges (yee very shame is it) that they leaue behinde thē for their poste-ritie. For as soone as there cometh eny warre or plage vpon thē, then the prestes ymagyn, wher they maye hyde thē selues with thē. How can men thynke then, that they be goddes, which nether maye defende them selues from warre, ner deliuer thē from mysfortune? For seynge they be but of wodd, of stone, of syluer and of golde: all people & kynges shal knowe hereafter, that they be but vayne thinges: yee it shal be openly declared, that they be no goddes: but euen the very workes off mē hōdes, & that God hath nothinge to do with thē. They can set no kyng in the londe, ner geue rayne vnto men. They can geue no sentence of a matter, nether defende the londe fro wronge: For they are not able to do so moch as a crowe, that flyeth betwixt heuen and earth.

Whether happeneth a fyre into the house of those goddes of wodd, of syluer and of golde, the prestes wil escape & saue thē selues, but the goddes burne as the tannes therin. They can not withstōde eny kyng or batell: how maye it then be thought or graunted, that they be goddes? Moreover, these god-

des of wodd, of stone, of golde & syluer maye nether defende thē selues from theues ner robbers: yee y very wicked are stronger thē they. These stryke them out off their apparell, that they be clothed withall, these take their golde & syluer fro thē, and so get thē awaye: yet can they not helpe thē selues. Therefore it is moch better for a man, to be a kyng, & so to shewe his power: or els a profitable vessel in a house, wherin he y oweth it, might haue pleasure: yee or to be a doer in a house, to kepe soch thinges safe as be therein: thē to be soch a vayne god. The Sonne, the Mōne & all the starres when they geue their shyne & light, are obedient, & do men good: When the lightenyng glisteth, all is cleare: The wynde bloweth in every countrey, & whē God commaundet, the cloudes to go rounde aboute the whole worlde, they do as they are bydden: when the fyre is sent downe fro aboue & commaunded, it burneth vpon hills & woddes: But as for those goddes, they are not like one off these thynges, nether in beuty ner strength. Wherfore mā shulde not thynke, ner saye that they be goddes, seynge they can euer geue sentence in iudgment, ner do men good. For so moch now as ye are sure, that they be no goddes, then feare them not: For they can nether speake euell ner good of kynges. They can shewe no tokens in heauē for y heithen, nether shyne as the Sonne, ner geue light as the Mōne: yee y vnreasonable beastes are better then they: for they can get thē vnder the rose, and do them selues good: So can ye be certified by no maner off meanes, that they be goddes: therefore feare thē not.

For like as a fraiboggarde in a garden off Cucumbers kepeth nothinge, euen so are the goddes of wodd, of syluer & golde: and like as a whyte thorne in an orcharde, that euery byrde sytteth vpon: yee like as a deed body that is cast in the darcke, Euen so is it with those goddes of wodd, syluer and golde. By the purple and scarlet which they haue vpon thē, & soone saydeth awaye, ye maye vnderstōde, that they be no goddes: yee they them selues shal be consumed at the last, which shal be a greatesoite of confusion of the londe. Blessed is the godly man, y hath no ymages & worshipperth none, for he shal be farre from reprofe.

The ende of the prophet Baruch which is not in the Canon of the hebrue.

The prophet Ezechiel.

The Prophet Ezechiel.

What Ezechiel conteyneth.

- Chap. I. The vision of the iiii. beestes and wheles.
- Chap. II. The sendinge out of the prophet.
- Chap. III. The office of a prophet.
- Chap. IIII. A prophecy of the sege of Jerusalem.
- Chap. V. With what plagues God punished Jerusalem.
- Chap. VI. Punishment for Idolatry.
- Chap. VII. The longe captiuite of the people and causes therof.
- Chap. VIII. Ezechiel seyth greates abhominacion thorow the hole in the wall.
- Chap. IX. The slaughter of the people. God as haue the signe of a Chariot, are saved.
- Chap. X. The visio of the iiii. beestes agayne.
- Chap. XI. The vision of the xxi. men.
- Chap. XII. A prophecy of the captiuite of Iuda.
- Chap. XIII. A sermon agaynst false prophetes.
- Chap. XIII. Punishment for wyfulness and presumptio of synne God lettech soch people be discaued.
- Chap. XV. Agaynst Jerusalem that vnfeurfull wyne.
- Chap. XVI. A marvelous goodly description of the Idolatry of Jerusalem, for the which he calleth them whores.
- Chap. XVII. A prophecy of the destruction off Jerusalem. A promyse of Christ.
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The prophet Ezechiel.

- Chap. XIX. The captiuite off the kynge of Iuda. The cruelte of Kinges and prynces.
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- Chap. XXI. The fivearde prophetes come vpon Israel and the Ammonites, by the kynge of Babilon.
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- Chap. XXIII. The Idolatry of whoredoms Samaria and Jerusalem.
- Chap. XXIII. The destruction off Jerusalem and captiuite of the people signified by the por.
- Chap. XXV. Agaynst Ammon, Moab, Seir, and the Palestynes.
- Chap. XXVI. He monneth vpon the churche of Tyre (other wyse called Zor) for the default on that was to come vpon her.
- Chap. XXVII. XXVIII. Agaynst the prince off Tyre, and agaynst Sidon.
- Chap. XXIX. XXX. XXXI. XXXII. plagues vpon Egypte and the kynges therof.
- Chap. XXXIII. The office off a preacher. The worde of God must be folowed in vayne, and not only in mouth.
- Chap. XXXIII. Agaynst euell shepherdes, Christ the only true shepherde is promysed.
- Chap. XXXV. Agaynst the mount Seir, he is, agaynst the Edomites.
- Chap. XXXVI. A promyse of the deliuerance of Israel.
- Chap. XXXVII. A consolacion for the Iudaes, and a figure of the generall resurreccion signified by the drye bones.
- Chap. XXXVIII. XXXIX. Of Gog and Magog, with their destruction.
- Chap. XL. From this chapter vnto the ende, the prophet setteth in a vision the byldinge agayne of Jerusalem, and the temple. Wherby is describde the mystery off the churche of Christ, and saluacion of the faithfull.

The prophet Ezechiel.



The first Chapter.

I chaunced, in the xxx. yeare the fift daye off the fourth Moneth, that I was amonge the prisoners by the ryuer off Cobar; where the heauens opened, and I sawe a vision of God. Now the fift daye off the Moneth made out the fift yeare off kyng Joachim's captiuite. At the sametyne came yf worde off the LORDE vnto Ezechiel the sonne off Buzi prest, in the londe off the Caldees by the water of Cobar, where the honde off the LORDE came vpon him. And I looked: and beholde, a stormy wynde came out off the north with a greates doube full of fyre, which wth his glistre lightened all rounde aboute.

And in yf myddest off the fyre it was all cleare, and as it were the lictnesse of foure beastes, which were fashioned like a man: so wynged, that euery one had foure faces and foure wynges.

Their legges were straight, but their fetters were like bullockes feet, and they glistred, as it had bene saye scoured metall. Under their wynges vpon all the foure corners, they had mens hondes. Their faces and the four wynges were toward the foure corners: yet were the wynges so, that one ener touched another. When they wente, they turned them not aboute: but ech one wente straight forwarde.

Vpon the right side off these foure, their faces were like the face off a man and the face off a Lyon: But vpon the left side, they had the face off an oxe and the face off an Eagle.

Their faces also and their wynges were respied out aboue: so that two wynges off one touched ener two wynges off another, and with the other two they couered their bodie. Every one when it wente, it wente straight forwarde.

Where as the spire led them, thither they wente, and turned not aboute in their goinge.

The first. Chap. Ho. lv.

The fashion and countenance of the beestes was like hote coales off fyre, enen as though burnynge cresshettes had bene amonge the beestes: and the fyre gaue a glistre, and out off the fyre there wente lighteninge. Whe yf beestes were forwarde and backwarde, one wolde haue thought it had lightened. Now whe I had well considered the beestes, I sawe a worke off wheles vpon the earth with foure faces also like the beestes.

The fashion and worke of the wheles was like the see. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned the not aboute i their goinge. They were large, greates and horrible to loke vpon.

Their bodie were full off eyes rounde aboute them all foure. Whe the beestes wente, the wheles wente also with them: And when the beestes list them selues vp from yf earth, the wheles were list vp also. Whyther so euer the spire wente, thither wente they also, and yf wheles were list vp and folowed the, for yf spire of life was in the wheles. When yf beestes were forth, stode still, or list them selues vp from the earth: then the wheles also wente, stode still, and were list vp, for yf bieth off life was in the wheles.

Above ouer yf heades of the beestes there was a firmament, which was fashioned as it had bene off the most pure Chistall, and that was spied out aboue vpon their heades: vnder the same firmament were their wynges layed abroad, one toward another, and two wynges couered the body of euery beest. And when they wente forth, I herde the noyse off their wynges, like the noyse off greates waters, as it had bene the voyce off the greates God, and a russhinge together as it were off an hoost off men. And when they stode fall, they let downe their wynges. Now when they stode still, and had letten downe their wynges, it thondred in the firmament, that was aboue their heades.

Above the firmament that was ouer their heades, there was the fashion off a seate, as it had bene made off Saphir. Vpon the seate there sat one like a man. I behelde him, and he was like a cleare light, as it had bene all off fyre with in from his loynes vponwarde.

And beneth when I looked vpon him vnder yf loynes, me thought he was like a shyninge fyre, that geueth light on euery syde. Neether shyne and glistre yf lightened rounde.

The prophet Ezechiel.

de aboute, was like a raynbowe, which in a rayne daye apearcth in the cloudes. Eue so was the similitude, wherein the glory off the LORDE appeared. Whe I sawe it, I fell vpon my face, and hertened vnto the voyce off him, that spake.

The II. Chapter.

A Then sayde he vnto me: Stande vpon thy fete (O thou sonne of mā) and I will talke with the. And as he was communynge with me, the spiete came into me, and set me vp vpon my fete: so that I marked the thinge, that he sayde vnto me. And he sayde: Beholde, thou sonne off mā: I will sende the to the children off Israel, to those runnagates and obstinate people: for they haue take parte agaynst me, and are runne awaye fro me: both they, and their forefathers, vnto this daye.

Yee I will sende y vnto a people y haue rough vsages and stiff stomaches: vnto whom thou shalt saye on this maner: This the LORDE God himself hath spoken, y whether they be obedient or no (for it is a frauwarde hounsholde: they maye knowe yet that there hath bene a prophet amonge them.

B Therefore (thou sonne off mā) feare the not, neither be afrayed off their wordes: for they shall rebell agaynst the, and despise y. Yee thou shalt dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frauwarde hounsholde.

Se that thou speake my wordes vnto them, whether they be obedient or not, for they are obstinate. Therefore (thou sonne off mā) obeye then all thinges, that I saye vnto y, and benet thou stiffnecked, like as they are a stiffnecked hounsholde. Open thy meuth, and eate that I geue the.

So as I was lokynge vp, beholde, there was sent vnto me an hande, wherein was a closed boke: and the hande opened it before me, and it was written within and without, full off carefull monnynges: alas, and mo.

The III. Chapter.

A Then sayde he vnto me: thou sonne off mā, eate that, what so euer it be: Yee eate that closed boke, and go thy waye, and speake vnto the children off Israel. So I opened my meuth, and he gaue me the boke for to eate, and sayde vnto me:

The iiij. Chap.

Thou sonne off mā, thy bely shall eate, and thy bowels shall be fylled with y boke, that I geue the. Then dyd I eate the boke, and it was in my mouth sweter then honey.

And he sayde vnto me: thou sonne off mā, get the soone vnto the house off Israel, and shewe the y wordes, that I commaunde the: for I sende the not to a people that hath a straunge, vntowne or harde speache, but vnto the house off Israel: Not to many nations, which haue diuerse speaches and hard languages, whose wordes thou vnderstandest not: Neuertheles, yf I sent the to those people, they wolde folowe the: But the house off Israel wil not folowe y, for they wil not folowe me: Yee all the house off Israel haue stiff foreheades and harde hertes. Beholde therefore, I will make thy face piewaile agaynst their faces, and harden thy foreheade agaynst their foreheades: so that thy fowde shall be harder then an Adamar of syle stone: that thou mayest feare them y lesse, and be lesse afrayed off them, for they are a frauwarde hounsholde.

He sayde mozeuer vnto me: thou sonne off mā, take diligent hede with thine eares, to y wordes that I speake vnto the, sit ten them in thine herte: and go to the prisoners off thy people, speake vnto them, and saye on this maner:

Thus the LORDE God hath spokē: Whether ye heare, or heare not. With that, the spiete toke me vp. And I herde the noyse off a greete rushinge and remouynge off the most blisset glory off the LORDE out off his place.

I herde also the noyse off the wynges off the beestes, that rushed one agaynst another, yee and the ratynge off the wheles, that were by them, which rushinge & noyse was very greate.

Now when the spiete toke me vp, and caried me awaye, I wente with an heu and a sorowfull mynde, but the hande off the LORDE comforted me right soone.

And so in the begynnynge off the Moneth Abib, I came to the prisoners, the dwelt by the water off Eobar, and remained in that place, where they were: and so continued I amonge them seven dayes, beinge very sory.

And when the seven dayes were expyred, the LORDE sayde vnto me: Thou sonne off mā, I haue made the a watch man vnto the house off Israel: therefore eate good & de to the wordes, and geue them warninge at my commandement.

The prophet Ezechiel.

A I saye vnto the, concernynge the vngodly mā, that without donce he must dye, and thou genest him not warnynge, ner speakest vnto him, that he maye turne from his well waye, and so to lye: Then shall the same vngodly mā dye in his owne vnrigh- twines: but his bloude will I requyre off thine hande. Neuertheles, yf thou geue warnynge vnto the wicked, and he yet forsa- ket not his vngodlynesse: then shall he dye in his owne wickednesse, but thou hast discharged thy soule.

Now yf a righteous mā go fro his righ- twynesse, and do the chynge that is euell: I will laye a stonblinge blocke before him, and he shall dye, because thou hast not ge- uen him warnynge: Yee dye shall he in his owne synne, so that the vertue, which he did before, shall not be thought vpon: but his bloude will I requyre off thine hande.

Neuertheles, yf thou exhortest the righ- tous, that he synne not, and so yf righteous donot synne: Then shall he lye, because he hath receaved thy warnynge, and thou hast discharged thy soule. And there came the ho- ly off the LORDE vpon me, and he sayde vn- to me: Seconde vp, and go in to the felde, yf I maye there talke with the.

So when I had risen vp, and gone forth into the felde: Beholde, the glory off the LORDE stode there, like as I sawe it afore, by the water off Eobar.

Then fell I downe vpon my face, and y spiete came into me, which set me vp vpon my fete, and sayde thus vnto me: Go thy waye, and sparre thy self in thine house.

Beholde (O thou sonne off mā) there shall chaynes be brought for the, to bynde the wth all, so that thou shalt not escape out off the. And I will make thy tynge cleue so the ro- se off thy mouth, that thou shalt bedomme, and not be as a chider with them: for it is an obstinate hounsholde.

But when I speake vnto the, then open thy mouth, and saye: Thus saith the LOR- DE God: who so heareth, let him heare: who so will not, let him leaue: for it is a frauwar- de hounsholde.

The IIII. Chapter.

A Thou sonne off mā: take a tyle sto- ne, and laye it before the, and descry- be vpon it the cite off Jerusalem: how it is beseged, how bulworkes and stro- ge ditches are grauen on euery syde off it: & yf also comes, and an hoost off men

The iiij. Chap. Ho. lvi.

rounde aboute it.

Mozeuer, take an yron panne, and set it betwixte the & y cite in steade off an yron wall. Then set thy face toward it, besege it, and laye ordinaunce agaynst it, to wynte it. This shall be a token vnto the house off Is- rael. But thou shalt slepe vpon thy left sy- de, and laye the syme of the house off Is- rael vpon the.

Certaine dayes apoynted, thou shalt sle- pe vpon that syde, and beare their synnes. Neuertheles I will apoynte the a tyme (to put off their synnes) and the nombre off the daies: The hundredth & xx. dayes must thou beare the wickednesse off the house off Isra- el. When thou hast fulfilled these dayes, lye downe agayne, and slepe vpon thy right syde xl. dayes, and beare the synnes off the house off Iuda.

A daye for a yeare, a daye (I saye) for a yeare, will I euer laye vpon the. Therefore set now thy face agaynst that beseged Jeru- salem, and discover thine arme, that thou ma- yest prophete agaynst it.

Beholde, I will laye chaynes vpon the, that thou shalt not turne the from one syde to another, till thou hast ended the dayes off thy sege.

Wherefore, take vnto the wheate, barley beanes, growell seade, milum and fitches: and put these together in a vessell, and make the loaves of bred therof, accordinge to the nom- bre off the dayes that thou must lye vpon y syde: that thou mayest haue bred to eate, for the hundredth and xx. dayes.

And the meate that thou eatest, shall ha- ue a certayne waight apoynted: Namely, twentie sydes euery daye. This apoynted meate shalt thou eate daylie, from the begyn- nynge to the ende.

Thou shalt dryncke also a certayne mea- sure off water: Namely, the sixte parte of an hin shalt thou dryncke daylie from the be- gynnynge to the ende. Barly cakes shalt thou eate, yet shalt thou first strake the o- uer with māns donge, yf they maye seie. And with that, sayde the LORDE: Euen thus shal the children off Israel eate their defyled bred in the myddest off the Gentiles, amonge whom I will scare them.

Then sayde I: Oh LORDE God, Behol- de, my soule was yet neuer slayned: for fro my youth vp vnto this houre, I dyd neuer eate of a deed carcase, or of that which was slayne of wilde beestes, neither came there euer eny vnclene flesch in my mouth.

Where vnto he answered me, and sayde:

Att ij

The prophet Ezechiel.

Well than, I will graunte the to take co-
wes donge, for the donge off a man, and
to strake the bried ouer with all, before the.
And he sayde vnto me: Beholde thou son
ne off man, I will mynyshe all the prouisi-
on of bried in Jerusalem, so that they shall
weye their bried, and eate it with scarcenesse.
But as for water, they shall haue a very lit-
le measure theroff, to drynke. And when
they haue nomore bried ner water, one shal be
destroyed with another, and famish awaye
for their wickednesse.

The V. Chapter.

Alkeche then a sharpe knyfe (O thou
sonne of man) namely, a rasoure. Ta-
ke that, and shauethe hayre off thy
heade and beard: Then take the scales and
the waight, and deuyde the hayre a sunder.
And burnethe thirde partetherof in the fy-
re in the myddest off the cite, and cut the
other thirde parte in peces with a knyfe. As
for the thirde parte that remaineth, cast it
in the wynde, and then shewe the bare kny-
fe.

Yet afterwarde take a litle off the same,
z bynde it in they corelappe. Then take a
curtesy of it, and cast it in the myddest off y
fyre, and burne it in the fyre. Out of the sa-
me fyre shall there go a flame, vpon the who-
le house of Israel.

Morouer, thus saye the LORDE God:
This same is Jerusalem. I set her in the mid-
dest of the heithen and nations, that are ro-
unde aboute her, but she hath despised my
iudgements more then y Gentiles the selues,
and broken my commaundementes more then
the nations, that lye rounde aboute her: For
they haue cast out myne ordinaunces, and
not walked in my lawes. Therefore, thus sa-
ieth the LORDE God: For so moch as ye w-
your wickednesse farre exceede the heithen,
that dwell rounde aboute you: (For ye haue
net walked in my lawes, nether haue ye ke-
pt myne ordinaunces) Therefore thus saith y
LORDE God:

I will also come vpon the, for in the myd-
dest of the will I syt in iugment, in the sight
of the heithen, and will handle the of soch a
fashion, as I neuer dyd before, and as I ne-
uer wil do from that tyme forth, and that be-
cause of all thy abhominacions. For in the
the fathers shal be sayne to eate their owne
sonnes, and the sonnes their owne fathers.
Soch a courte will I kepe in the, and the
whole remnant will I scatere in to all the
wyndes.

The vi. Chap.

Wherefore, as truly as I lye (saith the
LORDE God) seynge thou hast defyled my
Sanctuary, with all maner off abhomi-
nacions and with all thy shamefull offences:
For this cause will I also destroye the. My
ne eye shall not ouersee the, nether will I spe-
re the.

One thirde parte within the, shall die of
the pestilence and of hunger: Another thi-
de parte shall be slayne downe rounde abo-
te the, with the swearde: The other thir-
de parte that remaineth, will I scatere abro-
towards all the wyndes, and drave out the
swearde after them. Thus wil I performe
my indignacion and set my wiath agaynst
them, and ease my self. So that when I be
ue fulfilled myne anger agaynst them, they
shall knowe, that I am the LORDE, which
a feruent gelousy haue spoken it.

Morouer I will make the waiste and shoul-
der, before all the heithen that dwell abo-
ute the, and in the sight off all them, that
go by the: so that when I punyssh the in my
wiath, in myne anger, and with the plage
off my wrothe displeasure: thou shalt be a
very abhominacion, shame, a gasinge and
woundinge stocke, amonge the heithen that
lye aboute the.

Euē I the LORDE haue spoken it, and
it shall come to passe, when I shal come
agaynst them the perious darteres of hōger, which
shal be but death: Yet therfore shall I shew
them, because I will destroye you. I will in-
crease hunger, and mynyshe all the prouisi-
on off bried amonge you.

Plages and mysery will I sende you, and
wilde beestes also to destroye you. Pestil-
ence and bloudsheddinge shall come vpon
you, and the swearde wil I bringe ouer you.
Euē I the LORDE, haue sayde it.

The VI. Chapter.

The worde of the LORDE came
to me, sayenge: Thou sonne off man,
turne thy face to the mountaynes of
Israel, that thou mayest prophesie
vnto them, and saye: Heare the worde of the
LORDE God, o ye mountaynes off Israel: That
hath the LORDE God spoken to the mountay-
nes, hilles, valleys and dales:

Beholde, I will brynge a swearde
vnto you, and destroye youre hie places: I wil
cast downe youre alters, and breake downe
your temples. Your slayne men wil
I laye before youre goddes, and the dead
carcasses off the children off Israel wil
I cast before their ymages, youre bones wil

The prophet Ezechiel.

I strowe rounde aboute youre alters, and
dwellinge places.

The cities shalbe desolate, y hillchapels
layed waiste: youre alters destroyed, z bro-
ken: youre goddes cast downe, and taken a-
waye, y' sepels layde eane with the groude,
your owne workes clene roted out. Your
slayne men shall lie amonge you, that ye ma-
ye lerne to knowe, how y I am the LORDE.
Those y amonge you haue escaped the swear-
de, will I leaue amonge the Gentiles, for I
will scatere you amonge the nations. And
they that escape from you, shall thinke vpon
me amonge the heithen, where they shalbe
in captiuitie.

As for that whorish and vnfaithfull her-
etice, wherewith they runne awaye fro
me, I will breake it: yee z put out those eyes
off theirs, that committe fornicacion with
their Idols.

Then shall they be ashamed, and displea-
sed with their selues, for the wickednesse ad
abhominacions, which they haue done: and
shall come to knowe, how that it is not in vay
that I the LORDE spake, to bringe soch
mysery vpon them.

The LORDE sayde morouer vnto me:
Gather thine hondes together, and stampe
with thy fete, and saye: Wo worth all the ab-
hominacions and wickednesse of the house
of Israel, for because of the, they shal perish
with the swearde, with hōger and with pes-
tilence. Who so is farre off, shall dye off the
pestilence: he that is nye at hande, shall pe-
rish with the swearde: and y other that are
besieged, shall dye of hunger.

Thus wil I satisfie my wrothfull displea-
sure vpon them. And so shall ye lerne to knowe,
that I am the LORDE, whē youre slay-
men lye amonge youre goddes, and abo-
ute youre alters: vpon all hie hilles and top-
pes off mountaynes, amonge all grene trees,
amonge all thicke okes: euē in the places,
wher they dyd sacrifice to all their Idols.
I will stretch myne hōnde out vpon them, z
will make the londe waiste: So that it shall
be desolate and voyde, from the wildernes-
se off Deblat forth, thorow all their habita-
cions: to lerne them for to knowe, that I am
the LORDE.

The VII. Chapter.

The worde off the LORDE came vnto
me, on this maner: The I call;
O thou sonne off man. Thus saith
the LORDE God vnto the londe off Israel:
The ende cometh, yee verely the ende com-

The viij. Chap 30. lviij.

meth vpon all the foure corners off the e-
arth.

But now shall the ende come vpon the:
for I will sende my wiath vpon the, and wil
punyssh the: accordinge to thy wayes, and re-
warde the after all thy abhominacions. My-
ne eye shall not ouersee the, nether will I
spare the: but rewarde the, accordinge to thy
wayes, and declare thy abhominacions.
Then shall ye knowe, that I am the LOR-
DE.

Thus saith the LORDE God: Behol-
de, one mysery and plage shall come after a-
nother: the ende is here. The ende (I saye)
that waiteth for the, is come already, y' howe
is come agaynst the, that dwellest in the
londe.

The tyme is at hande, the daye of sedici-
is hard by, z no glad tidings vpon the most
taynes. Therefore, I will shortly poure out
my sore displeasure ouer the, and fulfill my
wiath vpon the. I will iudge the after thy
wayes, and recompence the all thy abhomi-
nacions.

Myne eye shal not ouersee the, nether wil
I spare the: but rewarde the after thy way-
es, and shewe thy abhominacions: to lerne
you for to knowe, how y I am the LORDE, y'
smyteth. Beholde, the daye is here, the da-
ye is come. the honre is runne out, the rodde
flourisheth, wysfulnesse waxeth grene, malici-
ous violence is growne vp, and the vngodly
waxen to a staff. Yet shall there no com-
playnte be made for them, ner for the trou-
ble that shall come of these thinges.

The tyme cometh, the daye draweth nye:
Who so byeth, let him not reioyce: he that
sellereth, let him not be sorry: for why, Trouble
shall come in the myddest off all rest: so that
the seller shall not come agayne to the byer,
for nether off them both shall lye. For the
vision shal come so greatly ouer all, y it shal
not be hyndered: To mā also w' his wicked-
nesse shall be able to saue his owne life.

The trumpettes shall ye blowe, and ma-
ke you all ready, but no man shall go to the
batell, for I am wroth with all the whole
multitude.

The swearde shalbe without, pestilence
and hunger within: so that who so is in the
felde, shalbe slayne with the swearde: and he
that is in the cite, shall perish with hunger
and pestilence.

And soch as escape and fle from amonge
them, shal be vpon the hilles, like as the do-
ues in the felde: euery one shalbe a frayed, be-
cause off his owne wickednesse.

The prophet Ezechiel.

The viij. Chap.

Esa. 1. c. All bondes shalbe letten downe, and all knees shalbe weak as the water: they shall gyde them selues with sack cloth, feare shall fall vpon them. Their faces shall be confounded, and their heades balde: their syluer shall lye in the stretes, and their golde shalbe despised: their syluer and golde maye not buyer them, in the daye of the fearfull wrath of the LORDE.

D They shall not satisfie their hongrie soules, neither fyll their emptic belies therewith: for it is become their owne decaye thorow their wickednesse: because they made therof, not only costly Jeweles for their pompe and pryde, but also abominable ymages and Idols. For this cause will I make them to be abhored. Moreover, I will geue it into y handes off the straungers to be spoyled: and to y wicked, for to be robbed, and they shall destroye it.

My face wil I turne from the, my Treasury shall be defyled: for the theues shall go in to it, and suspende it. I wil make clene rydaunse, for the londe is whole defyled with vnrightrous iudgment of innocent bloude, z the cite is full off abominacions.

Wherfore, I will bringe the most cruell tyrantes from amonge the heithen, to take their houses in possession. I will make the pompe off the proude to cease, ad they shal take in their Sanctuary. When this trouble cometh, they shal seke peace, but they shal haue none. One myschefe and sorowe shal folowe another, and one rumoure shal come after another: Then shall they seke visions in vayne at their prophetes. The lawe shal be gone from the priestes, and wysdome from the elders. The kynge shall mourne, the princes shalbe clothed with heynesse, and y hōdes off the people in the londe shall tremble for feare. I will do vnto them after their owne waies, z accordinge to their owne iudgements will I iudge them: to lerne them for to knowe, that I am the LORDE.

The viij. Chapter.

It happened, that in the sixte yeare, the fift daye of the sixte Moneth I sat in my house, and the LORDES off the counsell off Juda with me: and the honde off the LORDE God fell euen there vpo me.

And as I looked vp, I sawe as it were a lickenesse off fyre from his loynes downwarde, and from his loynes vppwarde it shyned marvelous cleare.

This similitude stretched out an hōde, and toke me by the hayre lockes off my heade, and the spire lift me vp betwixte heauens and earth: and God brought me in a vision to Jerusalem, in to the courte off the inwarde porte that lieth towarde the north: there stode an ymage, with whom he that hath all thinges in his power, was very much.

And beholde, the glory off the God off Israel was in the same place: eue as I had sene it afore in the felde. And he sayde vnto me: Thou sonne off man, lift vp thine eyes, and loke towarde the north. Then I vp myne eyes towarde the north, and beholde: Besyde the porte northwarde, there was an altier made vnto the ymage off pynocation in the very entrynge in.

And he sayde furthermore vnto me: Thou sonne off man, seist thou what this do? Seist thou the greates abominacions that the house off Israel commyt in this place: which ought not to be done in my sanctuary?

But turne the aboute, and thou shalt see yet greater abominacions. And with that brought he me to the courte gate: and when I looked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne off man, digge thorow the wall. And when I digged thorow the wall, beholde, there was a doore. And he sayde vnto me: go thy way in, z loke what wicked abominacions they do there.

So I wente in, and sawe: and beholde, there were all maner ymages off women z beastes, all Idols and abominacions off house off Israel paynted euerychone rounde aboute the wall.

There stode also before the ymages lordes off the counsell off the house off Israel: and in the myddest off them stode Iasias the some off Saphan: And amonge one off them had a censoure in his hande: z out off the incense, there wente a smoke, as it had bene a cloude.

Then sayde he vnto me: Thou sonne off man, hast thou sene what the Seniors off the house off Israel do secretly, eue as one in his chambier? For they saye: Tush, the LORDE seeth vs not, the LORDE regardeth not the woulde. And he sayde vnto me: Turne the yet agayne, and thou shalt see the greates abominacions that they do.

And with that, he brought me to the doore off the porte off the LORDES house, towarde the north. And beholde, there

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women mourninge for Thamuz. Then sayde he vnto me: hast thou sene this, thou sonne off man? Turne y aboute, z thou shalt see yet greater abominacions. And so he brought me in to the inwarde courte off the LORDES house: z beholde, at the porte of the LORDES house, betwixte the fore entrie and the altier, there were fyue and twenty men, that turned their backs vpon the Temple of the LORDE, z their faces towarde the east, and they worshipped the Sonne.

And he sayde vnto me: hast thou sene this, thou sonne off man? Thinketh the house off Israel, that it is but a trifle, to do these abominacions here? Shulde they fyll the londe full of wickednesse, and undertake to provoke me vnto anger? Yee z purposely to cast vpon their noses vpon me? Therfore wil I also do some thinge in my wrathfull displeasure, so that myne eye shall not ouersee them, neither wil I spare them. Yee and though they crye in myne eares with loude voyce, yet wil I not heare them.

The ix. Chapter.

It cried also with a loude voyce in myne eares, sayenge: Come here ye rulers of the cite, every man with his weaponed honde to the slaughter. Then came there fyue men out of the stretes of the vpper porte towarde the north, and every man a weapon in his honde to the slaughter. There was one amongst them, that had on him a lymnyng rayment, and a wyters ynd hōre by his syde.

These wente in, and stode beside the brazen altier: for the glory of the LORDE was gone awaye from the Cherub, and was come downe to the thresholde of the house, z he called the mā, that had the lymnyng rayment vpon him, and the wyters ynd hōre by his syde, and the LORDE sayde vnto him: Go thy waye thorow the cite of Jerusalem, and set this marck n Thau vpo the foreheades off them, that mourne, and are sory for all the abominacions, that be done therein. And to the other, he sayde that I might heare: Go ye after him thorow the cite, slaye, o-actse none, spare none: Wyll, z destroye both eldemen and yonge, maydens, children, and wyues.

But as for those, that haue this marck n Thau vpo them: se that ye touch them not, and begyne at my Sanctuary. Then they began at the elders, which were in the Temple, for he had sayde vnto them: When ye haue defyled the Temple, and fylled the courte

with the slayne, then go youre waye forth. So they wete out and slewe downe thorow y cite. Now when they had done y slaughter, z I yet escaped: I fell downe vpon my face, z cried, sayenge: O LORDE, wilt thou then destroye all the residue of Israel, in thy sore displeasure, that thou hast poured vpo Jerusalem?

Then sayde he vnto me: The wickednesse of the house off Israel and Iuda is very greateso that the lōde is full of bloude, and y cite full of vnfaithfulnesse: For they saye: Tush, y LORDE regardeth not the earth, he seyth vs not. Therfore wil I vpon them, myne eye shall not ouersee them, neither wil I spare them, but will recompence their wickednesse vpon their heades.

And beholde, the mā that had the lymnyng rayment vpon him, and the wyters, ynd hōre by his syde: tolde all the matter how it happened, and sayde: LORDE, as thou hast commaunded me, so haue I done.

The x. Chapter.

As I looked, beholde, In the firma-ment that was aboute the Cherubins there appeared the similitude of a stole off Saphir vpo them: Then sayde he that sat therein, to him that had the lymnyng rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubins, and take thine honde full of hote coales out from betwene the Cherubins, and cast them ouer the cite. And he crepte in, that I might see.

Now the Cherubins stode vpo the right syde of the house, when the man wete in, and the cloude fylled the ynnemur courte. But the glory off the LORDE remoued from the Cherubins, and came vpon the thresholde of the house: so that the Temple was full of cloude, and the courte was full of the shyne off the LORDES glory. Yee and the founde off the Cherubins wynges was herbe in to the forecourte, like as it had bene the voyce off the almightie God, when he speaketh. Now when he had bydden the man y was clothed in lymnyng, to go and take the hote coales from the myddest off y wheles, which were vnder the Cherubins: he wente and stode besyde the wheles. Then the one Cherub reached forth this honde from vnder the Cherubins, vnto y fyre that was betwene the Cherubins, and toke therof, and gaue it vnto him: that had on the lymnyng rayment in his honde: which toke it, and wente out. And vnder the wynges off y Cherubins, there appeared the lickenesse off a mā hōte: I sawe also foure wheles besyde the Cherubins.

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rubins, so that by every Cherub there stode a whele. And the wheles were (to loken upon) after y^e fashion of y^e precious stone of Tharsis: For (unto the sight) were they fashioned like, as yf one whele had bene in another.

When they wente forth, they were all iij together, not turnyng aboute in their goinge: But wherethe first wente, thither wente they after also, so that they turned not aboute in their goinge. Their whole bodies, their backs, their hodes & wynges, yee & the wheles also, were all full of eyes rounde aboute them all foure. And I herde him call y^e wheles, Galgal (that is) a rounde boull. Every one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thirde of a lyon, the fourth of an Aegle, & they were lifted vp above. This is the beest, that I sawe at the water of Cobar. Now when the Cherubins wente, the wheles wente with them: & when the Cherubins shoke their wynges to lift them selues upwarde, the wheles remayned not behynde, but were with them also. Shortly, when they stode, these stode also: And when they were lift vp, y^e wheles were lift vp also with the, for the spire of life was in the wheles.

Then the glory of the LORDE was lift vp from the threshold of the temple, and remayned vpon the Cherubins: And the Cherubins flactred with their wynges, and lift the selues vp from the earth: so that I sawe when they went, and the wheles with them. And they stode at the east syde of the porte that is in the house of the LORDE. So the glory of the LORDE was vpon them. This is the beest that I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubins. Every one had foure faces, & every one foure wynges, & vnder their wynges, as it were mens hondes. Now the figure of their faces was, euen as I had senethem, by the water of Cobar, & so was the countenance of the: Every one in his goinge wente straighe forward.

The XI. Chapter.

When the spire of the LORDE lift me vp, & brought me vnto y^e east porte of the LORDES house. And beholde, there were xxv men vnder the dore: amonge whom I sawe Jaasania the sonne of Asur, & Pheltias the sonne of Bamas, the rulers of the people. Then sayde the LORDE vnto me: Thou sonne of man: These men ymagin myschefe, and a wicked counsell take they in this cite, sayenge: Tush, there is no destruction at honde, let vs buyde houses:

The xi. Chap.

This Jerusalem is the cauldron, & we be the flesh. Therfore shalt thou prophesie vnto them, yee prophesie shalt thou vnto them, & some of man. And with that, fell the spire of the LORDE vpon me, and sayde vnto me: Speake, thus saith the LORDE: On this manner haue yee spokē (O ye house of Israel) I knowe the ymaginacions of youre hertes. Many one haue ye murdered in this cite, & filled the stretes full of the slayne.

Therfore, thus saith the LORDE God: The slayne men that ye haue layed on the grounde in this cite, are the flesh, & this cite is the cauldron: But I will bunge you out of it: ye haue drawe out y^e swearde, & so will I also bunge a swearde ouer you, saith y^e LORDE God. I will dryue you out of this cite, and deliuer you in to youre enemies hande, & wil condemne you. Ye shal be slayne in all the coastes of Israel, I wil be avenged of you: to lerne you for to knowe, that I am the LORDE. This cite shal not be your cauldron, nether shal ye be the flesh therein: but in the coastes of Israel wil I punyssh you, that ye maye knowe, that I am the LORDE: in whose commaundementes ye haue not walked, nether kept his lawes: but haue done after the customes of the heithen, that liue vnder aboute you.

Now when I preached, Pheltias the sonne of Bamas dyed. Then fell I down vpon my face, & cried with a loude voyce: O LORDE God, wilt thou then verily destroy all the remnant in Israel: And so the worde of the LORDE came to me on this manner: Thou sonne of man: Thy brethren, thy kynnesmen, & y^e whole house of Juda, which dwell at Jerusalem, saye: They be gone farre from the LORDE, but the londe is geuen vs in possession. Therfore tell them, thus saith the LORDE God: I wil sende you farre of amonge the Gentiles, & scatere you amonge the nacions, & I wil halowe you but a litle, in the londe where ye shall come. Tell them also, thus saith the LORDE God: I wil gather you agayne out of the nacions, & bunge you from the countrees where ye be scatred, & will geue you the londe of Israel agayne: & thus shal ye come. And as for all impediments, & all youre abhominacions: I will take them awaye.

And I wil geue you one herte, & wil plant a new spire within y^e bowels. That for ny herte wil I take out of youre body, & geue you a fleshy herte: that ye maye walke in my commaundementes, and kepe my ordinances, & do them: that ye maye be my people,

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ple, and I your God. But loke whose hertes are disposed to folowe their abhominacions and wicked lyuynge: Those mens deedes will I bringe vpon their owne heades, saith the LORDE God. After this dyd the Cherubins lift vp their wynges, and the wheles wente with them, and the glory of the LORDE was vpon them. So the glory of the LORDE wente vp from the myddest of the cite, & stode vpon the mount of the citeto murder the east. But the wynde toke me vp, & in a vision (which came by the spire of God) brought me agayne in to Caldea amonge the pusoners. Then the vision that I had seen, vanysht awaye from me. So I spake vnto the pusoners, all the wordes of the LORDE, which he had shewed me.

The XII. Chapter.

The worde of the LORDE came vnto me, sayenge: Thou sonne of man, thou dwellest in the myddest of a frauwer behonsholde: which haue eyes to se, & yet se not: eares haue they to heare, and yet heare they not, for they are an obstinate honsholde. Therfore (O thou sonne of man) make thy heart redy to flit, and go forth by saye daye light, y^e they maye se. For euen in their sight shal thou go from thy place to another place: yf peradventure they wil confidie, y^e they can vobedient honsholde. Thy gere that thou hast made redy to flit withall, shal thou beare out by saye daye light, that they maye se: & thou yf self shal go forth also at euen in their sight, as a man doth whē he fliteth.

Dygge thou downe the wall, that they maye se, and beare thowrow it the same thinge, that thou wast vp in their sight. As for thy self, thou shalt go forth in the darcke. Syde thy face that thou se not y^e earth, for I haue made the a shewtoke vnto the house of Israel. Now as y^e LORDE commaunded me, so I dyd: y^e gather that I had made redy, brought I out by daye. And euen I brake downe an hole thowrow the wall with my honde: & when it was darcke, I toke the gere vpon my shulders, and bare them out in their sight.

And in the mornyng, came the worde of the LORDE vnto me, sayenge: Thou sonne of man, yf Israel, yf frauwerde honsholde are they, and saye: what dost thou there? Then tell them: Thus saith the LORDE God: This punysshment toucheth the chiefe rulers at Jerusalem, and all the house of Israel, that dwell amonge them: Tell them: I am your shewtoke: like as I haue done, so shal I happen vnto you: Flye shal ye also, and go in to captiuyte. The chiefe that is amonge

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you, shall lade his shulders in the darcke, and get him awaye. He shal breake downe the wall, to carie staff there thowrow: he shal couer his face, that he se not the grounde, with his eyes.

My lyne will I spiede out vpon him, and catch him in my net, and carie him to Babylon, in the lode of the Caldees: which he shal not se, & yet shal he dye there. As for all his helpers, and all his hooftes that be aboute him: I will scatere them towarde all the wyndes, and drawe out a swearde after them. So when I haue scatred them amonge the heithen, and strowed them in the londe: they shal knowe, that I am y^e LORDE. But, I will leane a litle nombre of them, from the swearde, hunger & pestilence: to tell all their abhominacions amonge the heithen, where they come: that they maye knowe, how that I am the LORDE.

Moreover, the worde of the LORDE came vnto me sayenge: Thou sonne of man: with a fearfull treblinge shalt thou eate thy bred, with carefulnesse & sorowe shalt thou drynke thy water. And vnto the people of the londe, speake thou on this manner: Thus saith the LORDE God, to them that dwell in Jerusalem, and to the londe of Israel: Ye shall eate youre bred with sorowe, and drynke your water with heynesse: Yee the londe with the fulnesse therof shal be layde waiste, for y^e wickednesse of them that dwell therein. And the cities that now be well occupied, shal be voyde, and the londe desolate: that ye maye knowe, how that I am the LORDE.

Yet came the worde of the LORDE vnto me agayne, sayenge: Thou sonne of man, what manner of byworde is that, which ye vse in the londe of Israel, sayenge: Tush, seynge that the daies are so slacke in commynge, all the visios are of none effecte: Tell them therfore, thus saith the LORDE God: I wil make that byworde to cease, so that it shal nomore be comonly used in Israel.

But saye this vnto them: The daies are at honde, that euery thinge which hath bene prophesied, shal be fulfilled. There shall no vision be in vayne, nether eny prophesie fayle amonge the children of Israel: For is it I the LORDE, that speake it: and what so euer I y^e LORDE speake, it shal be performed, and not be slacke in commynge.

Yee euen in youre dayes (O ye frauwerde honsholde) will I deuise some thinge, & bringe it to passe, saith the LORDE God. And the worde of the LORDE came vnto me sayenge: Beholde, thou sonne of man: The

Eze. 17. c
11. a

Eze. 15. b
11. a

Ro. 1. a
a. Pet. 1. b

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house of Israel saye in this maner: Tush, as for the vision that he hath sene, it will be many a daye or it come to passe: Is it farre of yet, the thinge that he prophecieth. Therfore saye vnto them: Thus saith the LORD God: All my wordes shal nomore be slacke: Loke what I speake, that same shal come to passe, saith the LORD.

The XIII. Chapter.

A The worde of the LORD came vnto me, sayenge: Thou sonne of man, Speake prophetic agaynst those prophetes, that preach in Israel: & saye thou vnto them that prophete out of their owne herres: Heare the worde of the LORD, thus saith the LORD God: Wo be vnto those falsch prophetes, that folowe their owne spieere, and speake, where they se nothinge. O Israel, thy prophetes are like the fowles vpon the drie felde: For they stonde not in the gap, nether make they an hedge for the house of Israel, that me might abyde the perill in the daye of the LORD. Vayne thinges they se, & tell lies, to mayntene their preachinges withall. The LORD (saye they) hath spokē it, when in very dede the LORD hath not sent them. Vayne visions haue ye sene, & spokē false propheties. when ye saye: the LORD hath spoken it, where as I neuer sayde it.

B Therfore, thus saith the LORD God: Because youre wordes be vayne, & ye seke out lies: Beholde, I wil vpon you, saith the LORD. Myne hondes shal come vpon the prophetes, that loke out vayne thinges, and preach lies: they shal not be in the counsell of my people, ner witten in the booke of the house of Israel, nether shal they come in the land of Israel: that ye maye knowe, how that I am the LORD God. And that for this cause: they haue disceined my people, & tolde them of peace, where no peace was. One setteth vp a wall, & they dawbe it with loose claye. Therfore tell them which dawbe it with vntempered mortar, that it shall fall. For there shal come a greate shur of rayne, greate stones shal fall vpon it, & a sore strome of wynde shal breake it, so shal y wall come downe. Shal it not then be sayde vnto you: where is now the mortar, that ye dawbed it withall? Therfore thus saith the LORD God: I will breake out in my wroth full displeasure with a stormy wynde, so that in myne anger there shal come a mightie shur of rayne, & hale stones in my wroth, to destroye withall.

As for y wall, that ye haue dawbed with vntempered mortar, I wil breake it downe, &

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make it eanen with the grounde: so that the foundation thereof shal remoue, & it shal fall: yee & ye youre selues shal perishe in the midst thereof: to lerne you for to knowe, that I am the LORD. Thus wil I perforce wroth vpon this wall, & vpon them that dawbed it with vntempered mortar, & the dawbers are awaye. These are the prophetes of Israel, which prophetic in the cite of Jerusalem, & loke out visions of peace for them, where as no peace is, saith the LORD God. Wherfore (o thou sonne of man) set thy face agaynst the daughters of y people, which prophetic out of their owne herres: & speake thou prophetic agaynst them: saye: Thus saith the LORD God: Wo be vnto you, that sowe pilowes vnder alle holes, and bolsters vnder the heades of yonge and elde, to catch soules whel. For when ye haue gotten the soules of my people in youre captivitye, ye promysed them life, and dishonoure me to my people, for a hand full of barley, & for a peece of bie: & ye kyll the soules of them that dye not, & ye myse life to them, that lyne not: Thus yf I semble with my people, y beleue y lie.

Wherfore thus saith the LORD God: Beholde, I wil also vpo the pilowes, that with ye catch the soules in flyenge: then I take from youre armes, & let the soules go, that ye catch in flyenge. Your bolsters shal wil I teare in peces, & deliuer my people out of youre hondes: so that they shal come nether in youre hōdes to be spoyled, & ye shal be we, that I am the LORD. Seinge y with youre lyes ye discomferte the heart of the righteous, whom I haue not discomferte. Agayne: For so moch as ye corage the hōde of the wicked, so that he maye not turne from his wicked waye, & lyne: therfore shal ye spie out nomore vanyte, ner prophetic vpon re owne gessinges: for I wil deliuer my people out of youre hondes, that ye maye knowe how that I am the LORD.

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Here resorted vnto me certayne of the elders of Israel, & sat downe by me. Then came the worde of the LORD vnto me, sayenge: Thou sonne of man, the men beare their Idols in their herres, & y purposly vpon the stomblinge block of their owne wickednesse: how darre they chaunge counsell at me? Therfore speake vnto them, & saye: thus saith the LORD God: Every man of the house of Israel that beareth his Idols in his herre, purposynge to stembly

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his owne wickednesse, and cometh to a prophet, to enquire eny thinge at me by him: vnto that man wil I the LORD myself geue answer, accordinge to the multitude of his Idols: that the house of Israel maye be sinners in their owne herres, because they be cleaue from me, for their Idols sakes.

Wherfore, tell the house of Israel: thus saith the LORD God: Be converted, forsake youre Idols, and turne youre faces from all yf abominations. For every man (where he be of the house of Israel, or a straunger, that sogeourmeth in Israel) which departeth from me, and carieth Idols in his herre, purposinge to go still stomblinge in his owne wickednesse, and cometh to a prophet, for to aske counsell at me: then shal I vnto y man wil I the LORD geue answer, by myne owne self.

I wil set my face agaynst that man, and wil make him to be an example for other, yee and a comen byworde: and wil rote him out of my people, that he maye knowe, how y I am the LORD. And yf that prophet be disceined, when he telleth him a worde: then I the LORD myself haue disceined that prophet, and wil stretch forth myne honde vpon him, to rote him out of my people of Israel: and they both shal be punished for their wickednesse.

Accordinge to y synne of him that ageth, shal the synne of the prophet be: that y house of Israel be led nomore fro me: therfore, and be nomore defyled in their wickednesse: but that they maye be my people, and I their God, saith the LORD God. And the worde of the LORD came vnto me, sayenge: Thou sonne of man, when the londe synnerh agaynst me, and goeth forth in wickednesse: I will stretch out myne hōde vpon it, and destroye all the prouision of their bread, and sende dertch vpon them, to destroye man & best in the londe. And though Noe, Daniel and Job these thre men were amonge them, yet shal they in their righteuousnesse deliuer but their owne soules, saith the LORD God.

As I bringe noysome bestes in to the londe, to waite it vp, and it be so desolate, that no man maye go therein for bestes: yf these thre men also were in the londe, as truly as I lyne (saith the LORD God) they shal saue nether sonnes ner daughters, but be only deliuered them selues: and as for the londe, it shal be waiste.

Or, yf I bringe a swearde in to the londe, and charge it to go thorow the londe: so

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that I slaye downe man and best in it, and yf these thre men were therein: As truly as I lyne (saith the LORD God) they shal deliuer nether sonnes ner daughters, but only be saued them selues.

As I sende a pestilence in to the londe, and poure out my sore indignacion vpon it in bloude, so that I rote out of it both man and best, and yf Noe, Daniel and Job were therein: As truly as I lyne (saith the LORD God) they shal deliuer nether sonnes ner daughters, but saue their owne soules in their righteuousnesse.

Moreover, thus saith the LORD God: Though I sende my foure tribulous plagues vpon Jerusalem: the swearde, hunger, perious bestes and pestilence, to destroye man and best out of it: yet shal there a remnaunt be saued therein, which shal bringe forth their sonnes and daughters. Beholde, they shal come forth vnto you, and ye shal se their waye, and what they take in honde, & ye shal be comforted, as touchinge all the plagues that I haue brought vpon Jerusalem.

They shal comforte you, when ye set their waye and wrotes: and ye shal knowe, how y it is not without a cause, that I haue done so agaynst Jerusalem, as I dyd, saith the LORD God.

The XV. Chapter.

As the worde of the LORD came vnto me, sayenge: Thou sonne of man: What cometh of the vyne amonge all other trees? and of the wyne stocke, amonge all other tymbre of the groaue? Do me take wodd of it, to make eny worke withall? Or maye there a nale be made of it, to hange eny thinge vpon? Beholde, it is cast in the fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to asshes. Is it mete then for eny worke? No.

Seinge then, that it was mete for no worke, beinge whole: moch lesse maye there eny thinge be made of it, when the fyre hath consumed and brent it. And therfore thus saith the LORD God: Like as I cast the vyne in to the fyre for to be brent, as other trees of the wodd: Euen so wil I do with them that dwell in Jerusalem, and set my face agaynst them: they shal go out from the fyre, and yet the fyre shal consume them. Then shal ye knowe, that I am the LORD, when I set my face agaynst them, and make the londe waiste: because they haue so sore offended, saith the LORD God.

The XVI. Chapter.

A Gays, the worde of **LORDE** spake unto me, sayinge: Thou sonne of man, shewe the cite of Jerusalem their abominations, and saye thus saith the **LORDE** God unto Jerusalem: Thy progeny and thymer came out of the lande of Canaan, thy father was an Amouite, thy mother a Cethite. In y daye of thy byrth when thou wast borne, y stringe of thy navel was not cut off: thou wast not barked in water to make thee cleane: Thou wast neither rubbed w salt, ner swabbed in cloutes: No man regarded the so much, as to do eny of these thinges for y, or to shewe the soch favour, but thou wast verely cast out vpon y felde, yee despised wast thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thine owne bloude, & sayde unto the: thou shalt be purged from thine owne bloude, fro thine owne bloude (I saye) shalt thou be clenfed. So I planted the, as the blossome of thy felde: thou art growen vp, & wast greate: thou hast gotten a maruelous pleasaunt beutie, thy brestes are come vp, thy hayre is goodly growen, where as thou wast naked and bare afore.

Now when I wente by y, & loked vpon the: beholde, thy tyme was come, yee eny the tyme to wowe the. Then spied I my clothes ouer the, to couer thy dishonestie: Yee I made an ooth vnto the, & married my self with the (saith the **LORDE** God) & so thou becamest myne owne. Then washed I the with water, & purged thy bloude from the. I anoynted the with oyle, I ganethe chaunge of raymentes, I made the shues of Tarus lecher: I gyrded y aboute w white sylke, I clothed the with kerchies, I decked the w cosly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, spages vpo thy foreheade, eare rynges vpon thyne eares, & set a beutifull crowne vpon thine heade. Thus wast thou decked with syluer & golde, & thy rayment was of fyne white sylke, of nedle worke & of dyuerse colours.

Thou didest eate nothyng but symmels, honny & oyle: maruelous goodly wast thou & beutifull, yee even a very Quene wast thou: In so much, that thy beuty was spoken of amonge the heithen, for thou wast excellēt in my beuty, which I put vpo the, saith the **LORDE** God. But thou hast put confidēce in thine owne beuty, & played the harlot, when thou haddest gotten the a name. Thou hast committed whordome, with all that wente by the, & hast fulfilled their desyres: Yet thou hast taken thy garmentes of dyuerse colours,

& decked thine alters therewith, when thou mightest fulfill thine whordome, in soch a fashion, as neuer was done, nor shal be. The goodly ornamētes & Jewels which I gave the of myne owne golde and syluer, hast thou take, & made the into ymagyns of, and committed whordome withall.

Thy garmentes of dyuerse colours thou hast taken, and decked them therewith: w oyle & incense hast thou set before them, the meate which I gave the, as symmels, & honny: (to fede the withall) that hast thou set before them, for a swete savoure. And thou came also to passe, saith the **LORDE** God. Thou hast take thine owne sonnes & daughters, whom thou haddest begotten, and these hast thou offred vp vnto them, to be their meate. Is this but a small whoremie of thine (thinkest thou) that thou hast my children, and gwest them ouer to be whored vnto them? And yet in all thy abominations and whordome, thou hast not remembered the dayes of thy youth, how naked wast thou wast at that tyme, & troden downe in thine owne bloude. After all these thy wickedneses (wo wo vnto the, saith y **LORDE**) thou hast buylded thy steeves and budel houses in every place: yee at the head of every strete hast thou buylded the an altar. Thou hast made thy beuty to be abhorred: thou hast layed out thy legges to every one that came by, and multiplied thine whordome. Thou hast committed fornicacion with the Egipcians thy neighbours, which haue much flesh: & thus hast thou used thine whordome, to anger me.

Beholde, I will stretch out myne hand ouer the, and wil mynsh thy stoare of filth, and deluyr the ouer in to the milles of the Philistynes thine enemies, which are ashamed of thy abominable waye. Thou hast played the whore also with the Assyrians, which might not satisfie the: Yee thou hast played the harlot, & not had ynough. Thou hast thou still committed thy fornicacion from the lande of Canaan vnto the Caldees, and yet thy lust not satisfied. How shulde I cumcide thine herte (saith the **LORDE** God) seinge thou doest all these thinges, thou art a cions whore: buyldinge thy steeves at the heade of every strete, and thy budel house in all places. Thou hast not bene as an other whore, y maketh boosse of hir wynges: but as a wise y breaketh wedlocke, & seeketh other in steade of hir husbode. Gif thou are geuen to all other whores, but thou wast rewardes vnto alle thy louers: & off-

them giftes, to come vnto the out of all places, & to committe fornicacion with the. It is come to passe with the in thy whordomes, contrary to the vse of other women: yee the hath no soch fornicacion bene committed after the, seinge that thou profrest giftes vnto other, & no reward is geuen the: this is a contrary thinge. Therefore heare the worde of the **LORDE**, o thou harlot: Thus saith the **LORDE** God: For so much as thou hast speeche moneye, & discovered thy shame, thou wost thy whordome with all thy louers, and with all the Jools of thy abominacions in the lande of thy children, whom thou hast gotten them: Beholde therefore, I wil gather to gather all thy louers, vnto whom thou hast made thy self comon: yee & all them whom thou fauourest, and every one that thou hast: and will discover thy shame before the, that they all maye see thy fylthines.

Moreover, I wil iudge the as a breaker of wedlocke and a murdurer, and recompence the thine owne bloude in wrath and gelousy. I wil geue the ouer into their power, that shal breake downe thy steeves, and destroye thy budel houses: they shal stripe the out of thy clothes, all thy sayre & beutifull Jewels shal they take from the, and so let the syt naked & bare: Yee they shal bringe the comon people vpon the, which shal stone the, & slaye the downe with their sweardes. They shal burne vpon thy houses, and punysh the in the sight of many womē. Thus wil I make thy whordome to crasse, so that thou shalt geue out no more rewardes.

Shulde I make my wrath to be still, take my gelousy from the, be content, and nomore to be displeased: seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrath in all these thinges. Beholde therefore, I wil bringe thine owne wayes vpon thine heade, saith the **LORDE** God: howbeit, I neuer vnto the, according to thy wickednesse and all thy abominacions. Beholde, all they y vse comon prouerbes, shall vse this prouerbe also agaynst the: Soch a mother, soch a daughter.

Thou art enen thy mothers owne daughter, that hath cast of hir housbonde and hir children: Yee thou art the sister of thy sisters, which forsoketheir husbodes and their children. Your mother is a Cethite, and your father an Amouite. Thine eldest sister is Samaria, she and hir daughters that dwel vpo thy left hande.

But thy youngest sister that dwelleth on y right hande, is Sodoma and hir daughters.

Yet hast thou not walked after their wayes, ner done after their abominacions: But in all thy wayes thou hast bene more corrupte then they.

As truly as I lyue, saith the **LORDE** God: Sodoma thy sister with hir daughters, hath not done so euell, as thou and thy daughters. Beholde, the symmes of thy sister Sodoma werethese: pryde, fulnesse of meate, abundaunce and Ioulesse: these thinges had she and hir daughters. Besydes that, they reached not their honde to the poore and needy, but were proude, and dyd abominable thinges before me: therefore I toke them awaye, when I had sene it. Neither hath Samaria done half of thy symmes, yee thou hast exceeded them in wickednesse: In so much that in comparison of all the abominacions which thou hast done, thou hast made thy sisters good women. Therefore beare thine owne shame, thou that in synne hast overcome thy sisters: seinge thou hast done so abominably, that they were better then thou. Be ashamed therefore (I saye) and beare thine owne confucion, thou that makest thy sisters good women.

As for their captiuite, namely the captiuite of Sodoma and hir daughters: the captiuite of Samaria and hir daughters: I wil bringe them agayne, so will I also bringe agayne thy captiuite amonge them: that thou mayest take thine owne confucion vpon the, and be ashamed of all that thou hast done, and to comforte them.

Thus thy sisters (namely) Sodoma and hir daughters: Samaria and hir daughters with y self & thy daughters, shalbe broughte agayne to youre olde estate. When thou wast in thy pryde, and before thy wickednesse came to light: thou woldest not heare speake of thy sister Sodoma, vntill the tyme that the Sirians with all their townes, and the Philistynes with all that lye rounde aboute them, brought the to shame and confucion: that thou mightest beare thine owne fylthines and abominacion, saith the **LORDE**.

For thus saith the **LORDE** God: I shulde (by right) deale with the, as thou hast done. Thou hast despysed the ooth, and broken the couenante. Nevertheless, I wil remember the couenante, that I made with the in thy youth, in so much that it shall be an everlastinge couenante: So that thou also remember thy wayes, and be ashamed of the: then shalt thou receaue of me thy elder and younger sisters, whom I wil make thy doughters.

21. a
b. a. b

ters, and that besyde thy couenaunt. And so I wil renue my couenaunt with the, & thou mayest knowe, that I am the LORD: that thou mayest thinke vpon it, be ashamed, and excuse thine owne confusion nomore: when I haue forgiven the, all that thou hast done, saith the LORD God.

The XVII. Chapter.

22. 24. 3
an. 7. 2

The worde of the LORD came vnto me, sayenge: Thou sonne of man: put forth a darcke speakinge and a parable, vnto the house of Israel, and saye: Thus saith the LORD God: There came a greete Aegle with greete wynges, yee wightie longe wynges, and full of fethers of dyuerse colours, vpon the mount of Libanus, and toke a braunch from a Cedre tre, and brake of the toppe of his twygge, and caried it into the londe of Canaan, and set it in a cite of marchauntes. He toke also a braunch of the londe, and planted it in a fructfull ground, he brought it vnto greete waters, & set it as a willow tre therby. Then dyd it growe, and was a greete wyne stocke, but lowe by the ground: thus there came of it a vyne, and it brought forth blossomes, & spied out braunches.

But there was another Aegle, a greete one, which had greete wynges and many fethers: and beholde, & rotes of this vyne had an hunger after him, and spied out his braunches toward him, to water his frutes: Nevertheless it was plated vpon a good ground besyde greete waters: so that (by reason) it shulde haue brought out braunches and frute, and haue bene a goodly vyne. Speake thou therfore, thus saith the LORD God: Shal this vyne prosper? shal not his rotes be plucked out, his frute broken of, his grene braunches withered and fade away? yee without ether stronge arme or many people, shal it be plucked vp by the rotes. Beholde, it was planteed: shal it prosper therfore? Shal it not be dried vp and withered, yee even in the shutting out of his blossomes, as soone as y east wynde bloweth?

Moreover, the worde of the LORD came vnto me sayenge: Speake to that frauwarde household: knowe ye not, what these thinges do signifie? Tell them: Beholde, the Kinge of Babilon came to Jerusalem, and toke the Kinge & his prynces, and ledde them to Babilon.

He toke of the Kinges seide, and made a couenaunt with him, and toke an oath of him: The prynces of the londe toke he with him also, that the londe might be holden in sub-

ieccion, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from his sent his Embassidors into Egypt, that he might haue horses & moch people. Shal he that prospere? Shal he be kepte safe, that doth such thinges? Or shulde he scape, that breaketh his couenaunt?

As truly as I lyue, saith the LORD God: he shal dye at Babilon, in y place where the Kinge dwelleth, that made huntinge whose oath he hath despised, and whose couenaunt he hat broken. Neither shall pharao with his greete hoost and multitude of people, maynteyne him in the warre: wha they cast vp ditches, and set vp bulwarkes destroye moch people. For seinge he hath despised the oath, and broken the couenaunt (whereas he yet gaue his honde therupon) and done all these thinges, he shal not scape.

Therfore thus saith the LORD God: As truly as I lyue, I will bringe myne oath that he hath despised, and my couenaunt that he hath broken, vpon his owne head. I wil cast my net aboute him, and catch him in my yarne. To Babilon will I carry him, there will I punyssh him, because of the grete offence that he made me. As for those fle from him out of y hoost, they shal be slayne with the sword. The residue shal be scattered toward all the wyndes: and ye shal knowe, that I the LORD haue spoken it.

Thus saith the LORD God: I will also take a braunch from an hie Cedre tre, and will sette it, and take the vppermost twygge, that yet is but tendre, and plante it vpon an hie hill: Namely, vpon the hie hill of Sion will I plante it: that it maye bringe forth twygges, and geue frute, and be a greete Cedre tre: so that all maner of foules maye abide in it, and make their nestes vnder the shadowe of his braunches.

And all the trees of the felde shal knowe, that I the LORD haue brought downe the hie tre, and set the lowe tre vpon it: I haue dried vp the grene tre, and made the drye tre to flourish: Euen I the LORD y spake it, haue also brought it to passe.

The XVIII. Chapter.

The worde of the LORD came vnto me, on this maner: what meane ychis comon prouerbe, that ye vse in the londe of Israel, sayenge: The fathers haue eaten soure grapes, and the child is set on edge? As truly as I lyue, saith the LORD God, ye shal vse this byword no more in Israel.

Beholde, all foules are myne. Like as the father is myne, so is y sonne myne also. The soule that synneth, shal dye. As a man be godly, and do the thinge that is equall & right, (he eateth not vpon the hilles: he listeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he medleth w no menstruous woman: he greueth no body: he geueth his detter his pledge agayne: he taketh none other mans good by violence: he parteth his mere with the hongrie: he clothech the naked: he lendeth nothinge vpon vsury: he taketh nothinge ouer: he withdraueth his honde from doinge wronge: he hath faith fully betwixte man & man: he walbath in my commaundementes, & kepeth my lawes, & persoumeth the faith fully:) This is a righteous man, he shal surely lyue, saith the LORD God.

As he now get a sonne, that is a murthurer, a shedder of bloude: yf he do one of these thinges (though he do not all) he eateth vpon the hilles: he defyleth his neighbours wife: he greueth the poore and neddy: he robbeth and spoyleth: he geueth not the detter his pledge agayne: he listeth vp his eyes vnto Idols, & medleth with abhominable thinges: he lendeth vpon vsury, and taketh more ouer. Shal this man lyue? he shal not lyue. Seinge he hath done all these abhominacions, he shal dye: his bloude shal be vpon him.

Now yf this man get a sonne also, that seithall this fathers synnes, which he hath done: and feareth, nether doth soch like: Namely, he eateth not vpon the mountaynes: he listeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he repecth no man: he kepeth no mans pledge: he neether spoyleth, ner robbeth eny man: he dealeth his meate with the hongrie: he clothech the naked: he oppresseth not the poore: he receaueth no vsury, ner eny thinge ouer: he kepeth my lawes, and walketh in my commaundementes: This man shal not dye in his fathers synne, but shal lyue without fayle. As for his father: because he oppressed and spoyled his brother, and dyd wyckedly amonge his people: lo, he is deed in his owne synne. And yet saye ye: Wherfore shal he not this sonne beare his fathers synne? Therfore: because the sonne hath done equy and right, hath kepeth all my commaundementes, and done them: therfore, shal he lyue in de.

The same soule y synneth, shal dye. The sonne shal not beare the fathers offence, ne-

nether shal the father beare the sonnes offence. The rightuousnes of the rightuous shal be vpon himself, and the wickednes of the wicked shal be vpon him self also. But yf y vngodly will turne awaye, from all his synnes that he hath done, and kepe all my commaundementes, and do the thinge y is equall & right: doubtles he shal lyue, and not dye. As for all his synnes that he dyd before, they shal not be thought vpon: but in his rightuousnes that he hath done, he shal lyue. For haue I eny pleasure in the death of a synner, saith the LORD God: but rather that he conuerte, and lyue?

Agayne: yf the rightuous turne awaye from his rightuousnes, and do iniquyte, accordinge to all the abhominacions, that y wicked man doth: shal he lyue? All the rightuousnes that he hath done, shal not be thought vpon: but in the fauour that he hath offended withall, and in the synne that he hath done, he shal dye.

And yet ye saye: Tush, the waye of y LORD is not indifferēt. Heare therfore ye house of Israel: Is not my waye right? Or, are not youre wayes rather wicked? When a righteous man turneth awaye from his rightuousnesse, and medleth with vngodlynes: he must dye therin: yee for the vnrighuousnes that he hath done, must he dye. Agayne: when the wicked man turneth awaye from his wickednesse, that he hath done, and doth the thinge which is equall and right: he shal saue his soule al yue. For in so moch as he remembreth himself, and turneth him from all the vngodlynes, that he hath vsed, he shal lyue, and not dye.

And yet saith the house of Israel: Tush, the waye of the LORD is not equall. Are my wayes vnrigh, o ye house of Israel: Are not youre wayes rather vnequall? As for me, I wil indge every man, accordinge to his wayes, O ye house of Israel, saith the LORD God. Wherfore, be conuerted, and turne you clene from all youre wickednesse, so shal there no synne do you harme. Cast awaye fro you all youre vngodlynesse, that ye haue done: make you new hertes and a new spere. Wherfore wil ye dye, O ye house of Israel: seynge I haue no pleasure in y death of him that dyeth, saith the LORD God. Turne you then, and ye shal lyue.

The XIX. Chapter.

De moune thou for the prynces off Israel, & saye: Wherfore laye thymo ther that lyonesse, amonge the lyons? & nourished hir yonge ones amonge the lyons

a. Par. 25.
Iere. 19. a
Ro. 1. b
Abac. 2. 1

D
a. Pet. 2. b

Eze. 31. 6

E
Eia. 35. b

Eia. 37. b
Matt. 2. 1

Eze. 11. d
m. c
ps. 6

whelpes: One of hir whelpes she brought vp, & it became a lion: it lerned to spoyle, and to deuoure folke. The heithen herde of him, & toke him in their nettes, & brought him in chaynes vnto the londe of Egipte.

Now when the damme sawe, that all hir hope & comfort was awaye, she toke another of hir whelpes, and made a lion of him: which wente amonge the lions, & became a fierce lion: lerned to spoyle and to deuoure folke: he destroyed their palaces, and made their cities waiste. In so much that the whole londe and euery thinge therein, were utterly desolate, & growe the very voyce of his roaringe.

Then came the heithen together on euery syde out of all countrees agaynst him, layed their nettes for him, and toke him in their pytte. So they bounde him with chaynes, and brought him to the kinge of Babylon: which put him in prison, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is like a vyne in thy bloude, planted by the water syde: hir frutes and braunches are growen out of many waters: hir stalkes were so stronge, that men might haue made stauess thereof for officers: she grew so hie in hir stalkes.

So when men sawe that she exceded f heith and multitude of hir braunches, she was roted out in displeasure, and cast downe to the ground. The East wynde dyed vp hir frute, hir stronge stalkes were broken of, withered and brent in the fyre. But now she is planted in the wilderness, in a drye and thurstie ground. And there is a fyre gone out of hir stalkes, which hath bren vp hir braunches and hir frute: so that she hath no mo stronge stalkes, to be stanes for officers. This is a piteous and miserable thinge.

The XX. Chapter.

In the xviij. yere the x. daye of the moneth, it happened, that certayne of the elders of Israel came vnto me for to be counsell at the LORDE, and sat them downe by me. Then came the worde of the LORDE vnto me on this maner: Thou sonne of man: Speake to the elders of Israel, and saye vnto them: Thus saith the LORDE God: Are ye come hither to be any thinge at me? As truly as I lyue (saith the LORDE,) I will geue you no answeere. Wilt thou not reprove them (thou sonne of man) wilt thou not reprove them? Shewethem the abominacions of their forefathers, & tell the: Thus saith the LORDE God: In the daye when I chose Israel, and lift vp myne honde

vpon the seide of the house of Jacob, & shewed my self vnto them in the londe of Egipte: yee when I lift vp myne honde ouer them, and sayde: I am the LORDE your God, & uen in the daye that I lift vp myne honde ouer them, to bringe them out of the londe of Egipte: in to a londe that I had promysed for them, which floweth with mylke and hony, and is a pleasaunt lode amonge all other. Then sayde I vnto them: Cast awaye euery man the abominacions that he hath beset him, and desyle not your selues with the Idols of Egipte, for I am the LORDE your God.

But they rebelled agaynst me, and wolde not followe me: to cast awaye euery man the abominacions of his eyes, and to forsake the Idols of Egipte. Then I made men poure my indignacion ouer them, and to satisfie my wrath vpon them: yee euen in the myddest of the londe of Egipte. But I wolde not do it, for my names sake: that it shulde not be vnhalowed before the heithen, amonge whom they dwelt, and amonge whom I shewed my self vnto them, that I wolde bringe them out of the londe of Egipte. Now when I had caried them out of the londe of Egipte, and brought them into the wilderness: I gaue them my commaundementes, & shewed the my lawes: which who so keepeth shal lyue in them. I gaue them also my holy dayes, to be a token betwixte me and them, and thereby to knowe, that I am the LORDE, which haloweth them. And yet the house of Israel rebelled agaynst me in the wilderness, they wolde not walke in my commaundementes, they haue cast awaye my lawes: (which who so keepeth shulde lyue in them,) and my Sabbath daies haue they greatly vnhalowed.

Then I made me to poure out my indignacion vpon them, & to consume them in the wilderness. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the heithen, from the which I had caried them awaye. But I swore vnto them in the wilderness, that I wolde not bringe them into the londe, which I gaue them: a londe that floweth with mylke & hony, & is a pleasure of all londes: & y because they refused my lawes, & walked not in my commaundementes, but had vnhalowed my Sabbathes, for their herte was gone after their Idols. Nevertheless myne eye spared the, so y I wolde not utterly slaye the, & consume the in the wilderness. Moreover, I sayde vnto their fathers in the wilderness: walke not in the statutes of your

forefathers, kepe not their ordinances, and desyle not your selues with their Idols, for I am the LORDE your God. But walke in my statutes, kepe my lawes & do them, halowe my Sabbathes: for they are a token betwixte me & you, that ye maye knowe, how y I am the LORDE. Notwithstondinge, their sonnes rebelled agaynst me also: they walked not in my statutes, they kepe not my lawes to fulfill them: which he that doth shal lyue in them: neither halowed they my Sabbath dayes. Then I made me agayne to poure out my indignacion ouer them, and to satisfie my wrath vpon them in the wilderness. Nevertheless I with drewe my honde for my names sake, lest it shulde be vnhalowed amonge the heithen, before whom I had brought them forth. I lift vp myne honde ouer them also in the wilderness, that I wolde scatere them amonge the heithen, and strowe them amonge the nacions: because they had not kepte my lawes, but cast asyde my commaundementes, vnhalowed my Sabbathes, and lift vp their eyes to their fathers Idols. Wherefore I gaue them also commaundementes not good, & lawes thorow the which they shulde not lyue, & I vnhalowed them in their owne gyses: (when I appoynted for myselfe all their first borne to make them desolate: that they might knowe, how that I am the LORDE.)

Therefore (O thou sonne of man) tell the house of Israel, thus saith the LORDE God: Desyre all this, your forefathers haue yet blasphemed me more, and greatly offended agaynst me: For after I had brought them in to the londe, y I promysed to geue them, when they sawe euery hie hill & all the thickettes: they made there their offringes, and provoked me with their oblacions, makinge sweete sauours there, & poured out their drinke offerings. Then I axed them, what haue ye to do with all that ye go thither? And therefore is it called the hie place vnto this daye. Wherefore, speake vnto the house of Israel: Thus saith the LORDE God: Ye are euill as vncleane as your forefathers, & committe whoredome also with their abominacions. In all your Idols, where vnto ye bringe your oblacions, & to whose honoure ye burne your children: ye desyle your selues, euen vnto this daye: how darre ye the come, and are any question at me? O ye house of Israel: As truly as I lyue (saith the LORDE God) ye get no answeere of me: & as for the thinge that ye go aboute, it shal not come to passe, where as ye saye: we wil be as the heithen

then, & do as other people in the londe, woe & stonemil we worshipec.

As truly as I lyue (saith the LORDE God) I myselfe, wil rule you with a mightie honde, with a stretched out arme, and with indignacion poured out ouer you: & wil bringe you out of the nacions and londes, wherein ye are scatred: and gather you together with a mightie honde, with a stretched out arme & w indignacion poured out vpon you: & wil bringe you into the wilderness of the people, & there I will reason with you face to face. Like as I punished your forefathers in the wilderness, so wil I punish you also, saith the LORDE God. I wil bringe you vnder my iurisdiction, and vnder the bonde of the couenaunt. The forsakers also and the transgressours wil I take from amonge you, & bringe them out of the londe of your habitation: as for the londe of Israel, they shal not come in it: that they maye knowe, how that I am the LORDE.

So now then (saith the LORDE God) ye house of Israel, cast awaye, and destroye euery man his Idols: then shal ye heare me, and nomore blasfeme my holy name with your offrynges and Idols. But vpon my holy hill, eue vpon the hie hill of Israel shal all the house of Israel and all that is in the londe, worshipec me: and in the same place will I sauaue them, and there will I requyre your heauy offringes, and the firstlinges of your oblacions, with all your holy thinges.

I wil accepte your sweete sauoure, when I bringe you from the nacions, and gather you together out of the londes, wherein ye be scatred: that I maye be halowed in you before the heithen, and that ye maye knowe, that I am the LORDE, which haue brought you in to the londe of Israel: yee in to the same lode, that I swore to geue vnto your forefathers. There shal ye call to remembrance your owne wayes and all your ymaginations, wherein ye haue bene desyled: and ye shal be displeased with your owne selues, for all your wickednes, that ye haue done. And ye shal knowe, that I am the LORDE: when I create you after my name, not after your wicked wayes, nor accordinge to your corrupte workes: o ye house of Israel, saith the LORDE.

Moreover, the worde of y LORDE came vnto me, sayenge: Thou sonne of man, set thy face toward the south, & speake to the south wynde, and saye to the wodde toward the south: I create the worde of the LORDE, thus

saith the LORD God: Beholde, I will kindle a fire in the, & it shall consume the grene trees wth the drye. No man shal be able to quench his flame, but all that loke from the south to the north, shal be brennt therin: & all flesh shal se, that I the LORD haue kyndled it, so that no man maye quench it. Then sayde I: O LORD, they wil saye of me: Tush, they are but fables, that he telleth.

The XXI. Chapter.

And the worde of the LORD came to me, sayenge: Thou sonne of man, see thy face toward Jerusalem, & prophesie agaynst the londe of Israel, saye to the lode of Israel: Thus saith the LORD God: Beholde, I wil vpon the, & wil drawe my swearde out of y^e sheeth, & rote out of y^e both the righteous & the wicked. Seinge then that I will rote out of the both the righteous & wicked, therfore shal my swearde goe out of his sheeth, agaynst all flesh from the north to the south: that all flesh maye knowe, how that I the LORD haue drawen my swearde out of the sheeth, & it shal not be put in agayne.

Mourne therfore (o thou sonne of man) y^e thy loynes crack withall, yee mourne bytterly for them: And yf they saye, wherfore mournest thou? Then tell them: for the tydings that cometh, at the which all hertes shal melt, all bondes shal be letten downe, all stomackes shal fayme, and all knees shal waxe feble. Beholde, it cometh & shal be fulfilled, saith the LORD God.

Again, the worde of the LORD came vnto me, sayenge: Thou sonne of man, prophesie, and speake: Thus saith the LORD God: speake, the swearde is sharpened & wel scoured. Sharpened is it for the slaughter, & secured yf it maye be bright. O, the destroyenge staff of my sonne, shal bringe downe all wodde. He hath put his swearde to y^e dightenge, yf good holde maye be take of it. This swearde is sharpened & dight, yf it maye be gotten in to the honde of the manslayer.

Crie (o thou sonne of man) and howle, for this swearde shal smyte my people, & all the rulers in Israel, which with my people shal be slayne downe to the grounde therowthis swearde. Smyte thou vpon the, for wherfore shulde not the place & staff of iudgement come? Prophecy thou sonne of man, & smyte thine hondes together, make the swearde two edged, yet make it three edged, yf manslayers swearde, that swearde of the greateslaughter, which shal smyte them, even in their prey chambers: to make them abashed & sayn

te at the hertes, & in all gates to make some of them fall. O how bright and sharpe is, how wel dight & mere for y^e slaughter: Se the to some place aloft, ether vpon the heighte or on the lefte, & thither so ever thy face turneth. I wil smyte my hondes togeth^{er} also, and satisfie my wrothfull indignation. Euen I the LORD haue sayde it.

The worde of the LORD came yet more to me agayne, sayenge: Thou sonne of man, make the two sitres, that the swearde of y^e kinge of Babilon maye come. Both these sitres shal goe out of ene londe. He shal set him vp a place, at the heade of the sitre shal he chose him a corner. Make yf a sitre, that the swearde maye come toward Rabath of the Ammonites, and to the stronge cite of Jerusalem. For the kinge of Babilon shal sende in the turnyng of the waye, at the heade of the two sitres: to are counsell at the sothsayers, casting the lottes with arores, to are counsell at the Idols, and to loke in the lyer. But the sothsayenge shal poynte to the right syde vpon Jerusalem, that he maye set men of warre, to smyte it with a greatesoyse, to crie out Alarm, & set batellrammes agaynst the gates, to graue vpon dyches, & to make bulwokes.

Then theles, as for y^e sothsayenge, they shal holde it but for vanite, euen as though a iest were tolde them: Yee and they them selues remembre their wickednesse, so that by right they must be take and wome. Therfore saith the LORD God: For so moche as ye youre selues shewe youre effence, and heue opened youre wickednesse, so that in all youre workes men maye se youre synnes: In so moche (I saye) that ye youre selues haue made mencion therof, ye shal be taken by violence.

O thou shameful wicked gyde of Israel, whose daye is come: euen the tyme that wickednesse shal haue an ende: Thus saith the LORD God: take awaye the myre, and put of the crowne, and so is it awaye: the humble is exalted, and the proude brought lowe. Punysh, punysh, yee punysh them wil I, and destroye them: and that shal not be fulfilled, vntill he come, to whom the iudgement belongeth, and to whom I haue geue it. And thou (o sonne of man) prophecy, & speake: Thus saith the LORD God to the children of Ammon, & to their blasphemy, speak then: The swearde, the swearde, is drawen forth already to the slaughter, & secured that it glisteth (because then hast loke the vanities, & prophesied lyes) yf it maye come

vpon thy necke, like as vpon the other vngodly, which be slayne: whose daye came, when their wickednesse was full.

Though it were put vpon agayne into the sheath, yet will I punysh the, in the londe wherethou wast nourished & borne, and poure my indignation vpon the, and will blowe vpon the in the fyre of my wroth, and deliuer the vnto cruell people, which are lerned to destroye. Thou shalt fede the fyre, and y^e bloude shal be shed in the londe, that thou mayest be put out of remembraunce. Euen I the LORD haue spoken it.

The XXII. Chapter.

Moreouer, the worde of y^e LORD came vnto me, & sayde: Thou sonne of man, wilt thou not reprove this bloudthirstie cite? Shewe the their abhominacions, & tell them: Thus saith the LORD God: O thou cite, yf shedest bloude in y^e myddest of the, yf thy tyme maye come also: and makest the Idols to defyle the withall. Thou hast made thy self guilty, in y^e bloude yf thou hast shed: & defyled yf y^e Idols, which thou hast made. Thou hast caused thy daies to drawe nye, & made the tyme of thy yeares to come. Therfore will I make yf to be confounded amonge the heithen, & to be despised in all the lodes, whether they be nye or farre frother they shal laugh yf to scorne, thou yf hast gotten the so foule a name, & art full of myschefe. Beholde, the rulers of Israel haue brought every man his power, to shed bloude in the. In the haue they despised father & mother, in the haue they oppressed the stranger, in the haue they vered the wyddorne & the fatherlesse. Thou hast despised my Sanctuary, and vnhalowed my Sabbath. Murthers are there in the, that shed bloude, & cate vpon the hilles, and in the they vse unhappynesse.

In yf haue they discovered their fathers shame, in the haue they vered women in the fildnesse. Every man hath dealt shamefully with his neighbours wife, & abheminably defyled his daughter in lawe. In the hath every man forced his owne sister, euen his fathers daughter: Yee giftes haue bene receaued in the, to shed bloude. Thou hast taken shury & increase, thou hast oppressed thyne ghylours by extorcion, and forgotten me, saith the LORD God. Beholde, I haue smytten my hondes vpon thy couerousnesse, that thou hast vsed, and vpon the bloude which hath bene shed in the. Is thy herte able to endure it, or maye thy hondes defende them filies, in the tyme that I shal bringe vpon

the: Euen I the LORD that speake it, will bringe it also to passe.

I will scatere the amonge the heithen, & strowe the aboute in the lodes, and wil cause thy fylthynesse to cease out of the: yee and I will haue the in possession in the sight of the heithen, that thou mayest knowe, that I am the LORD.

And the worde off the LORD came vnto me, sayenge: Thou sonne of man, the house of Israel is turned to drosse. All they that shulde be kasse, tynne, yd & leade, are in the fyre become drosse. Therfore, thus saith the LORD God: For so moche as ye all are turned into drosse, beholde: I will bringe you together vnto Jerusalem, like as syluer, brasfe, yron, tynne and leade are put together in the fornace, and the fyre blowen there vnder to melt them: Euen so will I gather you, put you in together, and melt you in my wroth, and indignacion. I will bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therein.

Like as the syluer is melted in the fyre, so shal ye also be melted therein: that ye maye knowe, how that I the LORD haue poured my wroth vpon you.

And the worde off the LORD came vnto me, sayenge: Thou sonne of man, tell her: Thou art an vnclene londe, which is not rayned vpon in the daye off the cruell wroth: thy prophets that are in the, are sworn together to denoure soules, like as a roaringe Lyon, that lyueth by his pray. They receaue riches and good, and make many wyddomes in yf. Thy prestes breate my lawe, and defyle my Sanctuary. They put no dyfference betwene the holy and unholy, nether discern betweene the clene and vnclene: they turne their eyes fro my Sabbathes, and I am vnhalowed amonge them.

Thy rulers in the are like rauyslinge wolues, to shed bloude, and to destroye soules, for their owne covetous lucre. As for thy prophets, they dawbe with untempered claye, they se vanities: and prophesie lies vnto them, sayenge: the LORD God sayeth so, where as the LORD hath not spoken. The people in the londe vse wicked extorcion and robbery. They vere the poore and needy: and oppresse the straunger agaynst right. And I sought in the londe for a man, that wolde make vpon the hedge, and see him self in the gappe before me in the lodes behalfe, yf I shulde not utterly destroye it: but I coude fynde none. Therfore wil I poure

re out my cruell displeasure vpon them, and burne them in the fyre of my wrath: theirowe wayes will I recompence vpon theirowe heades, saith the LORDE God.

The XXIII. Chapter.

Ihe woide off the LORDE came vnto me, sayenge: Thou sonne of man, there were two womē, that had one mother: These (when they were yonge) beganne to playe the harlottes in Egypte. There were their brestes binssed, and the pappes off their maydenheade destroyed. The eldest off them was called Oola, and hir yongest sister Ooliba. These two were myne, and bare sonnes and daughters. Their names were, Samaria, and that was Oola: and Jerusalem, that was Ooliba. As for Oola, she beganne to go a whoynge, when I had take her to me. She was set on fyre vpon hir louners the Affrians, which had to do with her: euen the prynces and lordes, that were deckt in costly aray: saye yongemen, lusty ryders of horses.

Thus thorow hir whordome, she cleued vnto all the yongemen off Affria: see she was made vpon them, and defyled herself with all their Idols. Neither ceased she fro the fornicaciō, that she vsed with the Egyptians: for in hir youth they laye wth her, they binssed the brestes of hir maydenheade, and poured their whordome vpon her. Wherfore, I deliuered her in to y^e hōdes of hir louners, euen the Affrians, whom she soloued. The se discovered hir shame, toke hir sonnes and daughters, and slewe her with the swearde: An euell name gat she of all people, ad they punyshed her.

Hir sister Ooliba sawe this, ad destroyed herself wth inordinate loue, more then she, & exceded hir sister in whordome: she loued y^e Affrians (which also laye wth her) namely, the prynces & greates lordes, that were clothed wth all maner of gorgeous apparell, all lusty hoysmen and saye yonge personnes. Then I sawe, that they both were defyled a like. But she increased still in whordome: for when she sawe men paynted vpon the wall, the ymages off the Caldees set forth with fresh colours, with saye gyrdles aboute them, and goodly bonettes vpon their heades, loyng all like prynces (after y^e maner of the Babilonians and Caldees in their owne londe, where they be borne) Immediately, as soone as she sawe them, she bent in loue vpon them, and sent messengers for them in to the londe of the Caldees.

Now when the Babilonians came to her,

they laye with her, and defyled her with theirowordome, and so was she polluted with them. And when hir lust was abate from them, hir whordome and shame was discovered & sene: then my herte forsoke her, like as my herte was gone from hir sister. So, neuertheless she vsed hir whordome the longer the more, and remembred the dayes off hir youth, wherein she had played the harlot in the londe off Egypte: she bent in lust vpon them, whose flesh was like y^e flesh of Affes, and their sede like the sede off horses. Thus thou hast renned the fylchynesse of thy youth, when thy louners binssed y^e pappes, and married thy brestes in Egypte.

Therfore (o Ooliba) thus saith y^e LORDE God, I will raise vpon thy louners (with whom thou hast satisfied thy lust) agaynst the, and gather them together rounde aboute the: Namely, the Babilonians, and all the Caldees: Pecod, Schoa and Coa, with all the Affrians: all yonge and saye louners: prynces and lordes, knyghtes and gentlemen, which be all good hoysmen: These shall come vpon the with horses, charettes, & a grete multitude of people: which shall be harnesssed aboute the on every syde, wth busshettes, sheldes and helmettes. I will punysh y^e before them, yet they the selues shall punysh the, according to their owne indgmet. I will put my gelousy vpon the, so that they shall deale cruelly with the. They shall cut off thy nose and thine eares, and the remnant shall fall thorow the swearde. They shall carry awaye thy sonnes and daughters, & the residue shall be brent in the fyre. Thy shall stripe the out of thy clothes, & carry thy costly wels awaye with them.

Thus will I make an ende off thy fylchynesse & whordome, which thou hast brought out of the lōde of Egypte: so that thou shalt turne thine eyes nomore after them, & cast thy mynde nomore vpon Egypte. For thus saith the LORDE: Beholde, I will dayntie in to the hōdes of them, whom thou hast yet euen in to the hondes of them, with wh^{ch} thou hast fulfilled thy lust, which shall deale cruelly with y^e: All thy labour shall they take with them, and leave the naked and bere, and thus the shame of thy filchy whordome shall come to light. All these thinges shall happen vnto the, because of thy whordome, which thou hast vsed amonge the Gentiles, with whose Idols thou hast defyled y^e self. Thou hast walked in the waye of thy sister: therfore will I geue the hir cuppe in thy hand.

Thus saith the LORDE God: Thou shalt wynte off thy sisters cuppe, how depe & farre so euer it be to the botome. Thou shalt be lughed to scorne, and had as greatly in derision, as is possible. Thou shalt be full off wondrennes and sorowe, for the cuppe of y^e sister Samaria is a cuppe of destruction & wastinge: the same shalt thou drynke, and suppe it out eue to y^e drygges, yet thou shalt eate vpon the broken peces off it, and so teare thine owne brestes: for euen I haue spoken it, saith the LORDE God.

Therfore thus saith y^e LORDE God: For so much as thou hast forgottē me, & cast me asyde, so beare now thine owne fylchynesse & whordome. The LORDE sayde morouer vnto me: Thou sonne of mā, wilt thou not reprove Oola & Ooliba: Shewethē their abhominaciōs: namely, y^e they haue brotē their weblocke, & stayned their hōdes wth bloude: yet euen wth their Idols haue they committed aduontry, & offered them their owne children (to be deuoured) wh^{ch} they had borne vnto me. Yet this haue they done vnto me also: they haue defyled my Sanctuary in that same daye, & haue vnhalowed my Sabbath. For when they had slayne their childrē for their Idols, they came the same daye in to my Sanctuary, to defyle it. So, this haue they done in my house. Besyde all this, thou hast sent y^e messengers for men out of farre countrees: and whē they came, thou hast bathed, trymmed and set forth thy self off the best fashion: thou sattest vpon a goodly bed, & a table spred before the: wher vpon thou hast set myne incense and myne oyle.

Then was there greates cheare wth her, & the men y^e were sent fro farre countrees ouer the deserte: vnto these they gaue bracelets vpon their hondes, & set glorious crownes vpon their heades. Then thought I: no doubt, these wil vse their harlotry also wth y^e older whore. And they wente in to her, as vnto a comon harlot: Euen so wente they also to Oola & Ooliba, those filchy women.

O ye all that loue vertue and rightwousnes, indgethē, punysh them: as aduoutrers and murderers ought to be indged and punyshed. For they are breakers off weblocke, and the bloude is in their hondes. Wherfore thus saith the LORDE God: bringe a grete multitude off people vpon them, and make them bescattered and spoiled: these shall stone them, and gore them with their sweardes. They shall slaye their sonnes and daughters and burne vpon their houses with fyre.

Thus will I destroye all such fylchynnes

out off the londe: that all women may lerne, not to do after youre vncleynesse. And so they shall laye youre fylchynesse vpon youre owne selues, and ye shall be punyshed for the synnes, that ye haue committed with youre Idols: & ye shall knowe, that I am the LORDE.

The XXIII. Chapter.

In the ix. yeare, in the x. Moneth, the x. daye off the Moneth, came the woide off the LORDE vnto me, sayenge: O thou sonne off man, wyte vpon the name off this daye, yet eue y^e houre of this present daye: when the kynge of Babilon set himself agaynst Jerusalem. Shewe y^e obstinate howsholde a parable, & speake vnto the: Thus saith the LORDE God: Get the a pot, set it on, & poure water in to it: put all the peces together in it, all the good peces: the loyne and the shulder, & fyll it with the best bones. Take one off the best shepe, & an heape off bones withall: let it boyle well, & let the bones seyth well therein.

With that, sayde the LORDE God on this maner: Wo be vnto the bloudy cite of y^e pot, wher vpon the rustynesse hageth, and is not yet scoured awaye. Take out the peces that are in it, one after another: there nede no lottes be cast: therfore, for the bloude is yet in it. Vpon a playne drye stone hath she poured it, and not vpon the grounde, that it might be covered with dust. And therfore haue I letten her poure hir bloude vpon a playne drye stony rocke, because it shulde not be hid, and that I might bringe my wroth full indignacion and vengeance vpon her.

Wherfore, thus saith y^e LORDE God: O, wo be vnto that bloudthirstie cite, for wh^{ch} I wil prepare a heape off wodde: beare thou y^e bones together, kynble thou the fyre, seeth the flesh, let all be well soddē, that the bones maye be sucked out. Morouer, set the pot emptye vpon the coales, that it maye be warme and the metall hote: that the fylch and rustynesse maye be consumed. But it will not go off, there is so much off it: the rustynesse must be brent out. Thy fylchynesse is abhominable, for I wolde haue clenched the, but thou woldest not be clenched. Thou canst not be pouged from thine vncleynesse, till I haue pouged my wroth full indignacion vpon the. Euen I the LORDE haue so deuysed: see it is come therto allready, that I will do it. I will not go backe, I will not spare, I will not be intreated: but according to thy wayes ad ymaginations, thou shalt be punyshed, saith the LORDE God.

C And the worde off the LORDE came vnto me, sayenge: Thou sonne off man, beholde, I will take awaye the pleasure off thine eyes wth a plague: yet shalt thou nether mourne ner wepe, ner water thy cheskes therfore: thou mayest mourne by thy selff alone, but use no deadly lamentacion. Holde on thy bonet, and put on thy shues vpon thy fete, corner not thy face, and eate no mourners bred. So I spake vnto the people by tymes in the moynynge, and at euen my wyse dyed: then vpon the nexte morow, I dyd as I was commaunded. And y^e people sayde vnto me: wilt thou not tell vs, what that signifieth, which thou doest? I answered them, the worde off the LORDE came vnto me, sayenge: Tell the house off Israel, thus saith y^e LORDE God: beholde, I wil suspende my Sanctuary: euē the glory off youre power, the pleasure off y^e eyes, and ether thinge that yeloue: youre sonnes and daughters whom ye haue left, shal fall thorow the swerde.

D Like as I haue done, so shall ye do also: Ye shal not hyde youre faces, ye shal eate no mourners bread: youre bonettes shal ye haue vpon youre heades, & shues vpon youre fete. Ye shal nether mourne ner wepe, but in youre tymes ye shal be sorrowfull, and one repete with another. Thus Ezechiel is youre shew tokē. For loke as he hath done, so (when this cometh) ye shall do also: that ye maye lerne to knowe, that I am y^e LORDE God. But beholde, O thou sonne off man: In the daye when I take from them their power, their loye and honoure, the lust off their eyes, the burch of their bodie: namely, their sonnes and daughters: The shall there one escape, and come vnto the, for to shewe the. In that daye shal y^e mouth be opened to him, which is escaped, that thou mayest speake, and be no more domme: See and thou shalt be their shew tokē, that they maye knowe, how that I am the LORDE.

The XXV. Chapter.

21 **T**he worde off the LORDE came vnto me, sayenge: Thou sonne off man, set thy face agaynst y^e Ammonites, prophesy vpon them, and saye vnto the Ammonites: heare the worde off the LORDE God, Thus saith the LORDE God: For so moch as thou speakest ouer my Sanctuary: A ha, I trow it be now suspended: and ouer the londe off Israel, I trow it be now desolate: yee ad ouer the house off Juda, I trow they be now led awaye prisoners: Beholde, I will deliuer y^e to the people off the east, y^e they maye haue the in possession: these shal set their castles

and houses in the. They shall eate the frute, and drynke vpon thy mylke. As for Babath, I wil make of it a stall for camels, and of Ammon a shepesholde: and ye shall knowe, that I am the LORDE.

For thus saith the LORDE God: In so moch as thou hast clapped with thine handes, and stamped with thy fete, yee reioysish in thine herte ouer the londe off Israel with despyte: beholde, I wil stretch out my hande ouer the also, and deliuer the, to be spoiled off the heithen, and rote the out from amonge the people, and cause the be destroyed out off all londes: yee I will make the a layed waiste, that thou mayest knowe, that I am the LORDE.

Thus saith y^e LORDE God: For so moch as Moab and Seir do saye: As for the house off Juda, it is but like as all other cities be: Therfore beholde, I will make the a cū off Moab weapenlesse, and take awaye the strength: their cities and chiefe coastes off their londe, which are the pleasures off the countre: As namely, Beresimoch, Baalim and Cariathaim: these will I open vnto the off the east, y^e they maye fall vpon the Ammonites: and will geue it them in possession: so that the Ammonites shal no more be had in remembrance amonge the heithen. And thus will I punyssh Moab also, that they maye knowe, how that I am the LORDE.

Moreover, thus saith the LORDE God: Because that Edom hath avenged & cast himself vpon the house off Juda, therfore thus saith the LORDE: I will reach out my hande vpon Edom, and take awaye man and best out off it. From Theman vnto Dedan wil I make it desolate, they shal be slayne with the swerde. Thorow my people off Israel, wil I avenge me agayne vpon Edom: they shal haue him, acordunge to my wrath and indignaciō, so that they shal knowe my vengeance, saith the LORDE God.

Thus saith y^e LORDE God: For so moch as the Philistynes haue done this: namely, taken vengeance with despitefull stomaches, and off an olde euell will set them selues to destroye: Therfore thus saith the LORDE God: Beholde, I wil stretch out my hande ouer the Philistynes, and destroye the destroyer, and cause all the remnant off the seacoast to perishe. A greate vengeance wil I take vpon them, and punyssh them cruelly: that they maye knowe, how that I am the LORDE, which haue avenged me off them.

The XXVI. Chapter.

1 **I**t happened, that in the xi. yere, the first daye off the Moneth, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, Because that Tyre hath spoken vpon Jerusalem: A ha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my body full. See therfore saith y^e LORDE God: Beholde O Tyre, I will vpo the, I wil bringe a greate multitude off people agaynst y^e, like as whe the see aryseth with his waves: These shal breake the walles off Tyre, and cast downe hir towres: I wil scrape the grounde from her, and make her a bare stone: yee as the dryenge place, where the fyshers hang vpon their nettes by the see syde. Euen I haue spoken it, saith the LORDE God. The Gētes shal spoyle her: hir daughters vpon the felde shal perishe with the swerde, y^e they maye knowe, how that I am the LORDE.

For thus saith the LORDE God: Beholde, I will bringe hither Nabuchodonosor (which is the kynge off Babylon & a kynge off kynges) from the North, vpo Tyre, with horses, charrettes, horsmen and with a greate multitude off people. Thy daughters that are in the londe, shal be slaye with y^e swerde: But agaynst y^e, he shall make bullwortes & graue vpon dyches aboute the, & lift vp his shilde agaynst y^e. His slynges & batelrāmes shal he prepare for thy walles, & wth his weapons breake downe thy towres. The dust off his horses shal couer y^e, they shal be so many: y^e walles shal shake at the noyse off y^e horsemen, charrettes & wheles: when he cometh to thy portes, as men do in to an open cite. With the hofes off his horse fete, shal he made downe all thy stretes.

He shal slaye thy people wth the swerde, & breake downe the pilers off thy strength. They shal waiste awaye thy riches, & spoyle y^e marchaūdis. Thy walles shal they breake downe, & destroye thy houses off pleasure. Thy stones, thy tymber & foundations, shal they cast in the water. Thus wil I bringe the melody off thy songes, & the voyce off thy minstrelsy to an ende, so that they shal no more be herde. I wil make a bare stone off the, yee a dryenge place for nettes, and shalt neuer be buyded agayne: For euē I y^e LORDE haue spoken it, saith the LORDE God: thus saith the LORDE God spoken concerninge Tyre: The Isles shal be moued at the noyse off thy fall, & at the crie off the slayne, y^e shal be murthered in the. All kynges off the see shal come downe from their seates regall: they shal laye awaye their robes, and put

off their costly clothinge: See with trembling shal they be clothed, they shal sit vpo the ground: they shal be a frayd at thy sodane fall, and be abashed at the.

They shal mourne for the, and saye vnto the: O thou noble cite, y^e hast bene so greatly occupied off olde, thou that hast bene the strongest vpon the see wth thine inhabitours off whom all men stode in feare: Now art thou now so utterly destroyed: Now at the tyme off thy fall the inhabitours off the Isles, yee and the Isles them selues shal stonde in feare at thine ende. For thus saith the LORDE God: when I make the a desolate cite (as other cities be, that no man dwell in) and when I bringe the depe vpon the, y^e greate waters maye couer the: Then will I cast the downe vnto them, that descende in to y^e pytte: vnto a people that hath bene longed, and set the in a londe y^e is beneth, like the olde wyldernes, with them which go downe to their graues, so y^e no mā shal dwell more in the. And I wil make the to be no more in bone, in the lōde off the kynges. I wil make an ende off the, ad thou shalt be gone.

Though thou be sought for, yet shalt thou nor be founde for evermore, saith y^e LORDE God.

The XXVII. Chapter.

1 **T**he worde off the LORDE came vnto me, sayenge: O thou soane off mā, make a lamentable cōplāynt vpon Tyre, & saye vnto Tyre, which is a poire off the see, y^e occupieth with moch people: and many Isles: thus speaketh y^e LORDE God: O Tyre thou hast sayde: what, I am a noble cite, thy borders are in the myddest off the see, and thy buylders haue made the maruelous goodly. All y^e tables haue they made off Cipie trees off the mount Senir. Frō Libanus haue they take Cedre trees, to make the mastes: & the Otes off Basan to make the rowers.

Thy boordes haue they made off yuccy, & off costly wod out off the Ile off Cethim. Thy sale was off whyte small nedle worke out off the londe off Egipce, to haue vpo thy mast: & thy hanginges off yalow sylke & purple, out off y^e Isles off Elisa. They off Sidō & Arvad were thy maryners, & the wysest in Tyre were thy shippmasters. The eldest and wysest at Gebal were they, that mented & stopped thy shippes.

All shippes off the see with their shipmen occupied their marchaūdis in the. The Perses, Lydians and Lybians were in thyne hoost, and helped the to fight: these hangd vpon their shildes & helmettes with the, these set forth thy beery.

Tren. 1.2

Eze. 26. 18.

They off Arnad were with thine hoost
roude aboute thy walles, & were thy watch-
men vpon thy towres: these hanged vp the
ir shildes roude aboute thy walles, and ma-
de the marvelous goodly. Tharsis occupi-
de with the in all maner of wares, in syluer,
yiron, tyme and lead, and made thy mar-
ket greete. Iauan, Tubal and Mesch were
thy marchauntes, which brought the men, &
ornamentes off metall for thy occupyenge.
They off the house of Thogarma brought
vnto the at the tyme off thy Martre, horse,
hoisemen and mules. They off Dedan were
thy marchauntes: and many other Jles that
occupied with the, brought the wethers,
elephant bones and Paycockes for a present.
The Sirians occupied with the, because of
thy dyuerse woorkes, and increased thy mar-
chaundies, with Smaragdes, with scarlet,
with needle woike, w^o whyte lymminge cloth,
with sylke and with Chustall.

Juda and the londe off Israel occupied
with the, and brought vnto thy markettes,
wheate, balme, hony, oyle, & triacle. Damas-
cus also used marchaundies with the, in the
best wyne and whyte wolle: because thy occu-
pienge was so greete, and thy wares so ma-
ny. Dan, Iauan, and Meusal haue brought
vnto thy markettes, yronredy made, with
Casia and Calamus, accordinge to thyne oc-
cupienge. Dedan occupied with the, in say-
re tapestry woike and quysbims. Arabia &
all the princes off Cedar haue occupied w^o
the, in shepe, wethers and goates.

The marchauntes off Seba and Rema ha-
ue occupied also with the, in all costly spices,
in all precions stones and golde, which they
brought vnto thy markettes. Zaran, Che-
ne and Eden, the marchauntes off Saba,
Nijiria and Chelmad, were all doers with y^e
and occupied with the: In costly rayment,
off yalow sylke and needle woike, (very preci-
ous, & therefore packte & boude together w^o
roapes) See and in Cedre wodde, at the tyme
off y^e marcheres. The shippes off Thar-
sis were the chiefe off thy occupyenge.

Thus thou art full, and in greete worshi-
pe, enen in the myddest off the see. Thy ma-
ryners were euer brynginge vnto the one of
many waters. But y^e easte wynde shal ouer-
beare the in to the myddest off the see: so y^e
thy wares, thy marchaundies, thy ryches, thy
maryners, thy shipmasters, thy helpers, thy
occupiers (that brought the thinges necessa-
ry) the men off warre that are in the: yee and
all thy comons shal perishe in the myddest
off the see, in the daye off thy fall. The sub-

mbes shall shake at the loude crye off thy
shippmen. All whirry men, and all mary-
ners vpo the see, shall leape out of their be-
tes, and set them selues vpon the lode. They
shal lift vp their voyce because off the, and
make a lamentable crye. They shall cast
dust vpon their heades, ad lye downe in
ashes. They shal shawe them selues, & put
sacke cloth vpon them for thy sake.

They shall mourne for the with bitter
sorrow, and heuy lamentacion, yee their chil-
dren also shal wepe for the: Alas, what can
hath so bene destroyed in the see, as Tyre?
Whenthy wares & marchaundies came to
the sees, thou gauest all people ynough. The
kynges off the earth hast thou made rich,
thorow the multitude off thy wares and oc-
cupienge: But now art thou cast downe in
to the depe of the see, all thy resorte of peo-
ple is perished with the. All they that dwell
in the Jles are abashed at the, and all the
kynges are afrayed, yee their faces haue
dunghed colour. The marchauntes of the
cions wondre at the, In that thou art so de-
ne brought to naught, & comest nomaie.

The XXVIII. Chapter.

The worde of the LORDE came vnto
me, sayenge: Thou sonne of man, in
the prynces of Tyre: Thus saith the
LORDE God: because thou hast a prynced
and hast sayde: I am a God, I haue my se-
te in the myddest off the see like a god: whe-
re as thou art but a man & not God, & y^e
standest in thine owne cōceite, that thou art
God: Beholde, thou thynkest thy selfe w^o
ser then Daniel, that there is no secretes hid
from y^e. With thy wysdome & thy vnder-
standinge, thou hast gotten the greete welth of
the see, and gathered treasure off syluer & golde.
With thy greete wysdome and occupyenge,
hast thou increased thy power, and because
of thy greete riches thy heart is proude.

Therefore thus saith y^e LORDE God: So
so moch as thou hast lift vp thine heart, as
though thou werst God: beholde, I wil bring
geenemies vpon the, enen the tyrantes of
the heithen: these shal drawe out their swordes
vpon thy benty and wysdome, and shal
defyle thy glory. They shal cast the downe
to the pytte, so that thou shalt dye in the myd-
dest off the see, as they that beslayne. Let
y^e thou wilt saye then (before the that slay
y^e) I am God: where as thou art but a man,
and not God, in the hondes of them that sla-
ye the. Dye shalt thou, enen as the vncircu-
mised in the hōdes of y^e enemies: for I myself
haue spoken it, saith the LORDE God.

Moreover, the worde off the LORDE came
vnto me, sayenge: Thou sonne of man, ma-
ke a lamentable complaynte ouer the kyng
of Tyre, & tell him: Thus saith the LORDE
God: Thou art a scale of a licknesse, full off
wysdome & excellent beuty. Thou hast bene
in y^e pleasur gardē off God: thou art dectē
with all maner of precions stones: with Ru-
by, Topas, Chustall, Jacynthe, Onyx, Jas-
pis, Saphir, Smaragde, Carbūcle, & golde.
Thy beuty & y^e holes y^e be in y^e were set forth
in the daye of y^e creacion. Thou art a sayre
Cherub, stretched wyde out for to couer.

I haue set the vpon the holy mount off
God, there hast thou bene, and walked amo-
ge the sayre glisteringe stones. From the tyme
of thy creacion thou hast bene right ex-
cellent, tyll wickednesse was founde in the.

Because off thy greete marchaundise, thy
heart is full off wickednesse, & thou hast offen-
ded. Therefore wil I cast the from the mount
off God, (O thou coueringe Cherub) and des-
troye the amo-ge the glisteringe stones. Thy
heart was proude in y^e sayre beuty, & thorow
thy beuty thou hast destroyed thy wysdome.
I wil cast y^e downe to the grounde, & y^e in y^e
sight off kynges. Thou hast defyled thy Sac-
tuary, w^o the greete wickednesse off thy on-
righteous occupyenge. I wil bringe a fyre
from the myddest off the, to consume the: ad
wil make the to ashes, in the sight off all the
y^e lōte vpon the. All they that haue bene ac-
quainted with the amo-ge the heithen, shal
be abashed at the: scinge thou art so clene
brought to naught, and comest no more vp.

And the worde off the LORDE came vnto
me, sayenge: Thou sonne of man, set thy face
agaynst Sids, prophetic vpo it, and speake.
Thus saith the LORDE God: Beholde o Si-
don, I wil vpo the, & get me honoure in the:
that it maye be knowne, how that I am y^e
LORDE, when I punyssh her, & get me honou-
re in her. For I wil sende pestilence & bloud
sheddinge in to hir streetes, so y^e those which
be slayne with the swerde, shal lye rounde ab-
oute in the myddest off her: & they shal knowe,
that I am the LORDE. She shal no more
be a prickinge thorne, & an hurtinge briere
vnto the house off Israel, ner vnto the that
lye rounde aboute her and hate her: and they
shal knowe, that I am the LORDE.

Thus saith the LORDE God: when I ga-
ther the housholde off Israel together agay-
ne, from the nations amo-ge whom they be
scattered: then shal I be sanctified in the, in y^e
sight off the Gentiles: & they shal dwell in the
lode, y^e I gauctomy seruauit Jacob. They

shal dwell safely therein, buylde houses, and
plante ynyardes: See safely shal they dwell
therein, when I haue punysshed all those, that
despysethem rounde aboute: and then shal
they knowe, y^e I am the LORDE their God.

The XXIX. Chapter.

In the x. yere, vpon the xxi. daye off
the x. Moneth, the worde off the LOR-
DE came vnto me, sayenge: O thou son-
ne off mi, set now thy face agaynst Phara-
the kyng off Egypte, prophetic agaynst
him and agaynst the whole lode off Egypte:
Speake, and tell him, thus saith the LORDE
God: beholde, o Pharaoh thou kyng off Egip-
te, I wil vpo the, thou greete whall fish, y^e
lyest in y^e waters: Thou y^e sayest: the water
is myne, I haue made it myself. I wil put an
hoke in thy chawes, & hāge all the fish in thy
waters vpo thy scales: after y^e I wil drawe
the out off thy waters, yee & all the fish off y^e
waters that hange vpon thy scales.

I wil cast the out vpon the dry lode with
the fish off thy waters, so that thou shalt lye
vpon the felde. Thou shalt not be gathered
ner taken vp, but shalt be meate for the beest-
es of the felde, & for the foules off the ayre:
that all they which dwell in Egypte, maye
knowe, that I am the LORDE: because thou
hast bene a staff of reede to the house off Isra-
el. When they toke holde off y^e w^o their hōde
thou brakest and prydest them on euery sy-
de: and yff they leaned vpo the, thou brakest,
ad hurdest the reynes off their backes. Ther-
fore, thus saith the LORDE God: beholde,
I wil bringe a swearde vpon the, and rote
out off the both man and beest. See the londe
off Egypte shal be desolate and waiste, & they
shal knowe, that I am the LORDE: Becau-
se he sayde: the water is mine, I myself haue
made it. Beholde therefore, I wil vpon the, &
vpon thy waters: I wil make the londe off
Egypte waiste and desolate, from the towre
off Syenes vnto the borders off the Mo-
riās londe: so that in xl. yeres there shall no
foote off man walke there, nether foote off ca-
tell go there, nether shal it be inhabited. I
wil make the londe off Egypte to be desolate
amo-ge other waiste countrees, and her citi-
es to lye voyde xl. yeres, amo-ge other voy-
de cities: And I wil scatere the Egipcians
amo-ge the heithen and nations.

Agayne, thus saith the LORDE God:
When the xl. yeres are expyied, I wil gather
the Egipcians together agayne, out off the
naciōs, amo-ge whō they were scatred, and
wil bunge the presoners off Egypte agayne
in to the londe off Pathures their owne na-
me.

Deu. 28.4
Esa. 63. dEsa. 19. a
20. a
Iere. 45.
Eze. 10.
31. 12.4. Re. 18.1
Esa 30. a
31. 2. 5. a

Iere. 46.1

tyne countre, that they maye be there a low
ly small kyngdome: yee they shal be the smal
lest amonge other kyngdomes, lest they exal
te them selues aboue the heithen: for I will
sonnysh them, that they shall nomore rule
the heithen. They shall nomore be an hope
vnto the house off Israel, nether prouote the
enymore to wickednesse, to cause them turne
backe, and to folowe them: ad they shal kno-
we, that I am the LORDE God.

C In the xxvij. yeare, the first daye of the first Moneth, came y^e worde off the LORDE vnto me, sayenge: Thou some off man, Nabuchodonosor the kynge off Babylon hath made his hoost, with greate trauayle and labour to come before Tyre: that euery heademaye be balde, and euery shulder bare. Yet hath Tyre geuen nether humer his hoest euyrwarde, for y^e greate tranayle y^e he hath taken there. Therfore thus saith y^e LORDE God: beholde I will geue the lode of Egipte vnto Nabuchodonosor the kynge off Babilo, y^e he maye take awaye all hir substance, to be hir robberies, ad spoyle hir spoyles, to paye his hoost their wagicis withall. I wil geue him the londe of Egipte for his labour, that he toke for me before Tyre. At the same tyme wil I cause the home off the house of Israel to growe forth, z open thy mouth agayne amonge them: that they maye knowe, howe that I am the LORDE.

The XXX. Chapter.

21 **W**honer, the worde off the **LORDE**
came vnto me, sayenge: Thou son-
ne of man, prophesy & speake: thus
saith the **LORDE** God: Mourne, wo worth
this daye, for the daye is here, the daye of y
LORDE is come: the darke daye of y
the houre is at hande, the swerde cemmeth
vpon **Egipte**. When the wounded men fall
downe in **Egipte**, when hir people are taken
awaye, and when hir foundacions are destro-
yed: the **Morians** londe shal be astrayed, yee
the **Morians** londe, **Eybim** & **Eydia**, all their
cemon people, & **Chub**, & all y be confederate
vnto the, shal fall wth the thorrow y swerde.

Thus saith y LORD: Thema ynreyners
of the lēde of Egypte shal fall, the pryde of
his power shal come downe: euē vnto the te-
wer off Syenes shall they be slayne downe
wth the swerde, saith y LORD God: amon-
ge other desolate countrees they shal be ma-
de desolate, z amōge other waist cities they
shal be waisted. And they shal knowe, y I am
y LORD, when I fynde a fyre in Egypte, z
when all his helpers are destroyed.

At that tyme, shal there messaungers go

forth frome in shippes, to make y^e cardoff
Menans a frayed: and so we shal come
pon them in the daye of Egipte, for bowdes
it shal come. Thus saith the LORD God:
I wil make an ende of the people of Egipt
thorow the honde of Nabuchedonosor kin-
ge of Babilon. He and his people with him,
yee and the cruell tyrantes of the heathen
shal be brought to destroye the londe. They
shal drawe out their sweardes vpon Egipte
and fyll the londe full of slaynemen. I wil
dye vp their floudes of water, and sell the l-
de into the hondes of wicked people. They
de and all y^e is therein, wil I destroye thorow
the enemies. Euē I the LORD haue sayde.

And thus saileth the LORD God: I will
destroye the Idols, and brynge the ymages
of Noph to an ende. There shal neme be a
prynce of Egypte, and a fearfullnesse will
sende in to the Egipcians londe. As for pa-
chures, I will make it desolate, and kindle a fy-
re in Zoan. Alexandria will I punish, and
my wroth full indignaciō vpon Sin, which
is the strength of Egypte. All the sustaine
of Alexandria will I destroye, and kindle
fyre in Egypte.

Sin shalbe in greate heynesse, Alexan-
 dria shalbe roted out, and Meph shall haue
 daylie sorewe. The best men off heliepolis
 Bubasto shalbe slayne with the sworde, ad
 caried awaye captyue. At Taphmo the daye
 shalbe darcke, when I breake there the sep-
 tter of the londe of Egipthe, and when y pom-
 pe of hir pow^r shal haue an ende. A doore
 shal couer her, and hir doughtere shalbe led
 awaye into captyuyte. Thus will I punyssh
 Egipthe, that they maye knowe, how that I
 am the LORDE.

It happened in the xi. yeare, vpon the se-
uenth daye of y first Moneth, y the LORDS
worde came vnto me, sayenge: Behelde, this
sonne of mā, I wil breake y arme of pharao
Kynge of Egypte: and so, it shal not be bounde
vp to be healed, nether shal eny playster be
layed vpon it, for to ease it, or to make it so
strōge, as to helde a swerde. Therfore, thus
saith the LORD God: behelde, I will vpon
pharao y kinge of Egypte, z brusse his strō-
ge arme (yet is it but a broken one) z will
te the swerde out of .his honde.

As forthe Egipcians, I wil scatte them
amonge the heithen, & strowethē in the ken-
des aboute. Agayne I wil strengthe y^e arm
of the kinge of Babilō, & geue him my swor-
de in his hōde: but I wil breake pharaos ar-
me, so y^e he shal holde it before him pitie-
ly, like a wounded man.

See I will stablish the kynge of Babilons
armes, & the armes of Pharaos shal fall down:
that it maye be knowne, that I am the
LORDE, which geue the kynge off Babylon
my sworde in his hōde, that he maye drawe
it out vpon the londe of Egypte: and that
when I scatter the Egyptians amonge the
Gentiles, and strowe them in y^e lōdes abou
t, they maye knowe, y^e I am the LORDE.

The XXXI. Chapter.

Wowner, it happened in the xi. yeare
of first daye of the thirde Moneth,
that the worde of the LORDE came
vnto me, sayenge: Thou sonne of man, spea-
ke vnto Pharaos the kynge of Egipte, ad to
all his people: Whom art thou like in y great
nesse: Beholde, Assur was like a Cedie tre
vps the mount of Libanus, with sayre braū
ches: so thicke, that he gaue shadowes, and
shot out very hye. His topppe reached vnto
the clondes. The waters made him greate,
and the depe set him vp an hye. Roūde abou
te the rocces of him rāne there floudes of wa
ter, he sent out his litle ryuers vnto all the
trees of the felde. Therfore was he hyer thā
all the trees of the felde, and thorow y mul
titude of waters that he sent frō him, he op
tayne many and longe braunches. All fou
les of the ayre made their nestes in his braū
ches, vnder his bowes qēdried all the beastes
of y felde, & vnder his shadow dwelt all peo
ple. Sayre and beutifull was he in his great
nesse, and in the length of his braunches, for
his rocces stode besyde greate waters: no Ce-

The XXXII. Chapter.

den of God, there was no Syre tre like his
braunches, the playne trees were not like y^e bo-
wes of him. All the trees in the garden off
God might not be cōpared vnto him in his
berty: so sayre and goodly had I made him
with the multitude of his braunches: In so
moch, y^e all the trees in the pleasaunt gardē of
God, had envye at hi. Therefore, thus saith
the **LORDE** God: So: so moch as he hath lift
vp himself so hie, & stretched his toppe in to
the clondes, & seinge his hert is proude in his
highnesse: I wil deliuer him in to y^e hondes
of y^e mightiest amōge y^e heithē, which shall
rote him out. Accordyng to his wickednes will
I cast him awaye, the enemies shal destroye
him, & the mighty men of the heithen shall
so scatere him, that his braunches shal lye v-
pon all mountaynes & in all valleys: his bo-
wes shall be broken downe to the grounde
thorow out the londe. Then all the people of
the londe shal go from his shade we, and for-
saite him. When he is fallē, all y^e foules of y^e

ayre shal syt vpon him, and all wilde beestes
of the felde shal go aboute amonge his biau-
ties: so that from hence forth, no tre in the
water shall arrayne to his hyenesse, nor reach
his toppes vnto the cloudes, nether shall eny
tre off the water stonde so hye, as he hath do-
ne. For vnto death shall they all be deliue-
red vnder the earth, and go downe to y gra-
ue, like other men.

Moreover, thus saith the LORD God: C
In the daye when he goeth downe to the
grave, I wil cause a lamentacion to be ma-
de. I will couer the depe vpon him, I will
staunch his floudes, and the greates waters
shal be restrayned. I shall cause Libanus to
be sorowfull for his sake, and all the trees off
the felde shall be smytte. I wil make the hei-
then shate at the sounde of his fall, when I
cast him downe to hell, with them y descen-
de in to the pyree. All the trees of Eden, w^{ch}
all the chosen and best trees of Libanus, yee
and all they that are planted vpon the wa-
ters, shal mourne with him also in the lower
habitacons: for they shal go downe to hell wth
him, vnto the that be slayne with the swear-
de, which dwelt afore vnder the shadow off
his arme amonge the heithen. To whom shal-
thou be likened, that art so glorious & grea-
te, amonge the trees off Eden? Yet art thou
cast downe vnder y earth (amonge the trees
off Eden) where thou must lye amonge the
vncircumcised, with them that be slayne w^{ch}
the swearde. Euen thus is it with pharao &
all his people, saith the LORD God. E
32

The XXXII. Chapter.

In the xij. yeare, the first daye of the
xij. Moneth, the woode of the LORDE
came vnto me, sayenge: Thou sonne
of man, take vp a lamentacion vpo Pharao
the kynge of Egipte, & saye vnto him: Thou
art reputed as a Lyon of the heithen, & as
a whalish in the see. Thou castest y^e waters
aboute the, thou troublest the waters wth thy
fete, and stampest in their floudes. Thus sa
yeth the LORDE God: I wil spredde my net o
uer y^e, namely, a greate multitude of people:
these shal dryne the into my yarne, for I will
cast the vpo the lode, and let the lye vpo the
felde, that all the foules of the ayre maye syt
vpo the: I wil geue all the beastes of the fel
de ynough off the. Thy flesh will I cast
vpo the hilles, and fyll the valleys with thy
hyennesse. I will water the londe with the
abundance off thy bloude euen to the mou
ntaynes. & y^e valleys shal be full off the.

When thou art put out, I will cover the
heaven, and make his starres dymme. I will

27mm 10

Efn 14.C
EZC.32.C

Eze. 19
30.31.

17-6

Eze. 13
Isa. 1.6

B spiede a cloude ouer the Sonne, and the Moone shall not geue hir light. All the lightes off heauen will I put out ouer the, and bunge darcknesse vpon thy londe, saith y^e LORD God. I wil trouble the hertes off many people, when I bunge thy destruccions amonge the heithen and countrees, whom thou knowest not. Yee I will make many people with their kynges so afrayed thorow y^e, that their hayre shall stonde vp, whē I shake my swerde at their faces. Sodenly shall they be astonnyed, every man in himself, at y^e daye of thy fall.

C For thus saith the LORD God: the kyng of Babylone swerde shall come vpon y^e, with y^e swerdes of the worthies will I smyte redowne thy people. All they that be mightie amonge the Gētiles, shall waiste the proude pompe of Egypte, and brynge downe all hir people. All the cartell also of Egypte will I destroye, that they shall come nanore vps the waters: so that nether mā nor beast shall claue, shall steepe them enymore. Then will I make their waters cleare, and cause their floudes to runne like oyle, saith the LORD God: when I make the londe of Egypte desolate, and when y^e countre with all that is therein, shall be layde waste: and whē I smyte all the which dwell in it, that they maye knowe, that I am the LORD. This is the mournyng, that the daughters off the heithen shall make: yee a sorow and lamentaciō shall they take vp, vpon Egypte and all hir people, saith the LORD God.

D In the xij. yere, the xv. daye of the Moneth, came the worde off the LORD vnto me, sayenge: Thou sonne of man. Take vp a lamentacion vpon the people of Egypte, and cast them downe, yee ad the mightie people of the heithen also, even with the that dwell beneath: and with them that go downe in to the graue. Downe (how saye so ever thou be) and laye the with the vncircumcised. Amonge those that be slayne with the swerde, shall they lye. The swerde is geuen alre dyhe shall be diuyned forth and all his people. The mightie worthies and his helpers, y^e be gone downe and lye with the vncircumcised and with them that be slayne with y^e swerde: shall speake to him out of the hell.

Assur is there also with his company, ad their graues rounde aboute, which were slayne ad fell all with the swerde, whose graues lye besyde him in the lowe pytte. His cōmōs are buried rounde aboute his graue: alltogether wounded and slayne with the swerde, which men afore tyme brought feare into y^e

londe off the lynyng.

There is Elam also with all his people, and their graues rounde aboute: which all beyng wounded and slayne with the swerde, are gone downe vncircumcised vnder the earth, which neuertheles som tyme brought feare in to the londe off the lynyng: for the which they beare the blame, with the other that be gone downe to y^e graue.

Their buryall is geuen them and all their people, amonge them that be slayne. Their graues are rounde aboute all them, which vncircumcised, and with them that be slayn thorow the swerde: for seynge that they mes past they made the londe off the lynyng a frayd, they must now beare their owne shame, with them that go downe to the pytte, and lye amonge them, that be slayne.

There is Mesch also and Tubal, and their people, and their graues rounde aboute. These all are amonge the vncircumcised, and them that be slayne with the swerde, because afore tyme they made the londe off the lynyng a frayd.

Shaldest thou then lye also amonge the worthies, and vncircumcised Gētiles? which wth their reapers are gone downe to hel: whose swerdes are layed vnder their heades, whose wickednesse is vpon their benes: because that as worthies, they haue brought feare in to y^e lōde of y^e lynyng. Amonge the vncircumcised shall thou be destroyed, and slepe with them, that perished thorow the swerde.

There is the lōde off Edom with hir kynges and prynces also, which wth their stryght are layed by them that were slayne with the swerde, yee amonge the vncircumcised, and them which are gone downe in to the pytte. Moreover, there be all the prynces of the north, with all the Sidonians, which are gone downe to the slayne.

With their feare and strength they came me to confucion, and lye there vncircumcised, amonge those that be slayne with the swerde: and beare their owne shame, with them that be gone downe to y^e pytte. Now when pharao seyth this, he shall be comforted ouer all his people, that is slayne with the swerde: both pharao and all his host, saith y^e LORD God. For I haue geuen my feare in the lōde of the lynyng. But pharao and all his people shall lye amonge the vncircumcised, and amonge them that be slayne with the swerde, saith the LORD God.

The XXXIII. Chapter.

Y Gayne, the worde off the LORD came vnto me, sayenge: Thou sonne off man, speake to the childre of thy people, and tell them: When I sende a swerde vpon a londe, yf the people off the londe take a man off their countre, and set him to be their watchman: yf same man (whā he seyth the swerde come vpon the londe) shall blowe the trompet, and warne the people.

If a man now heare the noyse off the trompet, and will not be warned, and the swerde come ad take him awaye: his bloude shall be vps his owne heade. For he herde the soude off the trompet, and wolde not take hede, therefore his bloude be vpon him. But yff he will receaue warnyng, he shall saue his life. Agayne, yf the watchman se the swerde come, and shewe it not with the trompet, so yf the people is not warned: yff the swerde cometh, and take eny man from amonge the: the same shall be taken awaye in his owne synne, but his bloude will I requyre off the watchmans honde.

D And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest eny thinge out of my mouth, thou mayest warne them on my behalfe. If I saye vnto the wicked: thou wicked, thou shalt surely dye: and thou geast him not warnyng, that he maye bewarte off his vngodly waye: then shall the wicked dye in his owne synne, but his bloude will I requyre of thy honde. Neuertheles yf thou warne the wicked off his waye, to turne from it, where as he yet wil not be turned from it: then shall he dye because off his synne, but thou hast deliuered thy soule.

Therefore (O thou sonne off man) speake vnto the house off Israel. Ye saye thus: Our offences and synnes lye vpon vs, and we be corrupte in them: how shulde we then be restored vnto life? Tell them: As truly as I lye (saith the LORD God) I haue no pleasure in the death off the wicked, but moche rather that the wicked turne from his waye and lye. Turne you, turne you from y^e vngodly wayes, o ye off the house off Israel. Oh, wherfore will ye dye?

C Thou sonne off man, tell the children off thy people: The rightuousnes of the rightuous shall not saue him, whan so ever he turneth awaye vnsaithfully: Agayne, the wickednesse of the wicked shall not hurte him, whan so ever he conuerteth from his vngodlynesse.

And yf rightuousnesse of the rightuous shall not saue his life, when so euer he syn-

neth. If I saye vnto the rightuous, that he shall surely lye, and so he trust to his owne rightuousnesse, and do synne: then shall his rightuousnesse be nomore thought vpon, but in the wickednesse that he hath done, he shall dye.

Agayne, yff I saye to the wicked: thou shalt surely dye: and so he turne fro his synnes, and do the thinge that is lausfull and right: In so moche that the same wicked man geneth the pledge agayne, restoreth that he had taken awaye by robbery, walketh in the cōmaundementes off life, and doeth no wylge:

Then shall he surely lye, and not dye. Yee the synnes that he had done, shall neuer be thought vpon: For in so moche as he doeth now the thinge that is lausfull and right, he shall lye. And yet the children off thy people saye: Tush, the waye of the LORD is not right, where as their owne waye is rather vnrigh.

D When the rightuous, turneth from his rightuousnesse, and doeth the thinge that is wicked, he shall dye therefore. But yf the wicked turne from his wickednesse, doinge the thinge that is lausfull and right, he shall lye therefore. Yee ye saye: he waye of y^e LORD is not equall. O ye house of Israel, I will iudge every one of you after his wayes.

In the xij. yere, the v. daye of the Moneth of oure captyuyte, it happened, that one which was fled out of Jerusalem, came vnto me, and sayde: y^e cite is destroyed. Now the honde of the LORD had bene vpon me the euenyng, afore this man (which was escaped) came vnto me, and had opened my mouth, vntill the mornynge that he came to me: yee he opened my mouth, so yf I was nomore domme. Then came the worde of y^e LORD vnto me, and sayde: Thou sonne off man, these that dwell in the waisted londe of Israel, saye: Abraham was but one man, ad he had the londe in possessiō: now are we many, and the londe is geuen vs to possesse also. And therefore tell them: Thus saith the LORD: In the bloude haue ye eaten, your eyes haue ye lyft vp to Idols, and haue shed bloude: shall ye then haue the londe in possession?

Ye leane vpon youre swerdes, ye worke abhominacions, every one defyleth his neighbours wife: and shall ye then possesse the londe? Saye thou these wordes vnto the: Thus saith the LORD God: As truly as I lye, all ye that dwell in this wilbernesse, shall be slayne wth the swerde: what so is vpon the

Am m m

felde, will I geue vnto the beestes to be deuoured: those that be in stronge holdes and denmes, shall dye off the pestilence. For I wil make the londe desolate and waiste, and y^e p^{er}pe off hir strength shall come to an ende. The mountaynes in Israel shal be so waiste that no man shall trauallye therby.

Eze. 25 c

3

Eze. 29 c
Mar. 15 a

Then shall they lerne to knowe, that I am the LORDE, whē I make the lode waiste and desolate, because off all their abheminacions, that they haue wrought. And thou some off man, the children off thy people y^e talke of the, by the walles and in the doores of their houses, sayenge on to another: come, let vs heare, what worde is gone forth from the LORDE: These come vnto the, after y^e manner of a greates people: yee my people syt downe befoir the, and heare thy wordes, but they do not thereafter: For in their mouthes they shewethemselues, as though they were feruent, but their herte goeth after their owne couetous lucre. And as a baler y^e hath a siveretune, and is pleasur to synge, so shalt thou be vnto them: thy wordes shal they heare, but they will not do thereafter. Whē this cometh to passe (for lo, it cometh in dede) then shal they knowe, that there hath bene a prophet amonge them.

The XXXIII. Chapter.

Unto the worde off the LORDE came vnto me, sayenge: Thou sonne off man, prophesye agaynst the shepherdes of Israel, prophesye, and speake vnto them: Thus saith the LORDE God: Wo be vnto the shepherdes off Israel, that fede them selues. Shulde not the shepherdes fede y^e flockes?

Eze. 33 a
16. 14. b
23 a

uc. 4. b

1 Pe. 5 a

Ye haue eaten vp the fatte, ye haue clothed you with the woll: the best fedde haue ye slayne, but y^e flocke haue ye not nourished: The weake haue ye not holden vp, the sicke haue ye not healed: the broken haue ye not bounde together, the outcastes haue ye not brought agayne: y^e lost haue ye not sought, but churlishly and cruelly haue ye ruled the. Thus are they scattered here and there without a shepherd: yee all the beestes off the felde deuoure them, and they go astraye.

My shepe go wandunge vpon all mountaynes and vpon euery hye hill, yee they be scattered abrode in all felde, and there is no man, that careth for them, or seeketh after them.

3

Therefore o ye shepherdes, heare the worde off the LORDE, Thus saith the LORDE God: As truly as I lyue, for so much as my

shepe are rabbed, and deuoured off all the wyld beestes off the felde, hauyng in the ppherde: and seynge that my shepherdes take no regarde off my shepe, but fede them selues only, and not my shepe: Therfore heareth the LORDE God: Beholde, I myself will vpon the shepherdes, and requyre my shepe from their hondes, and make the asle from feeding of my shepe: yee the shepherdes shall fede them selues nomore: For I will deliuer my shepe out off their mouthes so that they shall not deuoure them after this.

For thus saith the LORDE God: Beholde, I will loke to my shepe myself, and sit them. Like as a shepherd amonge the flocke seeketh after the shepe that are scattered abrode, even so will I seeke after my shepe, and gather them together out off all places, where they haue bene scattered in the cloudy and darcke daye. I will bunge them out from all people, and gather them together out off all londes. I will bringe them in to their owne lode, and fede them vpon the mountaynes off Israel, by the ryuers, and in alle the places of the countre. I will fede them in right good pastures, and vpon the hie mountaynes off Israel shall there foldes be. There shal they lye in a good folde, and in a fat pasture shal they fede: even vpon the mountaynes off Israel.

I will fede my shepe myself, and bunge them to their rest, saith the LORDE God. Soch as be lost, will I seeke: soch as go astraye, will I bringe agayne: soch as be wounded, will I bynde vp: soch as be weake, will I make stronge: soch as be fat and well lykynge, these will I preferue, and fede them with y^e thinge that is lausfull. And as for you (o my shepe) saith the LORDE God: I will put a difference amonge the shepe, amonge the withers and the goates. Was it not ynough for you, to eat vp the good pasture, but ye must treade downe the residue of youre pasture w^{ith} youre fete also? Was it not ynough for you to drynke cleare water, but ye must trouble the residue also with youre fete?

Thus my shepe must be sayne to eat y^e thinge, that ye haue troden downe with y^e fete, and to drynke it, that ye with youre fete haue defyled.

Therefore, thus saith the LORDE God vnto them: Beholde, I will sener the fat shepe from the leane: for so much as ye haue shot the weake shepe ap^{er} y^e fete, and shulders, and runne vpon them with y^e fete,

hones, so longe till ye haue utterly scattered them abrode. I wil helpe my shepe, so y^e they shal nomore be spoyled: yee I wil discerne o^{ne} shepe from another. I wil rayse vp vnto them one only shepherd: even my seruant Dauid, he shal fede the, and he shal be their shepherd. The LORDE wil be their God, and my seruant Dauid shal be their prince: Even I the LORDE haue spoken it.

Moreover, I wil make a coneuant of peace with them, and dryue all euell beastes out off the londe: so that they maye dwell safely in the wilderness, and slepe in the wooddes. Good fortune y^e prosperite wil I geue them, and vnto all that be rounde aboute my hill. A prosperous shower and rayne wil I sende them in due season, that the trees in the woodde maye bunge forth their frutes, y^e y^e ground be hir increase. They shal be safe in their londe, and shal knowe, that I am the LORDE, which haue broke their yocke, and deliuered them out off the hondes of those, that helde them in subieccion.

They shal nomore be spoyled of the heithen, ner deuoured with the beastes of the lode: but safely shal they dwell, y^e no man shal fraye them. I wil see vp an excellent place for them, so y^e they shal suffre no more hunger in the londe, nether beare the reproche of y^e heithen any more. Thus shal they vnderstonde, that I the LORDE their God am w^{ith} them, y^e y^e they euen the house of Israel are my people, saith the LORDE God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, saith the LORDE God.

The XXXV. Chapter.

Upon the worde off the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face toward the mount Seir, prophesye vpon it, y^e saye vnto it: Thus saith the LORDE God: Beholde, (o thou mount Seir) I will vpon the, I will reach out myne hode ouer the, yee waiste y^e desolate wil I make the. Thy cities wil I breake downe, y^e thou shalt lye voyde: that thou mayest knowe, how that I am the LORDE. For so much as thou bearest an olde enemyte agaynst the children of Israel, y^e with a cruel honde hast made them astrayed, what tyme as they were troubled y^e punished for their synne: Therefore, as truly as I lyue, (saith y^e LORDE God) I wil prepare the vnto bloude, yee bloude shal folowe vpon the: seinge thou layest waite for bloude, therefore shal bloude persecute the. Thus wil I make the mount Seir desolate y^e waiste, and bringe to passe, that there shal no man go thither, ner come

from thence. His mountaynes wil I fill w^{ith} his slayne men: thy hilles, dales and valleys shal lye full of them, that are slayne with y^e swerde. I wil make the a perpetuall wildernes, for that noman shal dwell in thy cities: y^e yemaye knowe, how y^e I am the LORDE.

And because thou hast sayde: what, both these nations and both these londes must be myne, y^e I wil haue them in possession, where as the LORDE was there. Therefore, thus saith the LORDE God: As truly as I lyue, I will haue the accordinge to thy wrath and gelousy, like as thou hast dealt cruelly with them: that I maye be knowne amonge them, how I haue punished the. Yee and that thou also mayest be sure, that I the LORDE haue herde all thy despyteful wordes, which thou hast spokē agaynst the mountaynes of Israel, sayenge: Lo, they are made waiste, and geuen vs to deuoure.

Thus with youre mouthes ye haue made youre boost agaynst me, yee y^e multiplied youre proude wordes agaynst me, which I haue herde altogether. Where vnto, thus saith y^e LORDE God: when the whole worlde is in wealth, then wil I make the waiste. And like as thou (o mount Seir) wast glad, because the heretage of the house of Israel was destroyed: even so wil I do vnto the also, that thou and whole Edom shall be destroyed, y^e knowe, that I am the LORDE.

The XXXVI. Chapter.

Upon the sonne of man, prophesye vpon the mountaynes of Israel, y^e speake: Thus saith the LORDE God: Because ye^r enemyte hath sayde vpon you: A ha, y^e hie everlastinge places are now become ours: prophesye therefore, y^e speake: thus saith y^e LORDE God: Seinge ye be waisted y^e trode downe on euery syde, y^e become a possession vnto y^e residue of y^e Gētilles, which haue brought you in to mē's mouthes: y^e vnto an euell name amonge y^e people: Therefore, heare the worde of the LORDE God, o ye mountaynes of Israel: Thus saith the LORDE God vnto the mountaynes and hilles, valleys y^e dales, to the voyde wildernesses y^e desolate cities, which are spoyled, and had in derision on euery syde, amonge the residue of the heithen: Yee euen thus saith the LORDE God: In the syre of my gelousy haue I taken a deuoyce, agaynst the residue of the Gētilles, and agaynst all Edom: which haue taken in my lode vnto the selues for a possession: which also reioysed fro their whole herte w^{ith} a despyteful stomacke, to waiste it, and to spoyle it.

3

Eze. 35 c

Eze. 25 c
26 a

Eze. 36 c

Eze. 37

B Prophecytherfore vpon the londe of Israel, speake vnto y^e mountaynes and hilles, to valleyes and dales, thus saith the **LORDE** God: Beholde, this haue I deuysed in my ge- lousy and terrible wiath: for so moch as ye haue suffred reprose of the heithen, therfore thus saith the **LORDE** God: I haue sworn, that the Gentiles which lye aboute you, shal beare youre confucion them selues. And as for you (o mountaynes of Israel) ye shall shute out youre braunches, and bringe forth youre frute to my people of Israel, for it is harde by, that it wil come.

Beholde, I come vnto you, and vnto you will I turne me, that ye maye be tyllled and sowne. I wil sende you moch people, which shalbe all of the house of Israel: the cities shalbe inhabited, and y^e decayed places shal be repayed againe. I wil multiplye you with moch people and catell, which shal increase & bringe frute. I wil restore y^e old to youre olde estate, and shewe you more kindnes the- ner ye had before: wherby ye shall knowe, y^e I am the **LORDE**. Yee people wil I sende vnto you (o my folke of Israel) which shal haue the in possession, and thou shalt be their inheritaunce, so that thou shalt nomore be without them. A gayne, thus saith the **LORDE** God: For so moch as they saie vnto you: thou art an eater vp of men, and a waister of thy people: therfore thou shalt eate no more men, nether destroye thy people enymore, saith the **LORDE** God. And I wil not suffre the, for to heare thine owne confucion amonge the Gentiles from henceforth. Thou shalt not beare the reprose of the nations, ner cast out thine owne people enymore, saith the **LORDE** God.

Moreover, the worde of the **LORDE** came vnto me, sayenge: O thou sonne of ma, when the house of Israel dwelt vpon their owne groundes, they defyled them selues with their owne wayes & ymaginacions: so that in my sight their waye was like the vncleynesse of a menstruous woman. Wherfore I poured my wrothfull displeasure vpon them, because of the bloude that they had shed in the londe, & because of their Idols, wherewith they had defyled them selues. I scared them also amonge the heithen, so that they were strowed aboute in the lodes. Accordinge to their wayes & after their owne inuencions, so dyd I punyssh them.

D Now when they were gone vnto the heithen, and come in amonge them, they dishonoured my holy name: so that it was sayde of them: Are these the people of God, & must

go out of their owne londe: Then spake my holy name, which y^e house of Israel had dishonoured amonge the Gentiles, to whom they came. Therfore tell y^e house of Israel: Thus saith the **LORDE** God: I donot this for y^e sakes (O house of Israel) but for my holy names sake, which ye dishonoured amonge the heithen, when ye came to them. Therfore, I wil halowe my greete name agayne, which amonge the Gentiles is euil spoken of: for ye youre selues haue dishonoured it amonge them. And the Gentiles shal knowe, that I am the **LORDE**, when I am honoured in you before their eyes, saith y^e **LORDE** God.

As for you, I wil take you from amonge the heithen, and gather you together out of all countrees, and bringe you agayne into youre owne londe. Then will I poure cleane water vpon you, & ye shall be cleane: yee shall be free from all youre vncleynesse and from all y^e Idols. I shall cleanse you. A new herte also wil I geue you, and a new spere wil I put in to you: As for that stony herte, I will take it out of youre body, and geue you a fleshy herte. I wil geue you my spere amonge you, and cause you to walke in my commaundementes, to kepe my lawes, and to fulfill them.

And so ye shall dwell in the londe, that I gaue to y^e forefathers, & ye shall be my people, and I wil be youre God. I wil helpe you out of all youre vncleynesse, I wil call for you, come, and wil increase it, and wil let you be full, and wil not hunger. I wil multiplie the frutes of the trees and y^e increase of the felde for you, so that ye shall beare no more reprose of y^e heithen. Then shall yee remember y^e owne wicked wayes, and youre ymaginacions, which were not good: so that ye shall take displeasure at youre owne selues, by reason of youre synnes and abhominacions.

But I wil not do this for youre sakes (saith the **LORDE** God) be ye sure of it. Therfore (o ye house of Israel) be ashamed of youre synnes. Moreover, thus saith the **LORDE** God: whattyme as I shal clese you from all youre offences, then wil I make the cities to be occupied agayne, and wil repaye the places that be decayed. The desolate londe shal be buylded agayne, which afore tyme lay waste, in the sight of all them, that walke by. Then shal it be sayde: This waste lode is become like a garden of pleasure, and the stronge, and sensed agayne. Then the residue of the heithen that lye rounde aboute you shal knowe, that I am the **LORDE**, which paye that was broken downe, and place

agayne, that was made waste. Then I the **LORDE** haue spoken it, & wil do it in dede.

Thus saith the **LORDE** God: I wil yet once be founde agayne of y^e house of Israel, & do this for them: I shal increase them as a flocke of men. Like as the holy flocke and the flocke of Jerusalem are in the hie solampne scaytes: so shal also the wilde waisted cities be fylled with flockes of men: and they shal knowe, that I am the **LORDE**.

The XXXVII. Chapter.

I The honde of the **LORDE** came vpon me, & caried me out in the spere of the **LORDE**, & let me downe in a playne felde, that laye full of bones, & he led me rounde aboute by them: & behelde, the bones that laye vpon the felde, were very many, & mar- uelous drye also. Then sayde he vnto me: Thou sonne of man: thinkest thou these be- neas maye lyue agayne? I answered: O **LORDE** God, thou knowest. And he sayde vnto me, prophecy thou vpon these bones, & speake vnto them: Ye drye bones, heare the worde of the **LORDE**. Thus saith the **LORDE** God vnto these bones: Beholde, I will put breath into you, that yee maye lyue: I wil geue you synowes, & make flesh growe vpon you, & couer you ouer with skynne: & so geue you breath, that ye maye lyue, and knowe, that I am the **LORDE**.

So I prophesied, as he had commaunded me. And as I was prophesyinge, there came a noyse and a greate motion, so that the be- neas came euery one to another. Now when I had looked, behelde, they had synowes, and flesh grewe vpon them: and aboute they were couered with skynne, but there was no breath in them. Then sayde he vnto me: Thou sonne of man, prophecy thou towarde the wynde: prophecy, and speake to the wynde: Thus saith the **LORDE** God: Come (o thou ayie) from the foure wyndes, & blowe vpon these slayne, that they maye be restored to life. So I prophesied, as he had commaunded me: Then came the breeth vnto them, and they receaued life, and stode vp vpon their feet, a maruelous greate sort.

Moreover, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saie: cure bones are dryed vp, our hope is gone, we are cleane cut of: Therfore prophecy thou, & speake vnto them. Thus saith the **LORDE** God: Beholde, I wil open youre graues (o my people) & take you out of youre sepulchres, & bringe you into the londe of Israel agayne. So shall ye knowe, y^e I am the **LORDE**, when I open

your graues, & bringe you out of them. My spere also wil I put in you, & ye shall lyue: I wil set you agayne in youre owne londe, and ye shall knowe, that I am the **LORDE**, which haue sayde it, and fulfilled it in dede.

The worde of the **LORDE** came vnto me, sayenge: Thou sonne of man, take a stick, and wyte vpon it: Vnto Juda & to the children of Israel his companions. Then take another stick, and wyte vpon it: Vnto Joseph the stocke of Ephraim, and to all the householde of Israel his companions. And thou take both these together in thine honde, so shal there be one stick together. Now yf the childre of thy people saie vnto the: wilt thou not shewe vs, what thou meanest by these? Then geue them this answer: Thus saith the **LORDE** God: Beholde, I wil take the stocke of Joseph, which is in the honde of Ephraim, and of the crybes of Israel his felowes, and wil put them to the stocke of Juda, & make them one stocke, and they shal be one in my honde. And the two stickes where vpon thou wytest, shal thou haue in thine honde, that they maye se, and shalt saie vnto them:

Thus saith the **LORDE** God: beholde, I wil take awaye the childre of Israel from amonge the heithen, vnto whom they be gone, and wil gather them together on euery syde, and bringe them agayne in to their owne londe: yee I wil make one people of the in y^e londe, vpon the mountaynes of Israel, and they all shal haue but one kinge. They shall nomore be two peoples from henceforth, ne- ther be denyded in to two kingdomes: they shal also defyle the selues nomore with their abhominacions, Idols and all their wicked- doinges. I wil helpe the out of all their dwelling places, wher in they haue synned: & will so cleanse them, that they shalbe my people, and I their God.

Dauid my seruaunt shalbe their kinge, & they all shal haue one shepherde only. They shal walke in my lawes, and my commaundementes shal they both kepe & fulfill. They shal dwell in the londe, that I gaue vnto Iacob my seruaunt, where as youre fathers also haue dwelt. Yee cū in the same londe shal they, their children, & their childrens children dwell for euermore: and my seruaunt Dauid shal be their everlastynge prynces. Moreover, I will make a bonde of peace with them, which shal be vnto them an everlastinge couenant. I wil satte the also, and multiplie them, my Sanctuary wil I set amonge the for euermore.

My dwellinge shalbe wth them, yee I wil be their God, & they shalbe my people. Thus the heithen also shal knowe, that I the LORDE am y^e holy maker of Israel: whē my Sanctuary shal be amonge them for ever more.

The XXXVIII. Chapter.

Unto the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face towardes Gog in the londe of Magog, which is the chiefe pryncce at Mesch and Tubal: prophesy agaynst him, and saye: Thus saith the LORDE God: O Gog thou chiefe pryncce of Mesch and Tubal: beholde, I wil vpon the, and wil turne the aboute, and put a bytt in thy chawes: I wil bringe the forth and all thine hoost, both horse & horsemen, which be all weaponed of the best fashion: a greate people, that handle alcege ther speares, shyldes, and swerdes: the Perses, Morryans and with them the Lybians, which all beare shyldes and helmettes: Gomer, and all his hoostes: the house of Thogoma out of the north quarters, and all his hoostes, yee and moch people with the.

Therefore prepare the, set thy self in aray with all thy people, that are come vnto the by heapes, and bethou their defence. After many dayes thou shalt be visited, and in the latter yeares thou shalt come in to the lode, that hath bene destroyed with the swerde, & now is replenished agayne wth dyverse people vpon the mountaynes of Israel, which have lye y^e waite. Yee they be brought out of the nations, & dwell all safe. Thou shalt come vp like a stormy wether, to couer the lode, and as it were a darcke cloude: thou with all thine hoostes, and a greate multitude of people with the.

Moroner, thus saith the LORDE God: At the same tyme shal many thinges come in to thy mynde, so that thou shalt magyn myschese, and saye: I wil vp to yonder playne londe, seinge they syt at ease, and dwell so safely (for they dwell all without eny walles, they have nether barres nor doores) to spoyle them, to robbe the, to laye honde vpon their so wel inhabited wildernesses: agaynst that people, y^e is gathered together from amonge the heithen, which have gotten cattell and good, and dwell in the myddest of the londe. Then shal Saba and Dedan and the marchantes of Tharsis wth all their Worthies, saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle: to take syluer and golde: to carry awaye cattell and good: and to haue a greate pray?

Therefore, o thou sonne of man, thou shalt prophesy, and saye vnto Gog: Thus saith the LORDE God: In that daye thou shalt knowe, that my people of Israel dwell safe: and shalt come from thy place, out of the north partes: thou and moch people wth the, which ryde vpon horses, wherof there is a greate multitude and an innumerable multitude. Yee thou shalt come vpon my people of Israel, as a cloude to couer the lode. Thus shalt thou come to passe in the latter dayes: I wil bringe the vp in to my londe, that the heithen maye knowe me, when I get me homer vpon the (o Gog) before their eyes.

Thus saith the LORDE God: Thou sonne of man, of whom I haue spoken aforetyme, by my seruantes y^e prophetes of Israel, which prophesied in those dayes & yeares, that I shulde bringe the vpon them. At the same tyme, when Gog cometh vp in to the lode of Israel (saith the LORDE God) shal my indignacion go forth in my wrath. For my gelousy and hore displeasure I haue desired, that there shalbe a greate trouble in the lode of Israel at that tyme. The very fyssh in the see, the foules of the ayre, the bestes of the felde, and all the men y^e are vpon the earth, shal tremble for feare of me.

The hilles also shalbe turned vpon side, the stayres of stone shal fall, and all walles shal syncke to the ground. I wil call for a swerde vpon them in all my mountaynes, saith the LORDE God: so that every man shal swerde shal be vpon another. With pestilence and bloude wil I punyssh him: stormy wynde and hale stones, fyre and brimstone, wil I cause to rayne vpon him and all his heape, yee and vpon all that greates people that is with him. Thus wil I be magnified, honoured, and knowne amonge the heithen: that they maye be sure, how y^e I am y^e LORDE.

The XXXIX. Chapter.

Therfore o thou sonne of man, prophesy agaynst Gog, and speake: Thus saith the LORDE God: Beholde, I Gog: thou chiefe pryncce at Mesch and Tubal, I wil vpon the, and turne the aboute, and carie the forth, & lede y^e from the north partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I wil smyte it out of thy left honde, and cast thine arrowes out of thy right honde. Thou with all thine people, and all the people that is with the, shalt fall vpon the mountaynes of Israel. Thus wil I gene the vnto y^e foules and wilde bestes of the felde, to be deuoured: that thou lye vpon the felde: for enē I the LORDE

haue spoken it, saith the LORDE God.

In to Magog, and amonge those that sit so careless in the lode: wil I sende a fyre, and they shal knowe, y^e I am the LORDE. I wil make also the name of my holynesse to be knowne amonge my people of Israel: and I wil not let my holy name be euil spoken of any more: but the very heithen also shal knowe, that I am the LORDE, the holy one of Israel. Beholde, it cometh, and shalbe fulfilled in dede, saith the LORDE God. This is the daye, wherof I haue spoken: They that dwell in y^e cities of Israel, shal go forth, and set fyre vpon the weapons, and burne them: shyldes and speeres, bowes and arrows, bylles and clubbes: seven yeares shall they be burnyng therof, so that they shal els bunge no stiches from y^e felde, nether haue ned to hew downe eny out of the wodde: for they shal haue weapons y^e new to burne. They shal robbe those that robbed them, and spoyle those that spoyled them, saith y^e LORDE God.

At the same tyme wil I gene vnto Gog, a place to be buried in, in Israel: euē the valley, wher the thow men go from the east to the see ward: Those that trauaile therby, shal abhorre it. There shal Gog and all his people be buried: and it shalbe called the valley of the people of Gog. Seven monethes longe shall the house of Israel be buryenge of them, that they maye clense the lode: Yee all the people of the londe shal burie them, & it shal be a glorious daye, when I get me that honoure, saith the LORDE God. They shal geve men also to be ded buriers, euē goinge thow the lode, and appoynt them certayne places to bury those in, which remaine vpon the felde, that the londe maye be clensed. From ende to ende shal they seke, and that vpon monethes lōge. Now those that go thow the londe, wher they see a mans bone, they shal set vp a token by it, till the ded buriers haue buried it also, in the valley of the people of Gog. And the name of the cite shalbe called Hamonga: Thus shall they make the londe clene.

And thou sonne of man thus saith the LORDE God: Speake vnto all the foules and every hyde, yee and to all the wilde bestes of the felde: heape you together and come, gather your route aboute vpon my slaughter, that I haue slayne for you: euē a greate slaughter vpon the mountaynes of Israel: eatte flesh, and drynke bloude. Ye shal eatte y^e flesh of the worthies, and drynke the bloude of the prynces of the londe: of the wethers,

of the lamber, of the goates, and of the open that be all slayne at Dasan. Eate y^e fat you: re bely full, and drynke bloude, till ye be dronken of the slaughter, which I haue slayne vnto you. Syl you at my table, with horses & stronge bestment: with captaynes and all me of warre, saith the LORDE God.

I wil bringe my glory also amonge the Gentiles, that all the heithen maye see my indgment, that I haue kepte, and my honde: which I haue layed vpon them: that y^e house of Israel maye knowe, how that I am y^e LORDE their God, from that daye forth. And the heithen shal knowe, that where as the house of Israel were led in to captiuyte: it was for their wickednes sake, because they offended me.

For the which cause I hyde my face from them, and deliuered them in to the bondes of their enemies, that they might all be slayne with the swerde. According to their wickednesse I did in satechfull dealinges, so haue I treated them, and hyde my face from them. Therefore thus saith y^e LORDE God: Now wil I bringe agayne the captiues of Jacob, and haue mercy vpon the whole house of Israel, and be gelous for my holy names sake. All their confusion and offence that they haue done agaynst me, shal be taken awaye: and so safely shal they dwell in their londe, that no man shal make them a praye. And when I haue brought the agayne from amonge the people, when I haue gathered them together out of their enemies londes, and am praysed in them before many heithen: then shall they knowe, that I am the LORDE their God, which suffred them to be led in to captiuyte amonge the heithen: but now haue brought them agayne in to their owne londe, and not left one of them yonder.

After that, wil I hyde my face nemoer from them, but wil poure out my spere vpon the house of Israel, saith the LORDE God.

The xl. Chapter.

In the xxxv. yeare of oure captiuyte: in the begynnyng of the yeare, the xxv. daye of the moneth: that is the xiiij. yeare, after that y^e cite was smytten downe: the same daye came the honde of the LORDE vpon me, and caried me forth: euē in to the londe of Israel brought he me in the visions of God: and set me downe vpon a marvelous hie mountayne, wher vpon there was a buyldinge (as it was bene of a cite) toward the north.

Thither he caried me, and beholde, there was a man, whose similitude was like brass, which had a threde of flax in his honde, and a meterodde also. He stode in the dore, & sayde vnto me: marcke well with thine eyes, herken to with thine eares, and fasten it in thine heart, what so euer I shal shewe the, for to the intent that they might be shewed the, therfore art thou brought hither. And what so euer thou seest, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde rounde aboute the house: the meterodde that he had in his honde, was six cubites longe & a spanne. So he measured the bredth of the buyldinge, which was a meterodde, and the heyth also a meterodde. Then came he vnto the east dore, and wente vpon the staires, & measured the postes of the dore: the postes were a meterodde thicke. The dore was a meterodde longe, & the postes were six cubites longe. The chambers were six cubites longe, & the postes of the dore within the house were a meterodde. He measured also the dore of the ynnemmer dore, which contained a meterodde. The measured he the entrie of the dore, that conteyned eight cubites, and his pilers two cubites: and this entrie stode inwarde.

The chambers of the dore eastwarde, were thre on euery syde: alike brode and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wydenesse of the dore: which was x cubites, & the heyth of the dore xii cubites. The edge before the chambers was one cubite brode vpon both the sydes, & the chambers six cubites wyde of either syde. He measured y dore from the rygge of one chambre to another, whose wydenesse was xxv cubites, & one dore stode agaynst another. He made pilers also lx cubites hie, rounde aboute the courtedore. Before the inwarde parte vnto the fore entrie of the ynnemmer dore, were fiftie cubites. The chambers and their pilers within, rounde aboute vnto y dore, had syde wyndowes: So had the fore entries also, whose wyndowes wente rounde aboute within. And vpon the pilers there stode date trees.

Then brought he me in to the fore court, where as were chambers & paved workes, made in y fore court rounde aboute: xxv chambers vpon one paved worke. Now the paved worke was a loge besyde the doies, and that was the lower paved worke. After this, he measured y bredth from the lower dore, vnto the ynnemmer court of the out syde, which had an hundred cubites vpon the east & the

north parte. And the dore in the uttermost court toward the north, measured he the length and bredth: his thre chambers on either syde, with his pilers & four entries which had euen the measure of the first dore. His heyth was fiftie cubites, the bredth xii cubites: his wyndowes & porches with his date trees, had euen like measure as the dore toward the east: here where viij steppes to go vp vpon, & their porche before them. Now y dore of the ynnemmer court stode straight ouer agaynst the dore, that was toward the north east. From one dore to another, he measured an C cubites.

After that, he brought me to the south syde, where there stode a dore toward the south: whose pilers and porches he measured, the first measure, & with their postes he had wyndowes rounde aboute, like the first wyndowes. The heyth was l cubites, & the bredth xxv, with steppes to go vp vpon: he stode before him, with his pilers and date trees on either syde. And the dore of the ynnemmer court stode toward the south, & he measured from one dore to another an C cubites. So he brought me in to y ynnemmer court, thorow the dore of the south syde, which he measured, & it had the measure as he sayde. In like maner, his chambers, pilers and fore entries, had euen the fore sayde measure also. And he had with his porches rounde aboute, wyndowes of l cubites hie, & xii cubites brode. The porches rounde aboute were xxv cubites longe, and v cubites brode: and his porch reached vnto y uttermost court: vpon his pilers there were date trees, and viij steppes to go vp vpon.

He brought me also in to the ynnemmer court vpon the east syde, and measured the dore, according to y measure as he sayde. His chambers, pilers and porches had euen the first measure, as the first had: & with his postes he had wyndowes rounde aboute. The bredth was l cubites, y bredth xxv cubites: his porches reached vnto the uttermost court: his pilers also had date trees on either syde, and viij steppes to go vp vpon. And he brought me to the north dore, and measured it, which also had the fore sayde measure. His chambers, pilers and porches had wyndowes rounde aboute: whose heyth was l cubites, and the bredth xxv. His pilers stode toward the uttermost court, and vpon them both were date trees, and viij steppes to go vp vpon. There stode a chambre also, whose inwarde part was at the dore pilers, and there the burnt offerings were washed.

In the dore porche, there stode on either syde two tables for the slaughtinge: to slaye the burnt offerings, syme offerings and trespass offerings ther vpon. And on the outsyde as men go forth to the north dore, there stode two tables. Four stables stode on either syde of the dore, that is viij tables, where vpon they slaughtered. Four tables were of hewn stone for the burnt offerings, of a cubite and a half longe and brode, and one cubite hie: where vpon were layed y vessels and ornaments, which were vsed to, the burnt & slaine offerings, when they were slaughtered. And within there were hokes four synge brode, fastened rounde aboute, to hang fleth vpon, & vpon the tables was layed the offering fleth. On the outsyde of the ynnemmer dore were the synge chambers in the inwarde court besyde y north dore, & agaynst the south. There stode one also for the east dore north warde.

And he sayde vnto me: This chambre in the south syde belongeth to the prestes, & the speche habitacon: and this toward the north, is the prestes that wayte vpon the altar: which be the sonnes of Sadock, that do seruyce before the LORDE in steade of the children of Levi. So he measured the fore court, which had in length an C cubites, and as much in bredth by the four corners. Now the altar stode before the house: And he brought me to the fore entrie of the house, and measured the walles by the entre dore: which were syne cubites longe on either syde. The thicknesse also of the dore on either syde, was thre cubites. The length of the porche was xx cubites, the bredth xi cubites, and vpon steppes went men vp to it: by the walles also were pilers, on either syde one.

The xli. Chapter.

After this he brought me to the temple, and measured the postes: which were of both the sydes vii cubites thicke, according to the wydenesse of the tabernacle. The bredth of y dore was x cubites, & the walles of the dore on either syde syne cubites. He measured the length therof, which conteyned xl cubites, and the bredth xx. Then went he in, and measured the dore postes, which were two cubites thicke: but the dore itself was syne cubites, and the bredth of the dore was vii cubites. He measured the length and bredth therof, which were euery one xx cubites, before the temple.

And he sayde vnto me: this is the holiest of all. He measured also the wall of the house, which was six cubites. The chambers y

stode rounde aboute y house, were euery one foure cubites wyde, and one stode harde vpon another, wherof there were xxxiiij. And there stode postes beneath by the walles rounde aboute the house, to beare the vp: but in y wall of y house they were not fastened. The syde chambers were the hyer the wyder, and had steppes thre row them rounde aboute y house. Thus was it wyder above, that from the lowest men might go to the hyest & myddle chambers. I sawe also that the house was very hye rounde aboute. The foundation of the syde chambers was a meterodde (that is syne cubites) brode. The thicknesse of the syde wall without, conteyned syne cubites, & so small of the chambers in y house.

The chambers, was the wyde rounde aboute y house. The dore was toward the north, & the south: and the thicknesse of the dore was vi cubites rounde aboute. The dore was separated toward the west, was lxx cubites wyde: the wall of the buyldinge was v cubites thicke rounde aboute, and the length foure score cubites and ten. So he measured the house which was an C cubites longe, and the separated buyldinge with the wall were an C cubites longe also. The wydenesse before the house and of it y was separated toward the east, was an C cubites.

And he measured the length of the buyldinge before and behinde with the chambers vpon both the sydes: and it conteyned an C cubites. The ynnemmer temple, the porch of the fore court, y syde postes, these thre had syde wyndowes, and pilers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes: The wyndowes themselves were syled ouer with bordes: & thus was it aboute the dore, vnto the ynnemmer house, and without also: For the whole wall on euery syde both within and without was syled ouer w greute bordes. There were Cherubins and date trees made also, so that one date tree stode euery betwixte two Cherubins: One Cherub had two faces, y face of a man lookinge asyde toward the date tre, and a lyons face on the other syde. Thus was it made rounde aboute in all the house: For the Cherubins and date trees were made from the grounde vp above the dore, and so stode they also vpon the wall of the temple.

The bypostes of the temple were foure squared, and the fashion of the Sanctuary was, euen as it appeared vnto me afore in y

vision. The table was of wodde, thre cubites hie and two cubites longe: his corners, the length and the walles were of wodde. And he sayde vnto me: This is the table, that shal stonde before the LORDE. The temple and the holiest of all had ether of them two doores, and euery doore had two litle wickettes which were folden in one vpon another, on euery syde two. And vpon the doores of the temple there were made Cherubins and date trees, like as vpon the walles: and a greatchicke balke of wodde was before on the out syde of the porche. Vpon both the sydes of the walles of the porche, there were made depe wyndowes and date trees, hauynge beames and balkes, like as the house had.

The XLII. Chapter.

A Then caried he me out in to the fore courtte towarde the north, & brought me into the chambre, that stode ouer agaynst the backe buildinge northwarde, which had the length of an cubites, whose doore turned towarde the north. The wydenesse conteyned 2. cubites, ouer agaynst the xx. cubites of the ynnemmer courtte, & agaynst the paved workethat was in the fore courtte. Besyde all these thre there stode pilers, one ouer against another. And before this chambre there was a walkinge place of x. cubites wyde, and within was a waye of one cubite wyde, and their doores towarde the north. Thus the hyest chambers were allwaye narrower then the lowest and myddelmost of y buildinge: for they bare chambre vpon chambre, and stode thre together one vpon another, not hauynge pilers like the fore courtte: therfore were they smaller then those beneth and in the myddest, to reken from the grounde vwarde.

B The wall without that stode by y chambers towarde the vttemost courtte vpon the fore syde of the chambers, was 2. cubites longe: for the length of y vttemost chambers in the fore courtte was 2. cubites also: but the length thereof before the temple was an C. cubites. These chambers had vnder them an inraunce of the east syde, whereby a man might go into them out of the fore courtte, thorow the thicke wall of the fore courtte towarde the east, right ouer agaynst the separated buildinge. Before the same buildinge vpon this syde there were chambers also which, had a waye vnto them, like as the chambers on the north syde of the same length and wydenesse.

Their inraunce, fashion and doores were

all of the same maner. Yee even like as the other chamber doores were, so were these also of the south syde. And before the waye wardeth the syngers steppes on the east syde, there stode a doore to go in at. Then sayde he vnto me: The chambers towarde the north & the south, which stode before the backe buildinge: those be holy habitacions, wherein the priestes that do seruyce before the LORDE, must eate the most holy offringes: and they must they laye the most holy offringes, synneoffringes & trespassoffringes, for it is an holy place. When the priest cometh therein, they shal not go out into the fore courtte: but (seyng they be holy) they shal leaue the clothes of their ministracion, and put on other garments, when they haue nythinge to do with the people.

Now when he had measured all the ynnemmer house, he brought me forth thow the east poite, and measured the same rounde aboute. He measured the east syde with y meter odde, which rounde aboute conteyned v. C. meter oddes. And the north syde measured he, which conteyned rounde aboute an so much. The other two sydes also conteyned the south and the west (which he measured) conteyned ether of them v. C. meter oddes. So he measured all y foure sydes wher they wente a wall rounde aboute v. C. meter oddes longe, and as brode also, which separated the holy from the vnholy.

The XLIII. Chapter.

S He brought me to y doore, that was neth towarde the east. Beholde, thre came the glory of the God of Israel from out of the east, whose voyce was like a greate noyse of waters, and the earth was lightened with his glory. His sight toke vpon was like the first, that I sawe, when I wente in, what tyme as the cite shulde haue bene destroyed: and like the vision that I sawe by the water of Cobar. Then fell I vpon my face, but the glory of the LORDE came in to the house thorow the east doore. So a wynde toke me vp, and brought me into y ynnemmer courtte: & beholde, the house was full of the glory of the LORDE.

I herde one speakinge vnto me out of the house, and there stode one by me, that sayde vnto me: O thou sonne of man, this room is my seate, and the place of my footsteppes: where as I wil dwell amonge the children of Israel for euermore: so that the house of Israel shal nomore defyle my holy name: neither their kinges, thorow their vngodly domes, thorow their hie places, & thorow

and bodies of their kinges: which haue buylded their thresholds in maner harde vpon my thresholds, and their postes almost at my postes: so that there is but a bare wall betwixt me and them.

Thus haue they defyled my holy name with their abhominacions, that they haue comitted. Wherefore I haue destroyed them in my wrath: But now they shal put awaye their whordome and the deed bodies of their kinges out of my sight, that I maye dwell amonge them for euermore. Therefore (o thou sonne of man) shewe thou the householde of Israel a temple, that they maye be ashamed of their wickednesse, and measure them selves an example therat.

And when they be ashamed of all their wykes, then shewe them the fourme and fashion of the temple: the comynge in, the goinge out, all the maner and description thereof, yee all the vses and ordinaunces of it, y they maye kepe & fulfill all the fashions and customes thereof.

C This is the description of the house: Above vpon the mount rounde aboute all the corners, it shalbe y holiest of all. Beholde, that is the description and fashion of the house. This is the measure of the altar (after the true cubite, which is a spanne longer then another cubite) his botome in the myddest was a cubite longe and wyde, and the ledge that wente rounde aboute it, was a spanne brode. This is the heych of the altar: From the grounde to the lower steppes the length is two cubites, and the bredth one cubite: and from the lower steppes to the higher are foure cubites, & the bredth but one cubite.

The altar was foure cubites hie, & from the altar vwarde stode foure houses, and it was xij cubites longe and xij cubites brode, vpon the foure corners: the coueringe of the altar was xiiij cubites longe and brode vpon the foure corners, and the ledge that wente rounde aboute, had half a cubite: and the botome thereof rounde aboute one cubite: his steppes stode towarde the east. And he sayde vnto me: Thou sonne of man, thus saith the LORDE God: these are the ordinaunces and lawes of the altar, in the daye wher it is made, to offre burnt offringes, and to sprentle bloude ther vpon. To the priestes, to y Levites that be of the seide of Sabach, and treade before me to do me seruyce, saith the LORDE God: Vnto these geue thou a yonge bullocke, for a synoffringe: & take the bloude of him & sprentle his foure homes withal, & the foure corners of the altar coueringe,

with the ledge that goeth rounde aboute: he re with shalt thou cleanse it, and reconcile it. Thou shalt take the bullocke also of the synoffringe, & burne him in a seuerall place with out the Sanctuary.

The nexte daye, take a goot buck without blemish for a synoffringe, to reconcile the altar withall: like as it was reconciled with y bullocke. Now when thou hast made it cleane, then offre a yonge bullocke without blemish, and a ramme out of the flocke without blemish also: Offre them before the LORDE, and let the priest cast salt ther vpon, and geue them so vnto the LORDE for a burnt offringe. Euen dayes shalt thou bringe, euery daye a goot bucke. A yonge bullocke & a ramme of the flocke (both without blemish) shal they offre. Seuen dayes shal they reconcile and cleanse the altar, & offre vpon it. When these dayes are expired, then vpon the viij daye and so forth, the priestes shal offre their burnt offringes and healt offringes vpon y altar: so wil I be mercifull vnto you, saith the LORDE God.

The XLIII. Chapter.

After this, he brought me agayne to y outward doore of the Sanctuary on the east syde, and that was shut. Then sayde the LORDE vnto me: This doore shal be stil shut, and not opened for eny man to go thorow it, but only for the LORDE God of Israel: yee he shal go thorow it, els shal it be shut still. The prynce himself shal comethorow it, that he maye eate bread before the LORDE. At the poiche shal he come in, and there shal he go out agayne. Then brought he me to the doore, vpon the north syde of the house. And as I looked aboute me, beholde, the glory of the LORDE fylled the house: and I fell downe vpon my face. So the LORDE spake vnto me: O thou sonne of man, fasten this to thine herte, beholde, and take diligence heed to all that I wil saye vnto the, concerninge all the ordinaunces of the LORDE and all his lawes: ponde well with thine herte the comynge in of the house and the goinge forth of the Sanctuary: and tell that obstinate householde of Israel: Thus saith the LORDE God: O house of Israel, ye haue now done ynough with all youre abhominacions, seyng that ye haue brought in to my Sanctuary strangers, hauynge vncircumcised hertes & fleshs, wher thorow my Sanctuary is defiled, wher ye offre my bread, fat, & bloude.

Thus with all youre abhominacions ye haue broken my couenaunt, and not kepte the holy ordinaunces of my Sanctuary:

Exo 40.1
24 d
Nu 9 c
3. Reg. 8.1
1. Par. 7.1

12

Leui. 23. c
Leui. 3. b

2

3

but set keepers of my Sanctuary, enen after your owne mynde. Therefore thus saith the LORD God: Of all the straungers that dwell amonge the childre of Israel, no straunger (whose herte & flesh is not circumcised) shal come within my Sanctuary: Nor the Lewites that be gone backe from me, and haue disceined the people of Israel with errorres, goinge after their Idols: therefore shal they beate their owne wickednes. Shalder they be set and ordened to minstre, vnder the doores of the house of my Sanctuary: and to do seruyce in the house: to slaye burnt offrynges and sacrifices for y people: to stode before them, and to serue them: seynge the seruyce that they do them, is before their Idols, and cause the house of Israel to stumbe thorow wickednesse.

For the which cause I haue plucked out myne honde ouer them (saith the LORD) so that now they must beate their owne iniquyte, and not to come nyeme, to serue me with their priestheade, in my Sanctuary, and most holiest of all: that they may beate their owne shame and abominacions, which they haue done. Shulde I use them to be porters of the house, and to all the seruyce y is done therein? But the prestes y Leuities the sonnes of Sadoch, that kepe the holy ordinaunces of my Sanctuary, when the children of Israel were gone fro me: shal come to me, to do me seruyce, to stonde before me, and to offre me the fat and the bloude, saith the LORD God.

They shal go in to my Sanctuary, and treade before my table, to do me seruyce, and to waite vpon myne ordinaunces. Now when they go in at the doores of the ynnemmer courte, they shal put on lynnynge clothes, so that no woll me come vpon them: whyle they do seruyce vnder the doores of y ynnemmer courte, and within. They shal haue sayre lynnynge bonettes vpon their heades, and lynnynge bieches vpon their loynes, which in their labour they shal not put aboute them: And when they go forth to the people in to the outwarde courte, they shal put of the clothes, wherein they haue ministred, and laye them in the habitation of the Sanctuary, & put on other apparell, lest they on halowe y people with their clothes.

They shal not shaueth their heades, ner norish the bushe of their hayre, but rounde their heades only. All the prestes that go in to the ynnmost courte, shal drynke no wyne. They shal mary no wydowe, nether one that is put from hir husbonde: but a mayde of the

seide of the house of Israel, or a wydow, that hath had a priest before.

They shal shewe my people the difference betweene the holy and unholy, betweene the cleane and vncleane. If any discorde arise, they shal discern it, and geue sentence after my iudgmentes. My solempne feastes, my lawes and ordinaunces shal they kepe, and halowe my Sabbathes. They shal come: no deed persone, to defyle themselves: cepte it be father or mother, sonne or daughter, brother or sister that hath had yet no husbonde: in soch they may be defyled.

And when he is clenfed, there shal benedyned vnto him vij dayes: and yf he go in to the Sanctuary agayne to do seruyce, he shal bunge a synoffrynge saith the LORD God. They shal haue an heretage, yee I say: wil be their heretage: els shall ye geue the possession in Israel, for I am their possessor. The meatoffrynge, synoffrynge & trespass offrynge shal they eate, and every dedicatione in Israel, shal be theirs. The firstlinges of all the first frutes, and all frewill offrynges shal be the prestes.

Ye shall geue vnto the prest also the firstlinges of youre dowe, that God maye prosper the resydue. But no deed canon shal the prest eate, ner soch as is deuoured of wilde bestes, foules or catell.

The XLV. Chapter.

When ye denyde the lode by the land, ye shal put asyde one parte for the LORD, to be holy from other landes: namely, xxvj meter oddes longe, and xvj meter brede. This shal be holy, as wyde as it is rounde aboute. Of this partte there shal be longe vnto the Sanctuary vnto xxvj meter oddes in all the foure corners; and I carye wyde rounde aboute to the suburbs. And from this meanste, namely of xxvj meter oddes longe, and xvj meter brede, thou shalt measure, wherein the Sanctuary and the holiest of all maye stonde.

The resydue of that holy ground shal be the prestes, which do seruyce in the Sanctuary of the LORD, and go in before the LORD to serue him, that they maye haue rowme to dwell in.

As for the Sanctuary, it shal stonde for itself: and to the Leuities the serue in that house, there shal be genen xx habitacions, of the xxvj meter & xx meter brede: ye shal geue also vnto the cite a possessio of xxvj meter oddes brede, & xxvj meter longe, besyde the parte of y Sanctuary: that shal be for the xlvij tribes of Israel. Vpon both the sydes of the

Sanctuarys parte, & by the cite, there shal be genen vnto the prynce, what so ener lyeth out agaynst the cite, as farre as reacheth westwarde and eastwarde: which shal be as longe as one parte, fro y west vnto y east.

This shal be his owne lode in Israel, that my princes be no more chargeable vnto my people. And soch as remayneth yet ouer in the londe, shal be geuen to the house of Israel according to their trybes. Thus saith the LORD God: O ye princes, ye haue now oppressed and destroyed ynough: now leane of, handle now according to the thinge, that is equall and lausfull: and thrust out my people no more, sayeth y LORD God. Ye shal haue attue weight, a true Epha, & a true Bat.

The Epha & the Bat shal be a like. One Bat shal cōteyne y cēth parte of an Homer, and so shal one Epha do: their measure shal be after y Homer. One Sytle maketh xx. Seers. So xx. Sycles, and xxv. & xxv. Sycles make a pounce. This is the heane offrynge, that ye shal geue to be heaned: namely, the xvj. parte of an Epha, out of an Homer of wheat: and the xvj. parte of an Epha, out of an Homer of barlie. The oyle shal be measured with the Bat: euen the x. parte of one Bat out of a Cor.

Ten Battes make one Homer: for one Homer maketh ten Battes. And one labe from two hundred shepe out of the pasture of Israel, for a meatoffrynge, burnt offrynge and healthoffrynge, to recorde them, sayeth the LORD God. All the people of the londe shal geue this heane offrynge with a frewil. Agayne, it shal be the prynces partte to offre burnt offrynges, meatoffrynges and drynt offrynges vnto the LORD, in the holy dayes, new Moones, Sabbathes, and in all the hye feastes of the house of Israel. The synoffrynge, meatoffrynge, burnt offrynge & healthoffrynge shal he geue, to recorde the house of Israel. Thus sayeth y LORD God: The first daye of the first moneth thou shalt take a yōge bullocke without blemyshe, and clense the Sanctuary.

So the prest shal take of the bloude of y synoffrynge, and spientle it vpon the postes of the house, and vpon the foure comers of the alter, with the dore postes of the ynnemmer courte. And thus shalt thou do also the seventh daye of y moneth (for soch as haue synned of ignorance, or beyng disceined) to reconcile the house withall. Vpon y xiiij. daye of the first moneth ye shal kepe Easter. Seven dayes shal the feast contynue, wherein there shal no sower ner leuened bried be eate.

Vpon the same daye shal y prynce geue for himself and all the people of the londe, a bullocke for a synoffrynge. And in the feast of the seven dayes he shal offre euery daye a bullocke & a ram, that are with out blemyshe, for a burnt offrynge vnto the LORD: & an he gaoze daylie for a synoffrynge. For the meatoffrynges he shal geue euer an Epha to a bullocke, an Epha to a ram, & an hin of oyle to an Epha. Vpon y xv. daye of the seventh moneth, he shal kepe the seven dayes holy one after another, eue as the other vij. dayes: with the synoffrynge, burnt offrynge, meatoffrynge, and with the oyle.

The XLVI. Chapter.

Thus sayeth the LORD God: y dore of the ynnemmer courte toward the east, shal be shut the vij. workes dayes: but in the Sabbath and in the daye of the new Moone, it shal be opened. Then shal the prynce come vnder the dore porche, & stonde still without by the dore cheke. So y prestes shal offre vpon his burnt & healthoffrynges. And he shal worshipec at the dore poste, and go his waye forth agayne: but y dore shal nomore be shut till the euenynge.

On the same maner shal the people of the londe also do their worshipec before the LORD, without this dore vpon the Sabbathes and new Moones. This is now the burnt offrynge, that the prynce shal bunge vnto the LORD vpon the Sabbath: sixe lambes without blemyshe, & a ram without blemyshe, and an Epha for a meatoffrynge, with y ram. As for the lambes, he maye geue as many meatoffrynges to them, as he wil, & an hin of oyle to an Epha. In the daye of the new moneth, it shal be a yōge bullocke without blemyshe, sixe lambes & a ram also without blemyshe. With the bullocke he shal geue an Epha, and with the ram an Epha also for a meatoffrynge: butto y lambes, what he maye come by: And euer an hin of oyle to an Epha. When the prynce cometh, he shal go vnder the dore porche, and euen there be parte forth agayne. But when the people of the londe come before the LORD in the hye solempne feast, as many as come in by the north dore to do worshipec, shal go out agayne at the south dore. And they that come in at the south dore, shal go forth agayne at y north dore. There shal none go out at the dore where he came in, but shal go forth right ouer on the other syde, and the prynce shal go in and out amonge them.

Vpon the solempne and hie feaste dayes, this shal be the meatoffrynge: An Epha to

a bullock, and an Ephraim to a ram: and to the lambs, as many as he wil, but ever an Ekin of oyle to an Ephraim. Now when the prince bringeth a burnt offering or an healt offering with a fire wile unto the LORD, the east doore shall be opened unto him, yf he maye do with his burnt & healt offerings, as he doth vpon the Sabbath: and when he goeth forth, the doore shall be shut after him agayne. He shall daylie bringe vnto the LORD a lambe of a yeare olde without blemish for a burnt offering: this shall he do every morninge. And for a meat offering he shall geue the sixte parte of an Ephraim, & the thirde parte of an Ekin of oyle (to myngle with the cakes) every morninge. And this shall be a daylie meat offering vnto the LORD, for an everlasting ordinance: & thus shall the lambe, the meat offering and oyle be geuen every morninge, for a daylie burnt offering.

Moreover, thus sayeth the LORD God: If the prince geue a gifte vnto any of his sonnes, then shall it be his sonnes heretage perpetuall, yf he maye possesse it. But yf he wil geue one of his seruantes some of his heretage, it shall be his to the fre yeare, and then to retorne agayne vnto yf prince: for his heretage shall be his sonnes only. The prince also shall take none of the peoples inheritance, ner put he from their possession: but to his owne sonnes shall he geue his possession, that my people be not scattered abroad, but that every man maye haue his owne.

And he brought me thorow the entrance at the syde of the doore to yf habitation of the Sanctuary, that belongeth to yf priestes and stode toward the north, & beholde, there was a place vpon the west syde, then sayde he vnto me: This is the place, where the priestes shall dighe the trespase and syn offerings, & bake yf meat offerings: that they nede not beare the in to the outwarde court, and so to vnhallowe the people. So he brought me in to the uttermost court, rounde aboute all the foure corners. Beholde, in every corner of yf fore court, there was yet a litle court. And in all the foure corners of the court, there was made a litle court of xl. cubites longe, and xxx. cubites brode: these foure litle courttes were of one like measure, & there went a rygge wall rounde aboute them all foure, vnder the which there were hartes made rounde aboute. Then sayde he vnto me: This is the Echin, where the ministers of the house shall dighe the syn offerings of the people.

The XLVII. Chapter.

After this he brought me agayne by the doore of the house: & beholde, there gusheth out waters from vnder yf postes of the house eastwarde (for the house stode toward the east) that ranne downe vpon the right syde of the house, which runneth to the aulter southwarde. Then carried he me out to the north doore, and brought me forth there rounde aboute by the uttermost doore, yf turneth eastwarde. Beholde, there came forth the water vpon the right syde. Now when the man yf had the meterodde in his hande wente out vnto the east doore, he measured a M. cubites, & then he brought me thorow yf water, vnto the aulter: so he measured yet a thousande, & brought me thorow yf water agayne vnto the knees: yet measured he a thousande, and brought me thorow the water vnto the loynes. After this he measured a thousande agayne, then was it some ryuer, yf I might not wade thorow it: The water was so depe, that it was nedfull to haue swymmed, for it might not be waded ouer. And he sayde vnto me: Hast thou seen this, o thou sonne of man: and with that he brought me to the ryuer bank agayne.

Now when I came there, there stode many trees vpon either syde of the ryuer bank. Then sayde he vnto me: This water that floweth out toward the east, and runneth downe in to the playne felde, cometh into the see: and from the see it runneth out, & meeteth the waters whole. And all that live and moue, where vnto this ryuer cometh, shall recover. And where this water cometh, there shall be many fish. For all that cometh to this water, shall be lusty and whole. By this riner shall the fyshers stonde from En gad di vnto En Eglaim, & there spredde out their nettes: for there shall be great heapes of fish, like as in the mayne see. As for the claye and pyttes, they shall not be whole, for why, it shall be occupide for sale.

By this ryuer vpon both the sydes of the shore, there shall growe all maner of fruitfull trees, whose leaues shall not fall off, neither shall their fruite perish: but ever beryp at their monethes, for their water runneth out of the Sanctuary. This fruite is good to eate, and his leafe profitable for medycine. Thus sayeth the LORD God: Let this be the border, wherein ye shall dwelle thelon vnto the xij. trybes of Israel, with their ne. Parte it indifferently vnto one as vnto another: of the which I swore vnto you fathers, that it shoulde fall to your inheritance.

This is the border of the londe vpon the north syde, from the mayne see, as men go to Zabadah: namely, Hemath, Berotha, Sabatani: from the borders of Damascus and Hemath vnto Hazer Tichon, that lieth vpon the coastes of Hauran. Thus the borders fro the see forth, shall be Hazer Euan, the border of Damascus the north, and the borders of Hemath: that is the north parte.

The east syde shall ye measure from Hauran and Damascus, from Galead and the lande of Israel by Jordane and so forth, from the see coast, that lieth eastwarde: and this is the east parte.

The south syde is, from Thamar south to the waters of strife vnto Eades, the ryuer, to the mayne see: and that is the south parte.

The west parte: namely the greatesee from the borders therof, till a man come vnto Hemath: this is the west parte.

This londe shall ye parte amonge you, accordinge to the trybes of Israel, and dwelle there be an heretage for you, and for the strangers that dwel amonge you, and begette children.

For ye shall take them amonge the children of Israel, like as though they were of your owne household and countre, and they shall haue heretage with you amonge the children of Israel.

Let in what trybe the stranger dwelleth, in the same trybe shall ye geue him his heretage, saith the LORD God.

The XLVIII. Chapter.

These are yf names of the trybes that lye vpon the north syde, by the waye of Herlon, tyll thou comest vnto Hemath and Hazer Euan, the borders of Damascus toward the north besyde Hemath: Dan shall haue his porcion from the east quarter vnto the west. Vpon the borders of Dan from the east syde vnto the west, shall Aser haue his porcion. Vpon the borders of Aser fro the east parte vnto the west, shall Naphtali haue his porcion.

Vpon the borders of Naphtali from the east quarter vnto the west, shall Manasses haue his porcion. Vpon the borders of Manasses from the east syde vnto the west, shall Ephraim haue his porcion. Vpon the borders of Ephraim from the east parte vnto the west, shall Ruben haue his porcion. Vpon the borders of Ruben from the east quarter vnto the west, shall Iuda haue his porcion. Vpon the borders of Iuda from the east parte vnto the west, ye shall set a syde one porcion

of xxx. M. meteroddes longe and brode (like as another porcion from the east syde vnto the west), wherein the Sanctuary shall stode.

As for the porcion, that ye shall separate out for the LORD, it shall be xxx. M. longe, and x. M. brode. Which separated holy porcion shall belonge vnto these: namely to the priestes, toward the north xxx. M. & toward the west x. M. brode, toward the east x. M. brode also, & toward the south xxx. M. longe, wherein the Sanctuary of the LORD shall stonde. And this same place shall be the priestes, yf are of the children of Sabod, & haue kepte my holy ordinance: which wente not astraye in the erreure of the children of Israel, like as the Leuites are gone astraye: and this separated pece that they haue of the londe, shall be the most holy, harde vpon the borders of the Leuites. And nexte vnto the priestes, shall the Leuites haue xxx. M. longe and x. M. brode. This shall be on every syde xxx. M. longe, and x. M. brode. Of this porcion they shall sell nothinge, ner make any permutation therof, lest the chiefe of the londe fall vnto other, for it is halowed vnto the LORD.

The other v. M. after the bredth, yf lyeth by the xxx. M. shall be comon: it shall belonge to the cite and to the suburbs for habitacions, and yf cite shall stonde in the myddest therof. Let this be the measure: toward the north parte, v. C. & iij. M.: toward the south parte, v. C. & iij. M.: toward the east parte, v. C. and iij. M.: toward the west parte, v. C. and iij. M.

The suburbs harde vpon the cite, shall haue toward the north, L. and ij. C. toward the south, L. and two C.: toward the east, L. and two C.: toward the west also, L. and two C. As for the residue of the length, that lyeth hard vpon the separated holy ground: namely, x. M. toward the east and x. M. toward the west, next vnto the holy porcion, it and the increase therof shall serue for their meate, that laboure in the cite. They shall laboure for the welth of the cite, shall mainteine this also, out of what tribe so ever they be in Israel.

All that is separated of the xxx. M. longe and xxx. M. brode on the foure partes, yf shall ye put a syde for the separated porcion of the Sanctuary, & for the possession of yf cite. The residue vpon both the sydes of the Sanctuary and possession of the cite, shall belonge to the prince, before the place of yf xxx. M. vnto the east ende, & before the place of yf xxx. M. westwarde, vnto the borders

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The Prophet Ezechiel.

of 3 cite: this shalbe 3 prynces porciō. This shalbe the holy place, and the house of the Sanctuary shal stonde in the myddest. Mor over, from the Levites and the cities possession, 3 lye in the myddest of the prynces parte: loke what remayneth betwixte the border of Juda 2 the border of Ben Jamin, it shal be the prynces.

Now of the other trybes.

Frō the east parte vnto the west, shal Ben Jamin haue his porcion. Vpon the borders of Ben Jamin frō the east syde vnto 3 west, shal Symeon haue his porcion. Vpon the borders of Symeon from the east parte vnto the west, shal Isachar haue his porcion. Vpō the borders of Isachar from the east syde vnto the west, shal Sabulon haue his porcion. Vpon the borders of Sabulon from the east parte vnto the west, shal Gad haue his porcion. Vpon the borders of Gad southwarde, the coastes shal reach frō Thamar south vnto the waters of strife to Cades, and to the floude, euen vnto the mayne see.

This is 3 lōde rō his porciōs, which ye shal distribute vnto the trybes of Israel, saierth 3 LORDE GOD. Thus wyde shal the cite reach: vpon the north parte v C and iij M measures. The portes of the cite, shal haue the names of the trybes of Israel. The portes of 3 north syde: One Ruben, another Juda, the thirde Levi.

Vpō 3 east syde, v C 2 iij M measures, w 3 thie portes: The one Joseph, another Be Jamin, the thirde Dan. Vpon the south syde v C and iij M measures, with the thie portes: the one Symeon, another Isachar, the thirde Sabulon. And vpon the west syde v C and iij M measures, with thie portes also: the one Gad, another Asser, the thirde

Ephraim. Thus shal it haue

viij M measures rounde a-

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The ende of the Prophet Ezechiel.

The Prophet Daniel.

What Daniel comeyneth.

- Chap. I. Daniel, Ananias, Misael and Azarias are chosen to lerne Caldeish, & to be before the kynge.
- Chap. II. Daniel expoundeth the kynge's dreame.
- Chap. III. The thre children will not bowe to the ymage, they be cast in the fyre, but God lynereth them.
- Chap. IV. Another dreame expounded.
- Chap. V. Daniel readeth the writinge on the wall, and declareth it.
- Chap. VI. Daniel is cast in the Lyons den.
- Chap. VII. The vision of the foure bestes.
- Chap. VIII. Of the Ramme and the goate.
- Chap. IX. The prophecy of the seventy weekes and of Christ.
- Chap. X. Another vision shewed to Daniel.
- Chap. XI. XII. Certeine revelations of things for to come: some, of the deliuerance of the captiuite of Babilon: some, of the destruction of Jerusalem: some, concernynge the last dayes.

The prophet Daniel.

The first. Chapter.

In the thirde yere of 3 raigne of Joachim kynge off Juda, came Nabuchodonosor kynge of Babilon vnto Jerusalem, 2 beseged it: and the LORDE deliuered Joachim the kynge off Juda in to his hande, with certayne ornamentes of the house off God, which he caried awaye vnto the lande of Sammar, to the house of his god: and there brynghe them in to his gods treasury. And the kynge spake vnto Asphenes 3 chiefe chamberlayne, that he shulde brynghe him certayne of the children off Israel, that were come of the kynge's sede and of prynces, yōge spryngaldes with out eny blemish but sayn 2d wel fauored, instructe in all wisdom, comynge and vnderstōdinge: which were able to stonde in the kynge's palace, to reade, and to lerne for to speake Caldeish.

Vnto these the kynge appoynted a certayn porcion of his owne meate and of the wyne, which he diuynke himselff, so to nourish the thre yere: that afterwarde they might stonde before the kynge. Amonge these now were certayne of the children off Juda: namely Daniel, Ananias, Misael and Azarias. Vnto these the chiefe chamberlayne gaue other names, and called Daniel, Baltasar: Ananias, Sydrac: Misael, Misael: and Azarias, Abdenago. But Daniel was at a poynt w himselff, that he wolde not be defyled thow the kynge's meate, ner 3 wyne which he diuynke. And this he desyred off the chiefe chamberlayne, lest he shulde defyle himselff. So God gaue Daniel fauoure and grace before 3 chiefe chamberlayne, that he sayde vnto him: I am afrayed off my lorde the kynge, which hath appoynted you youre meate and drynke: lest he spye youre faces to be worse lykynge then the other spryngaldes of youre age, 2d so ye shal make me loose my heade vnto 3 kynge.

Then Daniel answered Melassar, whom the chiefe chamberlayne had set ouer Daniel, Ananias, Misael and Azarias, and sayde: O pryncer but ten dayes with thy seruantes, and let vs haue potage to eate, and water to drynke: then loke vpon oure faces, and theirs that eate off the kynge's meate. And as thou seest, so deale with thy seruantes. So he consented to them in this matter, 2d prynced the 10 dayes. And after 3 ten dayes, their faces were better lykynge 2d facter, then all the yōge spryngaldes, which ate of the kynge's meate.

The ij. Chap. Ho. lxxvij.

Thus Melassar toke awaye their meate and wyne, and gaue them potage therfore. God gaue now these foure spryngaldes comynge and lernynge in all scripture and wisdom: but vnto Daniel specially, he gaue vnderstōdinge off all visions and dreames. Now when the tyme was expyred, that the kynge had appoynted to brynghe in these yōge spryngaldes vnto him: the chiefe chamberlayne broughed them before Nabuchodonosor, and the kynge communed with them. But amonge them all were founde none soch as Daniel, Ananias, Misael, and Azarias. Therfore stode they before the kynge, which in all wisdom and matters off vnderstōdinge, that he enquired off them, founde them ten tymes better, then all the soyth sayers and charmers, that were in all his realme. And Daniel abode still, vnto the first yere of kynge Cyrus.

The II. Chapter

In the secōde yere off the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, where thow his spiete was vexed, and his slepe brake from him. Then the kynge comaunded to call together all 3 soyth sayers, charmers, witches and Caldees, for to shewe the kynge his dreame. So they came, and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, 2d my spiete was so troubled therewith, 3d I haue clene forgotten, what I dreamed. Vpon this, the Caldees answered the kynge in the Syriane speach: O kynge, God saue thy life for ever. Shewe chy seruantes the dreame, and we shal shewe the, what it meaneth. The kynge gaue the Caldees their answer, 2d sayde: It is gone from me: If ye wil not make me vnderstōde the dreame with the interpretacion theroff, ye shal dye, and youre houses shal be pryed. But yff ye tell me the dreame and the meynynge therof, ye shall haue off me giftes, rewardes and greete honoure: only, shewe me the dreame and the significacion of it. They answered agayne, and sayde: the kynge must shewe his seruantes the dreame, and so shal we declare, what it meaneth.

Then the kynge answered, sayenge: I perceaue off a treuth, that ye do but prologe 3 tyme: for so moch as yese, that the thinge is gone fro me. Therfore, yff ye wil not tell me the dreame, ye shal all haue one iudgment. But ye sayne and dyssemble with vayne wordes, which ye speake before me, to pyn off the tyme. Therfore tell me the dreame, 2d so shal I knowe, yff ye can shewe me, what it mea-

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The prophet Daniel.

neth. Vpon this, the Caldees gaue answere before the kynge, and sayde: there is no man vpon earth, that can tell the thinge, which yf kynge speaketh of: For there is nether kynge prynce ner LORDE, that ever axed soch thinges at a soothsayer, charmer or Caldeer: for it is a very harde matter, that the kynge requyeth. Nether is there eny, that can certifie the kynge theroff, excepte the goddes: whose dwellinge is not amonge the creatures.

C For yf which cause the kynge was wroth with greare indignaciō, and comaunded to destroye all the wyse men at Babilon: and yf proclamacion were forth, that the wyse mē shulde be slayne. They sought also to slaye Daniel with his companions. Then Daniel enquired Arioch the kynge's steward, off the iudgment and sentence, that was gone forth already to kyll soch as were wyse at Babilon. He answered, and sayde vnto Arioch beynge then the kynge's debyte: Why hath the kynge proclaimed so cruell a sentence? So Arioch tolde Daniel the matter. Vpon this, wente Daniel vp, and desyred the kynge, yf he might haue leysoure, to shewe the kynge the interpretation: and then came he home agayne & shewed the thinge vnto Ananias, Misael & Asarias his companions: yf they shulde beseeke the God of heauen for grace in this secrete, that Daniel and his felowes with other soch as were wyse in Babilon, perished not. Then was the mystery shewed vnto Daniel in a visiō by nyght. And Daniel prayesd yf God of heauē, Daniel also cryed loude, and sayde: O that the name of God might be prayesd for ever and ever, for wysdome and strength are his owne: he chaungeth the tymes and ages: he putteth downe kynge, he setteth vp kynge: he geueth wysdome vnto the wyse, and vnderstōdinge to those that vnderstōde he openeth the depe secretes: he knoweth yf the thyng that lyeth in darcknesse, for the light dwelleth with him. I thanke the, and praysethe (O thou God off my fathers) that thou hast lent me wysdome and strength, & hast shewed me the thinge, that we desyred off the, for thou hast opened the kynge's matter vnto me.

D Vpon this wente Daniel in vnto Arioch, whom the kynge had ordered to destroye the wyse at Babilon: he wente vnto him, and sayde: destroye not soch as are wyse in Babilon, but bringe me in vnto the kynge, and I shal shewe the kynge the interpretation. Then Arioch broughte Daniel into the kynge in all the haist, and sayde vnto him: I haue found

The ii. Chap.

be a man amonge the prisoners off Iuda: yf shal shewe the kynge the interpretation. He answered the kynge, and sayde vnto Daniel whose name was Balchazar: Art thou he, that cast shewe me yf dreame, which I haue sent the interpretation theroff? Daniel answered the kynge to his face, and sayde: As for this secrete, for the which the kynge maketh inquisition: it is nether the wyse, the forer, the charmer ner the deuell conturor, that can certifie the kynge off it: Only God in heauē is open secrete, and he it is, that sheweth the kynge Nabuchodonosor, what is fōrtō come in the latter dayes.

Thy dreame, and that which thou hast seene in thyne heade vpon thy bed, is this: O kynge, thou didest cast in thy mynde, that shulde come hereafter: So he that is the opener off mysteries, telleth the, what is fōrtō come. As for me, this secrete is not shewed me, for eny wysdome that I haue, more than eny other kynge: but only that I might shew the kynge the interpretation, & that he might knowe the thoughtes off his conuerter. Thou kynge sawest, and beholdest: there stode before the a greate ymage, whose figure was maruelous greate, and his vylgrymme. The ymage heade was off fyne golde, his brest and armes off syluer, his body & loynes were off copper, his legges were off yron, his fete were parte off yron, and parte off earth.

This thou sawest, till the tyme that with out eny hondes x here was hewen off a stone which smote the ymage vpon the fete, that were both off yron and earth, and brake the to poulder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became like the chaffe off corne, that the wynde bloweth awaye from yf semer floores, that they can no more be fōrtō. But the stone that smote the ymage, became a greate mountayne, which fulfylleth the whole earth: This is the dreame. And now will we shewe before the kynge, what it meaneth.

O kynge, thou art a kynge off kynge: For the God off heauē hath geuen the a kyngdome, ryche, strength and maiesty: & hath deliuered the all thinges, that are amonge children off men: the besties off the felde, & the foules vnder the heauē, and geuen the dominion ouer them all. Thou art that golde heade. After yf there shal aryse another kyngdome, which shal be lesse then thyn. The thyrd kyngdome shal be lyke copper, and he shall haue dominacion in all lōdes. The fourth

The prophet Daniel.

shal be as stronge as yron. For like as yron bryssheth and breaketh all thinges: Xee as yron beatech euery thinge downe, so shal it beate downe and destroye.

Where as thou sawest the fete and toes, parte off earth and parte off yron: that is a brydded kyngdome, which neuertheles shal haue some off the yron grounde mixte with it, for so much as thou hast seene the yron mixte with the claye.

The toes off the fete that were parte off yron and parte off claye, signifiech: that it shal be a kyngdome partely stronge and partely weake. And where as thou sawest yron myxt with claye: they shal myngle them selues wth yf seide off symple people, & yet not coneyne one with another, like as yron wil not be fōrtōdered with a potsherde.

In the dayes off these kynge, shal the God off heauen set vp an enclastinge kyngdome which shal not perishe, and his kyngdome shal not be geuen ouer to another people: Xee the same shal breake and destroye all these kyngdomes, but it shal endure fōrtō ever.

And where as thou sawest, that without eny hondes there was cut out off the mount a stone, which brake the yron, the copper & earth, the syluer and golde in peces: by that hath yf greate God shewed the kynge, what wyl come after this. This is a true dreame, and the interpretation off it is sure.

Then the kynge Nabuchodonosor, fell downe vpon his face, and bowed him self vnto Daniel, and comaunded that they shulde offre meat off rynges and swete odoures vnto him.

The kynge answerde Daniel, and sayde: Xee off a treuth, youre God is a God aboue all goddes, a LORDE aboue all kynge, and an opener off secretes: seynge thou canst discover this mysterie. So the kynge made Daniel a greate man, and gaue him many and greate giftes.

He made him ruler off all the countrees off Babilon, and lorde off all the nobles, that were at Babilon. Now Daniel intreated the kynge for Sydrac, Misac and Abdenago, so that he made them rulers ouer all the offyces in the londe off Babilon: but Daniel himself remayned still in the court by the kynge.

The III. Chapter.

Nabuchodonosor the kynge caused a golde ymage to be made, which was lx. cubites hye, and sixe cubites thicke.

The iii. Chap. Fo. lxxviii.

Fe. This he made to be set vp in the valley off Duran in the londe off Babilon & sent out to gather together the dukes, lordes & nobles, the iudges and officers, the debites & shreues, with all the rulers of the londe: yf they might come to the dedicacon of the ymage which Nabuchodonosor the kynge had set vp. So the dukes, lordes and nobles, the iudges and officers, debytes and shreues with all the rulers of the londe gathered them together, and came vnto the dedicatynge off ymage, that Nabuchodonosor the kynge had set vp.

Now when they stode before the ymage, which Nabuchodonosor set vp, the bedell cried out wth all his might: O ye people, kynredes and tinges, to you be it sayde: that whē ye heare the noyse off the trompettes, which shal be blowne, wth yf harpes, shawmes, psalteries, Symphonies and all maner off Musick: ye fall downe and worshippe the golden ymage, yf Nabuchodonosor the kynge hath set vp. Who so then failleth not downe and boweth himself, shal euen the same houre be cast in to an hote burnynge oven. Therefore, when all the folke herde the noyse off the trompettes that were blowne, with the harpes, shawmes, psalteries, Symphonies and all kynde off Melody: the all the people, kynredes and nacions fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kynge had set vp.

Now were there certayne men off the Caldees, that went euen then and accused yf Jewes, and sayde vnto kynge Nabuchodonosor: O kynge, God saue thy lyfe for ever. Thou beynge kynge hast geuen a commaundement, that all men when they heare the noyse off the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shal fall downe and bowe them selues towards the golden ymage: who so the fell not downe and worshipped not, that he shulde be cast in to an hote barnynge oven. Now are there certayne Jewes, whom thou hast set ouer the offyces off the londe off Babilon: namely, Sydrac, Misac and Abdenago. These men (o kynge) regarde not thy commaundement, yee they wil not serue thy goddes, ner bowe them selues to the golden ymage, that thou hast set vp.

Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, yf Sydrac, Misac & Abdenago shulde be brought vnto him. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: what o Sydrac

Dan. 2. d
Luc. 1. e
Iob. 14. b
Ier. 27. a
Dan. 4. c
Iob. 32. b

1. Ioh. 1. b

Dana. g

Misac and Abdenago, will not ye serue my goddesses: nor bowe youre selues to the golden ymage, that I haue set vp: wel, be redy herafter, when ye heare the noyse of the trumpets, blowne with the harpes, shawmes, psalteries, symphonies and all y other melodies: that ye fall downe, and worshiue the ymage which I haue made. But yff ye worshiue it not, ye shal be cast immediatly in to an hore burnynge ouen. Let se, what god is there, y maye deliuer you out of my hondes?

Sydrac, Misac and Abdenago answered the kynge, and sayde: O Nabuchodonosor, we ought not to cōsente vnto y in this matter, for why: oure God whom we serue, is able to kepe vs from the hore burnynge ouen (O kynge) and can right wel deliuer vs out off thy hondes. And though he wil not, yet shalt thou knowe (O kynge) that we will not serue thy goddesses, ner do reuerēce to the ymage, which thou hast set vp. Then was Nabuchodonosor full off indignacion, so that y countenance of his face chaunged vps Sydrac, Misac & Abdenago. Therefore he charged and commaunded, that the ouen shulde be made seuen tymes hotter, then it was wont to be: and spake vnto the strongest worthies that were in his hooſte, for to bynde Sydrac, Misac and Abdenago, and to cast them in to the hore burnynge ouen.

So these men were bounde in their cotes, hosen, shues with their other garmentes, ad cast in to the hore burnynge ouen: for the kynges commaundement was so strate, and the ouen was excedyng hot. As for the men that put in Sydrac, Misac and Abdenago, the flame off the fyre destroyed them. And these thre men Sydrac, Misac and Abdenago fell downe in y hore burnynge ouen, being fast bounde.

Then Nabuchodonosor the kynge marueled, and stode vp in all haist: he spake vnto his councel and sayde: byd not ye cast these thre men bounde in to the fyre? They answered, and sayde vnto the kynge: Yee O kynge. He answered and sayde: lo, for all that, yet do I se foure men goinge lowe in the myddest off the fyre, and nothinge corrupte: and the fourth is like an angel to loke vpon. Vpon this wote Nabuchodonosor vnto the mouth of the hore burnynge ouen: he spake also, & sayde: O Sydrac, Misac and Abdenago, ye seruantes of the hye God: go forth, and come hither. And so Sydrac, Misac, and Abdenago wente out of the fyre. Then the dukes, lordes and nobles, and the kynges counsell came together to se these men, vpon whom

the fyre had no maner of power in them: dies: In so moch that the very haye off the heade was not burnt, and their clothes chaunged: Yee there was no smell off speeke vpon them.

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sydrac, Misac & Abdenago: which hath sent his angel, defended his seruantes, that putther trust in him: y haue altered the kynges commaundment, and ioperde their bodies ther vnto: ther then they wolde serue or worshiue any other god, excepte their owne God only. Therefore I wil and commaunde, that all people, kynnedes & tinges, which speake in blasphemy agaynst the God of Sydrac, Misac and Abdenago, shal dye, and their bones shalbe prysed: Because, there is no God y maye saue, as this. So the kynge prynced Sydrac, Misac and Abdenago, in the kin of Babylon.

Nabuchodonosor the kynge, vnto all people, kynnedes and tinges that dwell vpon the whole earth: peace be multiplied amonge y. I thought it good to shewe the toles & marvelous workes, y y hye God hath wrought vpon me. O how greate are his toles, & how mightie are his wonders: his kyngdome is an everlastinge kyngdome, and his power lasteth for ever and ever.

The iiii. Chapter.

Nabuchodonosor beyng at rest in myne house, ad flourishinge in my palace, sawe a dreame, which made him afraied: ad the thoughtes that I had in my bed, with the visions of myne heade, troubled me. Then sent I out a commission, that all they which were of wisdom at Babil shulde be brought before me, to tell me the interpretation of the dreame. So there came the soothsayers, charmers, Caldees and curiers of deuils: to whom I tolde the dreame, but what it betokened, they coulde not shewe me: till at the last, there came one Daniel (o therwyse called Balthasar, accordinge to the name of my God) which hath the spire of the holy goddess in him: to whom I tolde the dreame, sayenge: O Balthasar, thou pryncce of saythayers: for so moch I knowe, that thou hast the spire of the holy goddess, and no secrete is byd from thee: tel me therfore, what y visio of my dreame I haue sene maye signifie. I sawe a vision in my heade vpon my bed: and behelde, then stode a tre vpon the ground, which was very hye, greate and mightie: y heyth reacht vnto the heane, and the budch extendt

all the endes of the earth: his leaues were saye, he had very moch frute, so y every mā had ynough to eate therin.

The bestes of the felde had shadowes vnder it, and the foules off the ayre dwelt in the bowes therof. Shortly, all creatures fed off it. I sawe in my heade a vision vpon my bed: & behelde, a watcher (euē an holy angel) came downe from heauen, and cryed mightie sayenge: Hew downe the tre, bicate off his braunches, shake off his leaues, and scatter his frute abroad: that all the bestes maye get them awaye from vnder him, and the foules from his braunches. Neuertheles leaue the ground of his rote still in the earth, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dew of heauen shall he be wet, and he shall haue his parte in the herbes of the ground with other wyld beasts.

That mans herte off his shall be taken from him, and a bestes herte shall be geuen him, till seuen yeares be come and gone vpon him.

This crande of the watcher, is a commaundment grounded and sought out in the counce off him, that is most holy: to lerne men for to vnderſtonde, that the hyest hath power ouer the kyngdomes off men, ad geueth them, to whom it liketh him, and bryngeth the very outcastes off men ouer them. This is the dreame, y I kynge Nabuchodonosor haue sene.

Therefore o Balthasar, tell thou me what it signifieth: for so moch as all the wyse men off my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for y spire of the holy Goddess is in thee.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre ad his thoughtes troubled him. So the kynge spake, and sayde: O Balthasar, let nether the dreame ner the interpretation theroff feare the. Balthasar answered, sayenge: O my LORD, this dreame happen to thyne enemies, and the interpretation to thyne aduersaries. As for the tre that thou sawest which was so greate & mightie, whose heyth reached vnto the heauen, and his budch in to all the wolde: whose leaues were saye, ad the frute moch: vnder the which the bestes of the felde had their habitation, and vpon whose braunches the foules of the ayre dyd fy.

Euen thou (O kynge) art the tre, greate & stronge. Thy greatnesse increaseth, & reacheth vnto the heauen, so doth thy power to the en-

des of the earth. But where as the kynge sawe a watcher euen an holy angel, that came downe from heauen, and sayde: hew downe the tre, and destroye it: yet leaue the ground of the rote in the earth, and bynde him vpon the playne felde with cheynes off yron and stele: he shall be wet with the dew off heauen, and his parte shalbe with the bestes of the felde, till seuen yeares be come and gone vpon him: This (O kynge) is y interpretation, yee it is the very deuycce of him, y is hyest of all, & it toucheth my LORD the kynge.

Then shalt be cast out fro men, and thy dwellinge shalbe with the bestes of the felde: with grasse shalt thou be fed like an ore. Thou must be wet with the dew of the heauen: yee seuen yeares shall come and go vpon thee, till thou knowe, that the hyest hath power vpon the kyngdomes of men, & geueth them, to whom he lyst. Moreover, where as it was sayde, that the rote of the tre shulde be beleft still in the ground: it betokeneth, y thy kyngdome shall remayne whole vnto y, after thou hast lerned to knowe, that the power cometh from heauen. Wherefore (O kynge) be cōtēt with my counce, that thou mayest lowse thy synnes with righteousnesse, ad thyne offences with mercy to poore people: for soch thinges shall prolonge thy peace. All these thynges touch the kynge Nabuchodonosor.

So after xij. monethes, the kynge walked vp and downe in the paalace off the kyngdome off Babilon, and sayde: This is the greate cite off Babilō, which I myself (with my power & strength) haue made a kynges curte, for the honoure off my magesty. Whyle these wordes were yet in the kynges mouth, there fel a voyce from heane, sayenge: O kynge Nabuchodonosor, to the be it spokē: Thy kyngdome shall departe from thee, thou shalt be cast out of mens compny: thy dwellinge shalbe with the bestes off the felde, so that thou shalt eate grasse like as an ore, till seuen yeares be come and gone ouer thee: euen vntill thou knowest, that the hyest hath power vpon the kyngdomes off men, and that he maye geue them, vnto whom it pleaseth him.

The very same houre was this matter fulfilled vps Nabuchodonosor: for that he was cast out off mens compny, & ate grasse like an ore. His body was wet with the dew of heauen, till his hayes were as greate as Agles fethers, and his nales like bydes clawes.

When this tyme was past, I Nabuchodonosor

E bonofor lift vp myne eyes vnto heauen, and myne vnderfoundinge was restored vnto me agayne. Then gaue I thanks vnto the hy est. I magnified and prayfed him that lyueth for euermore, whose power endureth all waye, and his kyngdome from one generacion to another: in comparyson off whom, all they that dwell vpon the earth, are to be reputed as nothinge.

He handleth a cordinge to his will, amonge y powers of heauen & amonge the inhabitants of the earth: and there is none that maye resiste his honde, or saye: what doest thou? At the same tyme was myne vnderfoundinge geuen me agayne, and I was restored to the honoure of my kyngdome, to my dignite, and to myne owne shappe agayne. My great estates and prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshippe.

The dyd Nabuchodonosor, loane, magnific and prayse the kyng of heauen: for all his wordes are true, and his wayes right. As for those that go on proudly, he is able to bringe them downe.

The V. Chapter.

B Alchasar the kyng made a grea- te bancket to his thousande lordes: withall these thousande he made grea- te cheare, and when he was dronken w wyne, he commaunded to brynge him y golde and syluer vessel, which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the kyng and his lordes (with his quene and concubynes) might drinke therout.

So they brought the golden vessel, that was take out of the temple of the LORDS house at Jerusalem. Then the kyng and his lordes with his quene and concubynes dronke out of them. They dronke wyne, and prayfed their Idols of golde, syluer, copper, yron, wodde and stone.

In the very same houre there appeared syngers, as it had bene of a mans honde wytyng, right ouer agaynst the candellsticke vpon the playne wall in the kynges palace: and the kyng sawe the palme of y honde y wrote. Then chaunged the kyng his countenance, and his thoughtes troubled him: so that the ioyntes off his body shoke, and his knees smote one agaynst the other. Wherfore the kyng cryed mightily, that they shulde brynge him the charmers, Caldees and conuincers of deuils. The kyng spake also to the wyse men of Babilon, and sayde: Who so can reder this wytyng, and shewe me the

playne meanynge theroff: shall be clothed with purple, have a cheyne off golde aboute his necke, and rule the thirde parte off my kyngdome.

Vpon this, came all the kynges wyse men, but they coude nether rede the wytyng, nor shewe the kyng what it signified. Then the kyng sore a frayd, in so much, that his coloure chaunged, and his lordes were vexed. So by reason off this matter, y happened to the kyng & his lordes, that he went vp herself in to the bancket, and spake vnto the kyng, sayenge: O my God saue thy life for euer: Let not y thoughtes trouble the, and let not thy countenance be chaunged. For why: there is a man in my kyngdome, that hath the spire off the goddes within him, as it was sene in thy thers dayes. He hath vnderfoundinge of all dome like the goddes. Meet the kyng Nabuchodonosor: thy father made this man of the soothsayers, charmers, Caldees and deuil conuincers: because that such an abundance of spire, knowlege & wisdom, to open dreames, to open secretes, and to know harde dowres was founde in him: yea in Daniel, whom the kyng named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

Then was Daniel brought before the kyng. So the kyng spake vnto Daniel, and sayde: Art thou that Daniel, one off the prisoners of Iuda, whom my father the kyng brought out of Jewry: I haue herde speak of the, that thou hast the spire of the goddes, experience and vnderfoundinge, and that there hath bene grea- te wisdom founde in the. Now haue there bene brought me, wise and connyng charmers, to rede this wytyng, and to shewe me the meanynge theroff: But they coude not tell me, what this matter signified. Then herde I saye, y thou canst expounde darke thinges, and dedest harde dowres. Well than, yf thou canst reder this wytyng, and shewe me the meanynge theroff: thou shalt be clothed w' purple, haue a cheyne off golde aboute thy necke, & rule the thirde parte of my kyngdome.

Daniel answered, and sayde before the kyng: As for thy rewardes, kepe them to thy self, or geue y rych giftes to another: yea me thelesse, I wil rede the wytyng vnto the kyng, and shewe him the interpretacon therof. O kyng, God the hyest gaue vnto Nabuchodonosor thy father, y dignite of a kyng, & worshippe & hono: so y all people, kynges & lordes stode in awe & feare of him, by re-

son off the byestate, that he had lent him. For why: he slawe, whom he wolde: he smote, whom it pleased him. A gayner: whom he wolde, he set vp: and whom he list, he put downe. But because his herte was so proude, and his stomack set fast vnto wyfulnesse: he was deposed from his kyngly crone, and his magesty was taken from him. He was shot out from amonge men, his herte was like a bestes herte, and his dwellinge was with the wyld Asses: he was sayne to eate grasse like an oxe, and his body was wet with the dew off the heauen: till he knewe, that the hyest had power vpon the kyngdomes of men, and setteth ouer them, whom he list.

And thou his sonne (o Balthasar) for all this, hast not submitted thine hert, though thou knowest all these thinges: but hast magnified thy self above the LORDE off heauen, so that the vessels off his house were brought before the: that thou, and thy lordes, with thy quene and concubynes, mighte dwynke wyne therout: And hast prayfed the Idols of syluer and golde, copper and yron, off wodde & stone: As for the God, in whose honde consisteth thy bieth ad all thy waye, thou hast not laued him.

Therefore is the palme off this honde set hither from him, to token vp this wytyng. And this is the scripture, that is written vp: Mene, Thetel, Phares. Now the interpretacon off the thyng is this: Mene, God hath nombred thy kyngdome, and brought it to an ende: Thetel, Thou art weighed in the balaunce, and art founde to lichte: Phares, Thy kyngdome is delt in partes, and geuen to the Medes and Perses.

Then commaunded Balthasar, to cloth Daniel with purple, to hange a cheyne off golde aboute his necke, and to make a proclamacon concernynge him: that he shulde be the ruler off the thirde parte off his kyngdome. The very same night was Balthasar the kyng off the Caldees slayne, and Darius out of Media toke in the kyngdome, beinge lxxi. yere off age.

The VI. Chapter.

I pleased Darius to set ouer his kyngdome an C and xx. lordes, which shulde be in all his kyngdome aboute. Above these he set thre prynces (off whom Daniel was one) that the lordes might geue accomptes vnto them, and the kyng to be vnderstaied.

But Daniel exceeded all these prynces & lordes, for the spire off God was plenteous

in him: so that the kyng was mynded to set him ouer the whole realme. Wherfore the prynces and lordes sought, to pylke out in Daniel some quarel agaynst the kyngdome: yet coude they fynde none occasion ner faulte vpon him. For why: he was so saythful, y there was no blame ner dishonesty founde in him.

Then sayde these men: we will get no quarel agaynst this Daniel, excepte it be in the lawe off his God. Vpon this, wente the prynces and lordes together vnto the kyng, and sayde thus vnto him: Kyng Darius, God saue thy life for euer.

All the great estates off the realme: as y prynces, dukes, senacours and iudges, are determined to put out a commandement off y kyng, and to make a sure statute: namely, that who so desyret any peticion, ether of any god or man (with in this xxx. dayes) excepte it be only off the, O kyng: the same person maye be cast into the Lyons denne. Wherfore, o kyng, confirme thou this statute, and make a wytyng: that the thyng which the Medes and Perses haue ordered be not altered ner broken.

So Darius made the wytyng, and confirmed it. Now when Daniel vnderstode that the wytyng was made, he wente in to his house: and the wyndowes of his hall towards Jerusalem stode open. There he knelled he downe vpon his knees, thre tymes a daye: there he made his peticion, and prayfed his God, like as his maner was to do afore tyme.

Then these men made searche, and founde Daniel makinge his peticion, and prayenge vnto his God. So they came to the kyng, and spake before him concernynge his commandement, sayenge: O kyng, hast thou not subscribed the statute, that within xxx. dayes who so requyret his peticion off any god or man, but only off thyself, o kyng: he shalbe cast in to the denne off the Lyons? The kyng answered, ad sayde: yee, it is true. It must be as a lawe of y Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kyng: Daniel one off the prisoners of Iuda (O kyng) regardeth nether the ner thy statute, that thou hast made, but maketh his peticion thre tymes a daye. When the kyng herde these wordes, he was sore grieved, and wolde haue excused Daniel, to deliuer him, and put off the matter, vnto the Somerwete downe, to the intent that he might saue him.

The prophet Daniel.

These men perceaynge the kynges myn-
de, sayde vnto him: knowe this (o kyng) that
the lawe off the Medes and Perses is, that
the commaundement and statute which the
kyng maketh, maye not be altered. Then
the kyng bad them brynge Daniel, and they
cast him into the Lyons denne.

The kyng also spake vnto Daniel, ad say-
de: Thy God, whom thou allwaye seruest, e-
uen he shall defende the. And there was
brought a stone, and layed vpon the hole of
the denne: this the kyng sealed with his ow-
ne kyng, and with y signet of his prynces:
that the kynges commaundement concer-
nyng Daniel, shulde not be broken.

So the kyng wente in to his palace,
and kepte him sober all night, so that there
was no table spred before him, nether coude
he take enyslepe. But betymes in the mor-
nyng at the breake off the daye, the kyng
arose, and wente in all haist vnto the denne
off the Lyons.

Now as he camenye vnto y denne, he cri-
ed w^t a piteous voyce vnto Daniel: Yee y ti-
ge spake, and sayde vnto Daniel: O Daniel,
thou seruaunt off the lyuynge God, Is not
thy God (whom thou allwaye seruest) able
to deliuer the from the Lyons? Daniel sayde
vnto the kyng: O kyng, God saue thy li-
fe for euer.

My God hath sent his angel, which hath
shut the Lyons mouthes, so that they mighe
not hurte me. For why: myne vngilty nesse is
founde out before him. And as for the (o ky-
ng) I neuer offended the.

Then was the kyng excedinge glad, ad
commaunded to take Daniel out off the den-
ne. So Daniel was brought out off the denne,
and no manner of hurte was founde vps him.
For he put his trust in his God. And as for
those men which had accused Daniel, the ki-
ng commaunded to brynge them, and to cast
them in the Lyons denne: them, their children
and their wyues. So the Lyons had the mas-
try of them, and brake all their bones a son-
der, or euer they came at the grounde.

After this, wrote kyng Darius vnto all
people, kynges and tunces, that dwelt in
all londes: peace be multiplied with you:
My commaundement is, in all my dominio
and kyngdome, that men feare and stonde in
awe off Daniels God:

For he is the lyuynge God, which aby-
deth euer: his kyngdome shall not fayle, and
his power is everlastinge. It is he that de-
lynereth, and sauech: he doth wonders and
maruelous workes, in heauen and in earth:

The vii. Chap.

he hath preserved Daniel from the power
of the Lyons. This Daniel prospered in the
raigne off Darius and Cyrus of Persia.

The VII. Chapter.

In the first yere off Balthasar
ge off Babilon, saue Daniel a vi-
sion, and a vision was in his heart
vpon his bedde. Which dreame he wrote,
and the summe of the matter is this: Dan-
iel spake, and sayde: I sawe in my vision
nyght, and beholde: the foure wyndes of
heauen stroue vpon the see, and foure grea-
te beestes came vp from the see, one vnto
ther.

The first was as a Lyon, and yet had
Agles wynges. I sawe, that his wynges
were plucked from him, and he taken away
from the earth: that he stode vpon his feet
as a man, and that there was geuen to
a mans herte.

Beholde, the seconde beest was like a
Lion, and stode vpon the one syde. Amonge
his teeth in his mouth he had iij greates legges,
and it was sayde vnto him: Arise, eat
much flesch.

Then I looked, and beholde, there was
another like vnto a Leopard: this had wynges
as a foule, euen foure vpon the backe. The
beest had foure heades, ad there was geuen
to him. After this I sawe in a vision
nyght, and beholde: the fourth beest was
more horrible, and maruelous stronge. It
had greates yon teeth, it deuoured, and des-
troyed, and stamped the residue vnder feet. I
was farre vnto the other beestes that were
before it: for it had ten hornes, wherof I
toke good hede.

And beholde, there came vp amonge
the other like home, before whom there
were the first hornes plucked away. Beholde,
this home had eyes like a man, and a mouth
speakinge presumptuous thinges. I looked
till the seates were prepared, ad till the
aged sat him downe. This clothinge was
white as snowe, and the hayres of his head
like the pure wolle.

This trone was like the fire flame, and his
wheles as the burnynge fyre. There came
forth a fire stream, and wente out from him.
A thousand tymes a thousande served him.
A thousand tymes ten thousande stode before him.
The iudgment was set, and the bookes opened.
Then toke I hede there vnto, because of the
voyce of the proude wordes, which he spake.

The prophet Daniel.

I behelde, till the beest was slayne, and
his body destroyed, and geuen ouer to be burnt
in the fyre.

As for the power of the other beestes al-
so, it was taken awaye, but their lyues were
prolonged for a tyme and season. I sawe in a
vision by nyght, and beholde: there came o-
ne in the cloudes of heauen like the sonne of
a man, which wente vnto the olde aged, be-
fore whom they brought him: Then gaue
he him power and dignite regall, that all peo-
ple, trybes and tunces shulde serue him. This
power is an everlastinge power, which shal
never be put downe: and his kyngdome endu-
rith incorrupte. My herte was vexed, and I
Daniel had a troubled sperte within me, ad
the visions off my heade made me a frayde:
till I gat me vnto one off them that stode
by, to knowe the treuth, concerninge all the-
se thinges. So he tolde me, and made me vn-
derstande the interpretaci of these thinges.

These foure greates beestes, are foure kin-
ges which shal aryse out of the earth. The
first shal take in the kyngdome off the sayntes
of the most hyest, and possesse it still more
and more for a longe season. After this I requy-
red diligently to knowe the treuth, concernin-
ge the fourth beest, which was so farre vnli-
ke the other beestes, and so horrible: whose
teeth were of yron, and his nailes off brasie:
which deuoured and destroyed, and stamped
the residue vnder his feet. I desired also to
knowe the treuth, as touchinge the ten hor-
nes that he had vpon his heade, and this o-
ther which came vp afterwarde, before who-
se face they fell downe there: which home
had eyes and a mouth that spake presump-
tuous thinges, and looked with a grimmer vi-
sage then his felowes.

I behelde, and the same home made bat-
tall agaynst the sayntes, yee ad gat the vic-
tory off them: vntill the tyme, that the olde
aged came, that the iudgment was geuen to
the chiefe sayntes: and till the tyme, that y
sayntes had the kyngdome in possession.

He gaue me this answer: That fourth
beest shal be the fourth kyngdome vps earth:
it shal be more then all other kyngdomes, it
shal deuoure, treade downe ad destroye all
other londes.

The ten hornes, are ten kynges that
shal aryse out of that kyngdome, after who-
se shall stonde vpon another, which shall be
greater then the first.

He shall subdue the kynges, and shall
speake wordes agaynst the hyest off all: he
shal destroye the sayntes of the most hyest

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and thynke, that he maye chaunge tymes
and lawes. They shall be geuen vnder his
power, vntill a tyme, two tymes, and halff a
tyme.

But the iudgment shal be kepte, so that
his power shal be taken from him, for he shal
be destroyed, and perish at the last. As for
the kyngdome, power and all might that is
vnder the heauen: it shal be geuen to the ho-
ly people off the most hyest, whose kyngdo-
me is everlastinge, yee all powers shal serue
and obeye him. Thus farre extende y wordes.

Where thelesse, I Daniel was so vex-
ed in my thoughtes, that my countenance
was chaunged, but the wordes I kepte still in
my herte.

The VIII. Chapter.

In the thirde yere off the raigne off
kinge Balthasar, there appeared a vi-
sion vnto me Daniel, after that I had
sene the first. I sawe in a vision, (and when
I sawe it, I was at Susis in the chiefe cite,
which lyeth in the londe off Elam) and in y
vision, me thought I was by the ryuer off
Blai.

Then I looked vp, and sawe: and beholde
there stode before the ryuer, a ramme, which
had hornes: and these hornes were hye, but
one was hyer then another, and the hyest ca-
me vp last. I sawe that this ramme pushed
with his hornes, agaynst the west, agaynst
the north, and agaynst the south: so that no
beestes mighe stonde before him, ner defen-
de them from his power: but he dyd as him
listeth, and waxed greatly. I toke hede vnto
this, and then came there an hegoate from
the west, ouer the whole earth, and touched
not the grounde.

This goate had a maruelous goodly hor-
ne betwixte his eyes, and came vnto the ram-
me, that had the two hornes (whom I had
sene afore by the ryuer syde) and ranne fear-
cely vpon him with his might. I sawe him
drawe nye vnto the ramme, beyng very fea-
ce vpon him: yee he gaue him such a stroke,
that he brake his two hornes:

Neither had the ramme so much strengthe
as to stonde before him: but he kest him downe,
trodde him vnder his feet: and no man
was able to deliuer the ramme out of his
power.

The goate waxed excedinge greates, and
when he was at the strongest, his greates hor-
ne was broken also. Then grew there other
foure such like in the steade, towards the son-

The prophet Daniel.

Dan. 7. 2 re wyndes off the heauen. See out of one of
11. 2 the leest off these hornes, there came vp yet
Mac. 1. 2 another horn, which waxed maruelous
greate: toward the south, toward the east,
and toward the sayre pleasant londe. It
grewe vnto the hoost off heauen, wherof it
dyd cast some downe to the grounde, and
off the starres also, and trode them vnder
fete.

See it grewe vp vnto the prynce off the
hoost, from whom the daylie offeringe was
taken, and the place off his Sanctuary cast
ten downe. And a certayne season was ge
uen vnto it, agaynst the daylie offeringe (be
cause of wickednesse) that it might cast dow
ne the verite to the grounde, and so to prof
pere in all thinges, that it went aboute.

Vpon this I herde one off the sayntes spea
kyng, which saynte sayde vnto one that as
ked this question:

How longe shall this vision off the day
lie sacrifice and of the waistinge abhominat
ion endure: that the Sanctuary and the po
wer shall so be troden vnder fete? And he an
swered him: Vnto the euenynges & the morn
ynges, euen two thousande and thre hundred
dayes: then shall the Sanctuary be clen
sed agayne.

C Now when I Daniel had sene this visi
on, and sought for the vnderstandinge of it:
beholde, there stode before me a thinge like
vnto a man. And I herde a mans voyce in
the ryuer off Olai, which cryed, and sayde:
O Gabriel, make this man vnderstande the
vision. So he came, and stode by me. But
I was afrayed at his comyng, and fell downe
vpon my face.

Then sayde he vnto me: O thou sonne of
man, marche well: for in the last tyme shall
this vision be fulfilled. Now as he was spea
kyng vnto me, I waxed saynte, so that I
sunk downe to the grounde. But he toke
holde vpon me, and set me vp agayne, sa
yinge: Beholde, I will shewe the, what
shall happen in the last tyme: for in the tyme
me appoynted it shall be fulfilled.

The ramme which thou sawest with the
two hornes, is the kyng off the Medes and
Perses: but the goatte is the kyng off Greke
londe: the greate horn that stode betwixt
his eyes, that is the principall kyng. But
where as it brake, and foure other rose vp in
the steade: it signifieth, that out of this peo
ple shall stonde vp foure kyngdomes, but
not so mightie as it.

D After these kyngdomes (whyle yngod
nesse is a growyng) there shall arise a kyn

The ix. Chap.

ge off an vnshamefast face, which shall
wyse in darcke speakinges.

He shall be mightie and stronge, but not
his owne strength. He shall destroye the
measure, and all that he goeth aboute
shall prosper: he shall slaye the stronge
holy people. And thorow his craft, the
falsede shall prosper in his honde, his hon
shall be proude, and many one shall be
to death in his welthyngesse. He shall
vp agaynst the prynce off prynces, but he
shall be destroyed without honde. And the
vision that is shewed vnto the, is as seen
the euenyng and the mornynge. Therefore
wrytethon vpon this sight, for it wyll be long
or it come to passe.

Vpon this was I Daniel veryfayme, that
I laye sicke certayne dayes: but when
I rose vp, I wente aboute the kynges busi
nesse, and marueled at the vision, neuer
lesse no man knewe of it.

The IX. Chapter.

In the first yere off Darius the son
ne off Ahasuerus, which was of the
seide off the Medes, & was made ky
ng ouer the realme off the Caldees: See
uen in the first yere off his raigne, I Dani
el desyred to knowe the yearly nombere out
of the booke, wherof the LORDE spake vnto
Jeremy the prophet: that Jerusalem should
waite lxx. yeres: and I turned me vnto God
the LORDE, for to praye and make my
intercessio, with fastyng, sack cloth and aspes.
I prayed before the LORDE my God, and
knowlege, sayenge:

O LORDE, thou greate & fearfull God,
thou that kepest couenaunt and mercy with
them, which loue the, and do thy commaun
dementes: We haue synned, we haue offen
ded, we haue bene disobedient and gone backe:
yee we haue departed from all thy precep
tes and indgements.

We wolde neuer folowe thy seruantes
the prophetes, that spake in thy name to ou
re kynges and prynces to oure forefathers,
and to all the people off the londe. O LOR
DE, rightuousnesse belongeth vnto the, vnto
vs pertaineth nothyng but open shame: as
it is come to passe this daye vnto euery man
off Iuda, and to them that dwell at Jerusa
lem.

See vnto all Israel, whether they be sane
or nye: thorow out all londes, wherein thou
hast strowed them, because of the offences
that they had done agaynst the.

The prophet Daniel.

See O LORDE, vnto vs, to oure kynges &
prynces, to oure forefathers: euen to vs all,
that haue offended the, belongeth open sha
me. But vnto the O LORDE oure God, per
tainerth mercy and foregyuenesse. As for vs,
we are gone backe from him, and haue not ob
eyed the voyce off the LORDE oure God, to
walke in his lawes, which he layed before vs
by his seruantes the prophetes: yee all Is
rael haue transgressed, and gone backe from
thy lawe, so that they haue not hearkened vnto
thy voyce.

Wherfore the curse and ooth, that is writ
ten in the lawe of Moses the seruante off God
(agaynst whom we haue offended) is poured
vpon vs. And he hath perfourmed his wor
des, which he spake agaynst vs, & agaynst ou
re wyddes that iudged vs to bryng vpon vs
such a greate plage, as neuer was vnder hea
uen, like as it is now come to passe in Jerusa
lem. See all this plage, as it is written in the
lawe of Moses, is come vpon vs. Yet made
we not oure prayer before the LORDE oure
God, that we might turne agayne from oure
wickednesse, and to be lerned in thy verite.
Therefore hath the LORDE made haist, to bryn
ge this plage vpon vs: for the LORDE oure
God is rightuous, in all his workes which
he doth: for why, we wolde not harken vnto
his voyce.

And now, O LORDE oure God, thou that
with a mightie honde hast brought thy peo
ple out of Egypte, to get thy self a name,
which remaineth this daye: we haue synned
(O LORDE) & done wickedly agaynst all thy
rightuousnes: yet let thy wrathfull displea
sure be turned awaye (I beseeke the) from thy
cite Jerusalem thy holy hill. And why? for
oure synnes sake and for the wickednesse of
oure forefathers: is Jerusalem and thy peo
ple abhoyed, of all them that are aboute vs.
Now therefore (O oure God) heare the pray
er of thy seruante, and his intercession: O let
thy face shyne ouer thy sanctuary, that lieth
waist.

O my God, endyne thine eare, and hearken
(at the leest for thine owne sake) open thine
eyes: beholde how we be desolated: yee and
the cite also, which is called after thy name:
for we do not cast oure prayers before the
in oure owne rightuousnesse, no: but only in
thy greate mercies. O LORDE, heare: O for
geue LORDE: O LORDE confidre, tary not
ouerlonge: but for thine owne sake do it. O
my God: for thy cite and thy people is called
after thy name.

As I was yet speakinge at my prayers,

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knowlege myne owne synnes and syn
nes of my people, makinge so myne interces
sion before the LORDE my God, for the ho
ly hills sake of my God: yee whyle I was yet
speakinge in my prayer, beholde, the man Ga
briel (whom I had sene afore in the vision) ca
me flyenge to me, and touched me aboute
offeringe tyme in the euenyng. He in four
med me, and spake vnto me: O Daniel (sayde
he) I am now come, to make the vnderston
de it: for as soone as thou beganest to ma
ke thy prayer, it was so diuysed, and therfore
am I come to shewe the. And why? for thou
art a man greatly beloued.

Wherfore, ponde the matter wel, that
thou mayest lerne, to vnderstande the vision.
Lxx. weekes are determed ouer thy people, &
ouer thy holy cite: that the wickednesse ma
ye be consumed, that the synne maye haue an
ende, that the offence maye be reconciled,
and to bryng in euerlastyng rightuousnesse,
to fulfill the visions and the prophetes, and to
anoynthe the most holy one. Vnderstode this
then, and marche it well: that from the tyme
it shall be concluded, to go and repaie Jeru
salem agayne, vnto Christ (or the anoyned)
prynces: there shall be seven weekes. Then shall
the steres & walles be buylded agayne lxx.
weekes, but with harde troublous tyme. Af
ter these lxx. weekes, shall Christ be slayne, &
they shall haue no pleasure in him. Then shall
there come a people with the prynce, and de
stroye the cite and the sanctuary: and his en
de shall come as the water floude. But the de
solacion shall continue till the ende of the
batell.

He shall make a stronge bonde with ma
ny, for the space of a weke: and when the we
ke is half gone, he shall put downe the slay
ne and meat offeringe. And in the temple the
re shall be an abhominable desolacion, till it be
destroyed all. And it is concluded, & this
waistinge shall continue vnto the ende.

The X. Chapter.

In the thirde yere off kyng Cyrus of
Persia, there was shewed vnto Da
niel (otherwise called Balthasar) a
matter, yee a true matter, but it is yet a lon
ge tyme vnto it.

He vnderstode the matter well, and per
ceaued what the vision was. At the same tyme,
I Daniel mourned for the space of thre
weekes, so that I had no lust to eate bred: as
for fleshy and wyne, there came none within
my mouth: No, I dyd not ones anoynthe my
self, till the whole thre weekes were out.

Qoo iij

The prophet Daniel.

Upon the xxiij. daye of the first moneth, I was by the greates floude, called Tigris: I lift vp myne eyes, and looked: and beholde, a man clothed in lynnyng, whose loynes were girded vp with fyne golde of Araby: his body was like the Chusolite stone, his face (to lōke vpon) was like lightenyng, his eyes as the flame of fyre, his armes and feet were like sayre glisteringe metall, but the voyce of his wordes was like y^e voyce of a multitude.

I Daniel alone sawe this vision, the men that were with me, sawe it not: but a greates fearfulness fell vpon them, so that they fled awaye, and hyd them selues. I was left there my self alone, and sawe this greates vision, so longe til there remayned nomore strength within me: Xee I lost my coloure cleare, I waisted awaye, and my strength was gone. Xee herde I the voyce of his wordes: 2 as soone as I herde it, sayntnesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, which set me vp vpon my knees 2 vpon the palmes of my hondes, sayenge vnto me: O Daniel, thou well beloued man: take good hede of the wordes, that I shal saye vnto y^e, 2 stōde right vp, for vnto y^e am I now sent.

And when he had sayde these wordes, I stode vp trembling. Then saide he vnto me: feare not Daniel: for why, sence the first daye that thou set thine herte vnderstonde, and didest chasten thy self before thy God: thy wordes haue bene herde. And I had come vnto the whē thou begandest to speake, had not the prynce ouer the kingdome of the Perses w^o stonde me xxi. dayes. But lo, Michael one of the chiefe prynces, came to helpe me, him haue I left by the kinge of Persia, 2 am come to shewe the, what shal happen vnto thy people in the latter dayes: for it wilbe lōge yet or the vision be fulfilled.

Now when he had spoken these wordes vnto me, I kest downe my heade to y^e grounde, and helde my tūge. Beholde, there touched my lippes one, very like vnto a man. Then opened I my mouth, and sayde vnto him, that stode before me: O my lord, my ioynes are lowsed in the vision, and there is no more strength within me: How maye my lordes seruant then talke with my lord? seinge there is no strength in me, so that I cannot take my breath. Vpon this there touched me agayne, one moche like a man, 2 comforted me, sayenge: O thou man so wel beloued, feare not: be content, take a good herte vnto the, and be stronge. So when he had spoken vnto me, I recovered, 2 sayde: Spea

The xi. Chap.

ke on my lord, for thou hast refreshed me. The sayde he: knowest thou wherefore I am come vnto y^e? now wil I go agayne to fight with the prynce of the Perses. As soone as I go forth, lo, the prynce of Babel shal come. Neuertheles, I wil shewe the the tūge, y^e is fast noted in the scripture of truth. And as for all yonder matters, there is som that helpeth me in them, but Michael y^ere prynce.

The XI. Chapter.

IN the first yere of Darins of Babilonia, I stode by him, to comforte him, 2 to strength him, and now wil I shewe the the tūge. Beholde, there shal stōde vpon yet the kinges in Persia, but y^e fourth shal be farre richer then they all. And when he is in the chiefe power of his riches, he shal prouoke euery man agaynst the kinge of Babel. Then shal there arise y^e mightie kinge, that shal rule with greates minion, and do what him list. And as soon as his kingdome cometh vp, it shal be destroyed, 2 deuoyed towarde y^e four winds of the heauen. They y^e come after him, shal not haue soch power 2 dominion as he: his kingdome shal be scatred, yee euen amonge other the chiefe. And the kinge of y^e south shal be mightier, then his other prynces. Agaynst him there shal one make himself kinge, 2 shal rule his dominion w^o greates power.

But after certayne yeres they shal be ymde together, 2 the kinges daughter of the south shal come to the kinge of the north, for to make frendshipe, but she shal not opene the power of that arme, nether shal be able to endure thorow his might: but he 2 soch as brought her (yee 2 he y^e began to be comforted her for his tyme) shal be deuoyed vp. Out of y^e braunches of hir roote, there shal one stōde vp in his steade: which with power of armes shal go thorow the kinges of the north, 2 handle him accordinge to his strenght. As for their Idols 2 prynces, with their costly Jewels of golde 2 siluer, he shal cary them awaye captiues into Egypte, and he shal preuaile agaynst the kinge of the north certayne yeres. And when he is come into y^e kinges realme of y^e south, he shal be fayne to turne agayne in to his owne londe. Wherefore his formes shal be displeased, and shal gather together a mightie greates hoost of people: and one of them shal come, and go thorow like a waterflood, then shal he retorne, and go forth with vengeance and boostinge vnto his owne londe.

The kinge of y^e south shal be angry

The prophet Daniel.

and shal come forth to fight agaynst the kinge of the north: Xee he shal bringe a greates multitude of people together, and a greates heape shal be geue in to his honde: these shal he cary awaye w^o greates pryde, for so moche as he hath cast downe so many thousandes, neuertheles he shal not preuaile. For y^e kinge of y^e north shal gather (of the new) a greates heape of people then afore, 2 come forth (after a certayne tyme and yeres) with a mightie hoost 2 exceedinge greates good.

At the same tyme there shal many stōde vpon agaynst the kinge of the south, so that y^e wretched childien of thy people also shal exalt themselves (to fulfill the vision) and then fall. So the kinge of the north shal come to laye sege, and to take the stronge fenced cities: And the power of the of y^e south shal not be able to abyde him, 2 the best men of the people shal not be so stronge, as to resist him. Shortly, when he cometh, he shal handle him as he list, 2 no man shal be so hardy as to stōde agaynst him. He shal stōde in the pleasant countre, which thorow him shal be destroyed. He shal see his face w^o all his power to opeyne his kingdome, 2 to be like it. Xee that shal he do, 2 geue him vnto the daughter amonge women, to destroye him. But he shal sayle, nether shal he opeyne his purpose. After this, shal he set his face vnto the Ies, 2 take many of the. A prynce shal stoppe him, to do him a shame, besyde the confusion that els shal come vnto him. Thus shal he turne agayne to his owne londe, stōmble, 2 fall, and be nomore founde: so he that came vpon him 2 dyd him violence, shal stōde in his place, 2 haue a pleasant kingdome: and after few dayes he shal be destroyed, 2 that nether in wrath ner in batell. In his steade there shal arise a vyle person not holden worthy of a kinges dignite: this shal come in craftily, 2 opeyne the kingdome with fayre wordes: he shal fight agaynst the armes of the mightie (2 destroye them,) yee 2 agaynst the prynce of the couenant.

So after y^e he hath taken truce with him, he shal hadle disceatfully: that he maye get vp, 2 ouercome him with a small flocke: 2 so with craftynesse to get him to y^e fattest place of the londe, and to deale otherwys, then ether his fathers or graundfathers dyd. For he shal destroye the thinge, y^e they had robbed 2 spoyled, yee 2 all their substaunce: ymagynge thoughtes agaynst the stronge holdes, 2 that for a tyme. His power and herte shal be stirred vp w^o a greates armie agaynst the kinge of the south: where thorow the kin

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ge of the south shal be moned then vnto battell, with a greates 2 mightie hoost also. Neuertheles, he shal not be able to stōde, for they shal conspyre agaynst him. Xee they y^e eate of his meate, shal hurte him: so that his hoost shal fall, 2 many be slayne downe.

These two kinges shal be mynded to do mysche, 2 talke of disceate at one table: but they shal not prospere: for why, the ende shal not come yet, vnto the tyme appoynted. The shal he go home agayne in to his owne londe with greates good, 2 set his herte agaynst the holy couenant, he shal be busy agaynst it, 2 then retorne home. At the tyme appoynted he shal come agayne, 2 go towarde the south: So shal it happen otherwys then at the first, yet ones agayne. And why, the shippes of Cychim shal come vpon him, that he maye be smytten 2 turne agayne: y^e he maye take indignacion agaynst the couenant of holynes, to medle agaynst it. Xee he shal turne him, 2 drawe soch vnto him, as leaue the holy couenant.

He shal set mightie men to vnhalowe the sanctuary of strenght, to put downe the daylie offeringe, 2 to set vp the abhominable desolacion. And soch as breake the couenant, shal he flatter with fayre wordes. But y^e people that wil knowe their God, shal haue the ouerhade and prospere. These also that haue vnderstandinge amonge the people, shal enfourme the multitude: for a longe season, they shal be persecuted with swearde, with fyre, with captiuitie 2 with the takinge awaye of their goodes. Now whē they fall, they shal be set vp with a litle helpe: but many shal cleue vnto them faynely.

Xee some of those which haue vnderston dynges shal be persecuted also: y^e they maye be tryed, purified 2 clesed, till the tyme be out: for there is yet another tyme appoynted. The kinge shal do what him list, he shal exalte and magnifie himself agaynst all, that is God. Xee he shal speake marvelous thinges agaynst the God of all goddes, wherein he shal prospere, so longe till the wrath be fulfilled, for the conclusion is deuysed already. He shal not regarde the God of his fathers, but his lust shal be vpon women: Xee he shal not care for any God, for he shal magnifie himself aboue all. In his place shal he worshippe the mightie Idols: 2 the god whom his fathers knewe not, shal he honour with golde and syluer, with precious stones and pleasant Jewels.

This shal he do, setinge helpe and succoure at the mightie Idols and straunge gods.

The prophet Daniel.

bes. Soch as wil receaue him; and take him for God, he shal geue them greate worshippe and power: yee and make them lordes of the multitude, and geue them the londe with rewardes. In the latter tyme, shal the kinge of the south stryue with him: and the kinge of the north in like maner shal come agaynst him with charrettes, horsmen z with a greate navy of shippes. He shal come in to the londes, destroye and go thorow: he shal entreal so in to the sayre pleasaunt londe. Many cities z countrees shal decaye, excepte Edom, Moab z the best of the children of Ammon, which shal escape from his honde. He shall stretch forth his hōdes vpon the countrees, z the londe of Egypte shal not escape him. For thorow his goinge in, he shal haue dominion ouer the treasures of syluer z golde, z ouer all the precious Jewels of Egypte, Lybia and Ethiopia. Neuerthelesse the tydinges out of the east and the north shall trouble him, for the which cause he shal go forth to destroye z curse a greate multitude. The tentes of his palace shall be pyrch betwixte the two sees, vpon the hill of the noble sanctuary, for he shal come to the ende of it, and then shal no man helpe him.

The XII. Chapter.

In the tyme wil come also, that the grea- te prynce Michael, which stonde- th on thy peoples syde, shal aryse vp, for there shal come a tyme of trouble, soch as ne- uer was, sens there begāne to be eny people, vnto that same tyme. Then shal thy people be deliuered, yee all those that be foude wri- ten in the booke. Many of them that slepe in the dust of the earth, shal awake: some to e- uerlastinge life, some to perpetuall shame z reprofe. The wyse (soch as haue caught o- ther) shal glister, as the shynninge of heauen: and those that haue instructed the multitude vnto godlynesse, shal be as the starres, woul- de without ende.

And thou o Daniel, shut vp these wordes, z seale the booke, till the last tyme. Many shal go aboute here and there, and the shal know lege increase. So I Daniel looked, and behol- de, there stode other two: one vpon this sho- re of the water, the other vpon yonder syde. And one of the sayde vnto him, which was clothed in lymynge, and stode aboue vpon the waters of the floude: how longe shall it be to the ende of these wonderous workes? Then herde I the man with the lymynge clothes, which stode aboue vpon the waters of the floude: when he helde vp his right and left honde vnto heauen, z swaie by him

The xij. Chap.

which syneth for ever: that it shal tary for a tyme, two tymes z half a tyme: z when the power of the holy people is clensed, the biode, the shal all these thinges be fulfilled.

I herde it well, but I vnderstode it not. Then sayde I: O my lord, what shal hap- pen after that? He answered: Go thy way Daniel, for these wordes shal be closed vp sealed, till the last tyme: z many shal be pu- rified, clensed z tried. But the vngodly shal lyue wickedly, and those wicked (as many of the as they be) shal haue no vnderstandinge. As for soch as haue vnderstandinge, they shal regarde it. And from y tyme south the daylie offerynge shal be put downe z the abhominable desolacion set vp, there shall a thousand two hundred z x. dayes. And is him, that waiteth, z cometh to the hea- sande iij. C. z xxxv. dayes. So thou thy way now, till it be ended: take thy rest, and byen thy lot, till the dayes haue an ende.

The ende of the prophet Daniel.

The Prophet Oseas

What Oseas conteyneth.

- Chap. I. God refuseth the Jewes, and turneth himselfe to the Gentiles.
- Chap. II. Plage ouer the Jewes, that will not amende: A promise of mercy to those that will repent.
- Chap. III. The mercifull loue of God, toward the same vnhankful people.
- Chap. IIII. The synnes of the prestes and of the people, with reprofe for the same.
- Chap. V. Against the prestes that disceant the people.
- Chap. VI. The vnhankfulness of the people: A gayne, the longynge kyndnesse of God.
- Chap. VII. No medycine can helpe, so sore are they wounded with ydolatry.
- Chap. VIII. Ydolatry in Samaria and Israel.
- Chap. IX. Punishment vpon Israel for ydolatry.
- Chap. X. The vnhankfulness of Israel. The calfe in Samaria, for the which and for other abominacions, he telleth them of destruc- tion.
- Chap. XI. XII. God calleth them agayne, with the arsinge his benefites done to them afore.
- Chap. XIII. He sheweth them their wickednesse, and punishment for the same.
- Chap. XIII. He crieth and exorteth the people to conuerste, promysynge sweetly and longynge to receaue them.

The prophet Oseas.



This is the worde of the LOR- DE, that came vnto Oseas the sonne of Beeri, in the dayes of Osiat, Ioathan, Achaz z Ezechias kinges of Iuda: and in the tyme of Jeroboam the sonne of Joas kynge of Israel.

The first Chapter.

Ist, when the LORDE spake vnto Oseas, he saide vnto him: Go thy waye, take an harlot to thy wife, and get childre by her: for the wode hath committed greate whor- dome agaynst the LORDE. So he wente, and toke Gomer y daughter of Deblaim: which conceaued, and brought forth a sonne. And the LORDE sayde vnto him: call his name Israel, for I wil shortly auenge the bloude of Israel vpon the house of Jehu, and will bringe the kingdome of the house of Israel to an ende. Then will I breake the bowe of Israel, in the valley of Israel.

She conceaued yet agayne, and bare a daughter. And he sayde vnto him: Call hir name Louhama (that is, not opreyninge mercy) for I wil haue no pyre vpon the hou- se of Israel, but forget them, and put them cleue out of remembraunce. Neuerthelesse I wil haue mercy vpon the house of Iuda, z wil saue them, euen thorow the LORDE their God. But I wil not deliuer them thorow any bow, swerde, batel, horsen or horsmen.

Now when she had weened Louhama, she conceaued agayne, z bare a sonne. Then sayde he: call his name Lo Ami (that is to saye, not my people.) For why? ye are not my people, therefore will not I be yours. And though the nombre of the children of Israel be as the sonde of the see, which can nether be measured ner tolde: Yet in the place whe- re it is sayde vnto them, ye be not my people: euen there shall it be thus reported of them: they be y childre of the lymynge God. Then shal the childre of Iuda and the childre of

The ij. Chap. Ho. lxxxiij.

Israel be gathered together agayne, z cho- se them selues one heade, and then departe out of the londe: for greate shalbe the daye of Israel.

The II. Chapter.

All youre bretheren, that they are my people: and youre susteren, that they haue optayned mercy. As for you- re mother, ye shal chide with her, and repro- ue her: for she is not my wife, nether am I hir husbōde: vnlesse she put awaye hir whor- dome out of my sight, and hir aduoutry from hir brestes. If no, I shal strype her naked, z set her, euen as she came in to y woude: Yee I shall laye hir waiste, and make her like a wil- dernesse, and slaye her forthyrste. I shal ha- ue no pite also vpon hir children, for they be the children of fornicacion.

Their mother hath broken hir wedlocke, and she that bare them, is come to confucion. For she sayde: I wil go after my louers, that geue me my water and my bried, my woll z my flax, my oyle and my drynke. But I will hedge hir waye with thornes, and stoppe it, that she shal not synde hir focestoppes: and though she runne after hir louers, yet shall she not get them: she shal seke them, but not synde them. Then shal she saye: well, I will go turne agayne to my first husbōde, for at y tyme was I better at ease, then now. But this wolde she not knowe, where as I yet ga- ne her come, wyne, oyle, syluer and golde, which she hath hanged vpon Baal.

Wherefore now will I go take my come z wyne agayne in their season, and set agayne my woll and my flax, which I gaue her, to couer hir shame. And now will I discouer hir foolishnesse, euen in the sight of hir lo- uers, and no man shal deliuer her out of my bondes. Morouer, I wil take awaye all hir myrrh, hir holy dayes, hir newmoones, hir Sabbathes and all hir solempne feastes: I wil destroye hir vynyardes and fyge trees, though she saith: lo, here are my rewardes, that my louers haue geuen me. I wil make it a woude, and the wyld beestes shal eat it vp: I wil punyssh her also for the dayes of Baal, wherein she censed him, deckynge him with hir earynges and cheynes: when she folowed hir louers, and forgat me, saith the LORDE.

Wherefore beholde, I wil call her agayne, bringe her in to a wilbernes, and speake frend- ly vnto her: there wil I geue her hir vynyar- des agayne, yee and the valley of Achor al- so, to shewe hir hope z comfote. Then shal she synge there as in the tyme of hir youth, z

Iudic. 1. a
Exo. 17. a

Leul. 25. a

Esa. 2. a

Eze. 16. b

Ro. 9. c
Act. 13. b

Eze. 4. d

Esa. 2. a
Amos 6. a1. par. 21. a
Dan. 3. d

Eze. 24. d

like as in the daye when she came out of the londe of Egypte. Then (saith the LORDE) she shal saye vnto me: O my housbande, & shal call me nomore Baal: for I wil take awaye those names of Baal from hir mouth, yee she shal neuer remembre their names any more. Then will I make a couenaunt with them, with the wyld beasts, with the foules of the ayre, & with euerythinge that crepeth vpon the earth.

As for bowe, sixerde and batel, I will destroye soch out of the londe, & wil make them to slepe safely. Thus wil I marye the vnto myne owne self for euermore: yee euen to my self wil I marye the, in rightuousnesse, in equitye, in louynge kyndnesse and mercy. In faith also wil I marye the vnto my self, & thou shalt knowe the LORDE. At the same tyme wil I shewemy self frendly and gracious vnto y^e heauens, saith the LORDE: & the heauens shal helpe the earth, and the earth shal helpe the come, wyne and oyle, and they shal helpe Iesrael. I wil sowe them vpon earth, for a seede to myne owne self, & wil haue mercy vpon her, y^e was without mercy. And to the which were not my people, I wil saye: thou art my people. And he shal saye: thou art my God.

The III. Chapter.

Then sayde y^e LORDE to me: Go yet y^e waye & wowe an aduouterous woman, who thy neighbour loneth, as y^e LORDE doth the child of Iesrael: how be it they haue respecteto straunge goddes, and loue the wyne kannes. So I gat her for xv. syluerlinges, and for an homer and an half of barley, & sayde vnto her: Thou shalt lyde with me a longe season, but se that thou playest not the harlot, and lette thou medle with none other man, & then wil I kepe my self for the.

Thus the child of Iesrael shal sit a greete whyle without kinge and prynces, without offeringe and auker, without priest and reuelacion. But afterwarde shal the children of Iesrael conuerter, and seke the LORDE their God, and Dauid their kinge: and in y^e latter dayes they shal worshipethe LORDE, and his louynge kyndnesse.

The IIII. Chapter.

Are y^e worde of the LORDE, o ye childien of Iesrael: For the LORDE must punyssh the, y^e dwel in the londe. And why? There is no faithfulness, there is no mercy, there is no knowlege of God in the lōde: but swearinge, lyge, manslaughter, the fe and aduoury haue gotten the ouerhande, & one bloudguynesse foloweth another. Therefore shal the londe be in a miserable case, and

all they that dwell therein, shal moue as beasts in the felde, the foules in y^e ayre, the fishes in the see shal dye. Yet is there one, that wil chaste nor reprove another: the priestes which shulde reforme other, are become like the people.

Therefore stemblest thou in y^e daye, the prophet with the in the night. I wil ge thy mother to sylence, & why? my people perish, because they haue no knowlege. So gethen that thou hast refused vnderstandinge, therefore wil I refuse y^e also: so that thou shalt be nomore be my priest. And for so much as thou hast forgotten the lawe of thy God, I wil also forget thy child. The more they haue increased in multitude, the more they haue agaynst me, therefore wil I charge them in honour in to shame. They eate vp the fruit of my people, & corage them in their wickednesse. Thus the prest is become like the people. Wherefore I wil punyssh them for their wicked wayes, & rewarde them according to their owne ymaginacions: They shal not haue ynough: They haue used wisdom, therefore shal they not prosper: they haue forsaken the LORDE, & not regarded him.

Whoredome, wyne and dronkennesse, the herte awaye. My people are counsell their stockes, their staffe must tell them, for an whorish mynde hath disceaued them, for they committe fornicacion agaynst the LORDE. They make sacrifice vpon the high places, & burnetheir incense vpon the hills, amonge the oaks, groves & busshes, for they are good shadowes. Therefore y^e daughters are become harlottes, and y^e yongest have broke their wedlocke: I wil not punyssh y^e daughters for beinge defiled, & y^e yongest that became whores: seinge the fathers themselves haue medled with harlots, & offered with vnturistes: but the people shal wil not vnderstande, must be punyssh.

Though thou Iesrael art disposed to playe y^e harlot, yet shuldest not thou haue offended, o Juda: thou shuldest not haue runne to Galgala, nor haue gone vnto Bethaue, where haue sworne the LORDE thy God. For he is gone backe, like a water curre. Therefore shal make his seide, as y^e laboureth astraye. And where as Ephraim is my partaker of Idols, wel, let him go. The dronkenesse hath put the backe, & brought them to whoredome. Their rulers loue dronkenesse, bryngesaye they, to their owne shame. A wynde shal take holde of their seide, & they shal be confounded in their offerings.

The V. Chapter.

Are this, o ye priestes: take hede, o thou housholde of Iesrael: geue eare, o thou kingly house: for this punysshment wil come vpon you, that are become a snare vnto Myspa, and a spied net vnto the mount of Chadoz. They kyll sacrifices by heapes, to begyle the people therewith: therefore wil I punyssh them all. I knowe Ephraim well ynough, & Iesrael is not hyd from me: for Ephraim is become an harlot, and Iesrael is defiled. They are not mynded to turne vnto their God, for they haue an whorish herte, so y^e they can not knowe the LORDE.

But the pryde of Iesrael wil be rewarded him in his face, yee both Iesrael and Ephraim shal fall for their wickednesse, and Juda with them also. They shal come with their shepe & bullockes to seke y^e LORDE, but they shal not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a month therefore shal deuoure them with their portions.

Blow with the shawmes at Gaba, and with the trumpet in Rama, crie out at Bethaue vpon the yonside of Ben Jamin. In the tyme of y^e plage shal Ephraim be layed waste, therefore dyd I faithfully warne the trybes of Iesrael. Yet are the prynces of Juda become like them, that remouethe the lōdenardes, therefore wil I poure out my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why? they folowe y^e doctrynes of men. Therefore wil I be vnto Ephraim as a moth, & to the house of Juda as a caterpillar.

When Ephraim sawe his sicknesse, and Juda his disease: Ephraim wente vnto Asur, and sent vnto kinge Iareb: yet coude not he helpe you, nor ease you of youre payme. I am vnto Ephraim as a lyon, and as a lyons whelp to the house of Juda. Euen I, I wil spoyle them, & go my waye. I wil take them with me, and no man shal rescuethem. I wil go, and returne to my place, till they waxe faine, and seke me.

The VI. Chapter.

At their aduersite they shal seke me, and saye: come, let vs turne agayne to the LORDE: for he hath smytten vs, and he shal heale vs: he hath wounded vs, & he shal bynde vs vpon agayne: after two dayes shal he quyen vs, in the thirde daye he shal ease vs vpon, so that we shal lyue in his sight. Then shal we haue vnderstandinge, & we shal ouercome oure selues to knowe the LORDE.

Pro. 16.

Matt. 9. f
11. a

Gen. 1. b

Iere. 18. b

B

Osee 1. a

heshal go forth as the springe of the daye, and come vnto vs as the eueninge and morninge rayne vpon the earth.

Ephraim, what shal I do vnto the? O Juda, how shal I intreate the. Seinge you are lone is like a morninge cloude, & like a dew y^e goeth early awaye. Therefore haue I cut downe the prophetes, & letten them beslayne for my wordes sake: so that thy punysshment shal come to light. For I haue pleasure in louynge kyndnesse, and not in offeringe: yee in the knowlege of God, more then in burnt sacrifice. But euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloodshedders. The multitude of the priestes is like an heape of theues, murderers & bloudthirstie: for they haue wrought abhominacion. Horrible thinges haue I sene in the house of Iesrael, there playeth Ephraim the harlot, and Iesrael is defiled: but Juda shal haue an earnest for himself, when I retorne the captiuite of my people. The VII. Chapter.

When I vndertake to make Iesrael whole, then the vnglacionsnesse of Ephraim and the wickednes of Samaria cometh to light: then go they aboute with lyes. At home, they be theues: and without, they fall to robbing. They considre not in their hertes, that I remembre all their wickednes. They go aboute wth their owne ynnuencis, but I set them wel ynough. They make the kinge and the prynces, to haue pleasure in their wickednes & lyes. All these burne in aduoury, as it were an ouen y^e the baker heateth, whē he hath leste kneadinge, till the doue be leuended. Euen so goeth it this daye with oure kinges and prynces, for they begynne to be woode dronken thowow wyne: they vse familiarite with soch as disceaueth. They with the ymaginacion of their herte are like an ouen, their slepe is all y^e night like the slepe of a baker, in the morninge is he as hote as the flame of fyre: they are also gether as hote as an ouen.

They haue deuoured their owne iudges, all their kinges are full: yet is there none of the y^e calleth vpon me. Therefore must Ephraim be mirte amonge y^e heithen. Ephraim is become like a cake, y^e no man turneth: strangers haue deuoured his strength, yet he regardeth it not: he waxeth ful of gray haire, yet wil he not knowe it: y^e pride of Iesrael is cast downe before their face, yet wil they not turne to the LORDE their God, nor seke him, for all this.

Judic. 1. a
Exo. 15. a
Leu. 16. a
like as in the daye when she came out of the londe of Egypte. Then (saith the LORDE) she shal saye vnto me: O my housbande, & shal call me nomore Baal: for I wil take awaye those names of Baal from hir mouth, yee she shal neuer remembier their names eny more. Then wil I make a couenaunt with them, with the wyld beasts, with the foules of the ayre, & with euery thinge that crepeth vpon the earth.

Esa. 2. a
Eze. 16. b
As for bowe, swerde and batel, I will destroye such out of the londe, & wil make them to slepe safely. Thus wil I mary the vnto my ne owne self for evermore: yee euen to my self wil I mary the, in righteousnesse, in equitye, in louynge kyndnesse and mercy. In faith also wil I mary the vnto my self, & thou shalt knowe the LORDE. At the same tyme wil I shewe my self frendly and gracious vnto y beaueus, saith the LORDE: & the beaueus shal helpe the earth, and the earth shal helpe the come, wyne and oyle, and they shal helpe Iesrael. I wil sowe them vpon earth, for a se dede to myne owne self, & wil haue mercy vpon her, & was without mercy. And to the which were not my people, I wil saye: thou art my people. And he shal saye: thou art my God.

Ro. 9. c
1. Pet. 2. b

Eze. 4. d
Esa. 21. a
Amos 6. a
Then sayde y LORDE to me: Go yet y waye & worde an aduouterous womā, whō thy neighboure loueth, as y LORDE doth the childre of Iesrael: how be it they haue respect to strange goddes, and loue the wyne kannes. So I gat her for y. syluer linges, and for an homer and an half of barley, & sayde vnto her: Thou shalt byde with me a longe season, but se that thou playest not the harlot, and let the house medle with none other man, & then wil I kepe my self for the.

2. Par. 31. a
Dan. 3. d
Eze. 24. d
This is the childre of Iesrael shal syt a grea te whyle without kinge and pryncce, without offerynge and aulter, without prest and reuelacion. But after warde shal the children of Iesrael conuerter, and seke the LORDE their God, and Dauid their kinge: and in y latter dayes they shal worship the LORDE, and his louynge kyndnesse.

The III. Chapter.
Hear y worde of the LORDE, o ye childrien of Iesrael: For the LORDE must punyssh the, y dwel in the londe. And why? There is no faithfulness, there is no mercy, there is no knowlege of God in the lō de: but swearing, lyge, māslaughter, the fe and aduoury haue gotten the ouerhande, & one bloudgiltynesse foloweth another. Therfore shal the londe be in a miserable case, and

all they that dwell therein, shal mourne. The beastes in the felde, the foules in y ayre, and the fishes in the see shal dye. Yet is there none, that wil chaste nor reprove another. The prestes which shulder reforme ocher mē, are becomelike the people.

Therfore stemblest thou in y daye tyme, & the prophet with the in the night. I wil bringe thy mother to sylence, & why? my people perissh, because they haue no knowlege. Sen gethen that thou hast refused vnderstandinge, therfore wil I refuse y also: so that thou shalt nomore be my prest. And for so much as thou hast forgotten the lawe of thy God, I wil also forget thy childre. The more they synned in multitude, the more they synned agaynst me, therfore wil I charge their honoure in to shame. They eate vp the synne of my people, & coraige them in their wickednesse. Thus the prest is become like the people. Wherfore I will punyssh them for their wicked wayes, & rewarde them according to their owne ymaginations: They shal eate, & not haue ynough: They haue vsed whoredome, therfore shal they not prosper: & why? they haue forsaken the LORDE, & not regarded him.

Whoredome, wyne and dronkennesse shall the herte awaye. My people are comed at their stockes, their staffe must tell them. In an whorish mynde hath disceayned them, so they comitte fornicacion agaynst thei God. They make sacrifice vpon the hie mountaynes, & burnetheir incense vpon the hilles, amonge the okes, groues & busshes, for there are good shadowes. Therfore yf daughters are become harlottes, and yonge people haue broke their wedlocke I wil not punyssh yf daughters for beinge defyled, & yf brides that became whores: seinge the fathers themselves haue medled with harlottes, and offered with vnthriftes: but the people that wil not vnderstande, must be punysshed.

Though thou Iesrael art disposed to playe y harlot, yet shuldest not thou haue offended, o Juda: thou syndest not haue turned to Galgala, nor haue gone vnto Bethaue, nor haue sworn: the LORDE lyeth. For Iud is gone backe, like a wācon come. The LORDE therfore shal make hir fede, as y labe yf eth astraye. And where as Ephraim is ben me partaker of Idols, wel, let him go. The dronkennesse hath put the backe, & brought them to whoredome. Their rulers loue whoredes, brynge (saye they,) to their owne shame. A wynde shall take holde of their segges, & they shal be cōfounded in their offensa.

The V. Chapter.

1 Hear this, o ye prestes: take hede, o thou housholde of Iesrael: geue eare, o thou kingly house: for this punysshment wil come vpon you, that are become a snare vnto Myspa, and a spied net vnto the mount of Thabor. They kyll sacrifices by heapes, to begyle the people therewith: therfore wil I punyssh them all. I knowe Ephraim well ynough, & Iesrael is not hyd from me: for Ephraim is become an harlot, and Iesrael is defyled. They are not mynded to turne vnto their God, for they haue an whorish herte, so y they can not knowe the LORDE.

But the pryde of Iesrael wil be rewarded him in his face, yee both Iesrael and Ephraim shal fall for their wickednesse, and Juda with them also. They shal come with their shepe & bullockes to seke y LORDE, but they shal not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a moneth therfore shal deuoure them with their porcions.

2 Blowe with the shawmes at Gabea, and with the trumpet in Rama, crie out at Bethaue vpon the yonside of Ben Iamin. In the tyme of y plage shal Ephraim be layed waite, therfore dyd I faithfully warne the trybes of Iesrael. Yet are the prynces of Juda become like them, that remoue the lōde-marches, therfore wil I poure out my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why? they folowe y doctrynes of men. Therfore wil I be vnto Ephraim as a moth, & to the house of Juda as a caterpillar.

When Ephraim sawe his sicknesse, and Juda his disease: Ephraim wente vnto Asur, and sent vnto kinge Iareb: yet conde not he helpe you, ner ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelp to the house of Juda. Euen I, I wil spoyle them, & go my waye. I wil take them with me, and no man shal rescuethem. I wil go, and returne to my place, till they wake faine, and seke me.

The VI. Chapter.

1 If their aduersite they shall seke me, and saye: come, let vs turne agayne to the LORDE: for he hath smytten vs, and he shal heale vs: he hath wounded vs, & he shal bynde vs vpon agayne: after two dayes shal he quyen vs, in the thirde daye he shal raise vs vp, so that we shal lyue in his sight. Then shal we haue vnderstandinge, & we shal cure oure selues to knowe the LORDE.

He shal go forth as the sprynge of the daye, and come vnto vs as the euenynge and mornynge rayne vpon the earth.

2 O Ephraim, what shal I do vnto the? O Juda, how shal I intreate the: seynge youre lone is like a mornynge cloude, & like a dew y goeth early awaye. Therfore haue I cut downe the prophetes, & letten them be slayne for my wordes sake: so that thy punysshment shal come to light. For I haue pleasure in louynge kyndnesse, and not in offerynge: yee in the knowlege of God, more then in burnt sacrifice. But euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloudshedders. The multitude of the prestes is like an heape of thenes, murtherers & bloudthirstie: for they haue wrought abhominacion. Horrible thinges haue I sene in the house of Iesrael, there playeth Ephraim the harlot, and Iesrael is defyled: but Juda shall haue an earnest for himself, when I returne the captiuite of my people.

The VII. Chapter.
1 When I undertake to make Iesrael whole, then the vngacionsnesse of Ephraim and the wickednes of Samaria cometh to light: then go they aboute with lies. At home, they be thenes: and without, they fall to robbynge. They cōfide not in their hertes, that I remembre all their wickednes. They go aboute w their owne ynuencas, but I se them wel ynough. They make the kinge and the prynces, to haue pleasure in their wickednes & lies. All these burne in aduoury, as it were an ouen y the baker heateth, whē he hath leste kneadinge, till the doore be leuended. Euen so goeth it this daye with oure kinges and prynces, for they begynneto be woode dronken thorow wyne: they vse familiarite with such as disceaueth. They with the ymaginacion of their herte are like an ouē, their slepe is all y night like the slepe of a baker, in the mornynge is he as hote as the flame of fyre: they are alto gether as hote as an ouen.

They haue deuoured their owne iudges, all their kinges are fallē: yee is there none of the y calleth vpon me. Therfore must Ephraim be mixte amonge y heithen. Ephraim is become like a cake, y no man turneth: straungers haue deuoured his strength, yet he regardeth it not: he wareth ful of gray haire, yet wil he not knowe it: yf pryde of Iesrael is cast dorone before their face, yet wil they not turne to the LORDE their God, ner seke him, for all this.

Ephraim is like a dove, that is begyled, and hath no herte. Now call they vpon the Egipcians, now go they to the Assirians: but whyle they be goinge here and there, I shal spiede my net ouer them, & drawe them downe as yf foules of the ayre: and accordynge as they haue bene warned, so will I punyssh them. Wo be vnto them, for they haue forsake me. They must be destroyed, for they haue set me at naught. I am he that haue rebened them, and yet they dyssemble wth me. They call not vpon me with their hartes, but lye yonginge vpon their beddes. Where as they come together, it is but for meate & drinke, and me will they not obeye. I haue caught them, and defended their arme, yet do they ymagin myschese agaynst me. They turne them selues, but not a right, & are become as a broken bowe. Their prynces shalbe slayne wth the swearde, for the malice of their tungen, soch blasphemies haue they lerned in the londe of Egipte.

The viii. Chapter.

Set the home to thy mouth, and blowe; get the swifely (as an Aegle) vnto the house of the LORDE: for they haue broken my conenant, and transgressed my lawe. Israel can saye vnto me: thou art my God, we knowe the: but he hath refused the thinge that is good, therefore shall the enemye folowe vpon him. They haue ordered kinges, but not thorow me: they haue made prynces, and I must not knowe of it. Of their syluer and golde haue they made them ymages, to bringe them selues to destruction.

Thy calse (O Samaria) shalbe taken awaye, for my wrothfull indignacion is gone forth agaynst the. How longe wil it be, or they can be cleansed? For the calse came from Israel, the workeman made it, therefore can it be no God, but euen to a spyders webbe shal yf calse of Samaria be turned. They haue sowne wynde, therefore shal they reape a storme.

Their sede shal beare no come, there shal no meel be made of their increase: though yf rebe, yet shal straungers deuoure it vp. Israel shal perish, the Gentiles shal entreate him as a foule vessel. Sens they went vp to the Assirians, they are become like a wyld ass in the deserte.

Ephraim geueth rewardes to get louers, therefore are they scatred amoge the heithen, ther wil I gather them vp. They shal soone be weery of the burthen of kinges & prynces. Ephraim hath made many alters to

do wickednes, therefore shal the alters turne to his synne. Though I shewe the my lane neuer so moch, they counte it but straunge doctrine. Where as they do sacrifice, offeringe the flesh and eatinge it: the LORDE will haue no pleasure therein: but will remember their wickednes, and punyssh their synnes. Israel turneth agayne into Egipte, they haue forgotten him that made them, they buyde churches, and Iuda maketh many strange cities: therefore wil I sende a synne into their cities, and it shal consume their places.

The ix. Chapter.

Son thou triumphe (O Israel) te no boastinge more then the heithen, for thou hast comitted abominacy agaynst yf God: strange rewardes hast thou lored, more the all come floores. Therefore shal they nomore enioye the cornetrees and wyne presses, and their swete wyne shal fayle the. They wil not dwell in the LORDES londe, but Ephraim turneth agayne into Egipte, & eateth vncleane thinges amonge the Assirians. They poure out no wyne for a drinke offeringe vnto the LORDE, neither geue they him their slayne offeringes: but they be vnto them as mourners meates, wherein all they that eateth them, are defiled. For the bled that they haue soch lust vnto, shal not come in the house of the LORDE. What wil ye do then in the solempne dayes, and in the feast of the LORDE? lo, they shal get them awaye for the destruction, Egipte shal receaue them, & Toph shal burye them.

The nettles shal ouergrowe their pleasant goodes, and burres shal be in their tabernacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompence are at honde. As for the prophet, he holde him for a foole: and him that is rich in the spere, for a mad man: so greate is your wickednes and malice. Ephraim hath made himself a watchman of my God, a prophet yf is become a snare to do hurte in every strete, and abhominacion in the house of his God. They be gone to farre, & haue destroyed the selues, like as they dyd afore tyme at Gaba. Therefore their wickednes shal be remembered, and their synnes punysshed.

I sende Israel like grapes in the wilderness, & sweete their fathers as the first figge of yf toppe of yf sygette. But they are gone to Baal Peor, & runne a waie fro me to yf full Idoll, & are become as abhominable as their louers Ephraim flieth like a byde, shal their glory also? In so moch, yf they shal neither begette, nor ceauener beare children.

And though they bringe vp eny, yet will I make them childlesse amonge men. Yet wo shal come to them, when I departe from them. Ephraim (as me chynke) is planted in wilderness, like as Tyus, but now must she bringe hir owne children forth to the man slayer.

LORDE thou shalt geue them: what shal thou geue them? geue them an vnfruitfull name and drye brestes. All their wickednesse is done at Galgal, there do I abhorre them. For the vngaciousnes of their own impietions, I wil drye them out of my land. I will loue them nomore, for all their prynces are vnfaithfull. Ephraim is hewen downe, their rote is dryed vp, so yf they shal bringe nomore frute: yee and though they bringe forth eny, yet wil I slaye euen the best frute of their body. My God shal cast them awaye, for they haue not bene obedient vnto him, therefore shal they go astraye amonge the heithen.

The x. Chapter.

Irael was a goodly vyne, but he hath brought forth vnprofitable frute: yee the more frute he had, the more aukeis he made: yf more good I dyd to their londe, the more frendshipe shewed they to their ymages. Their herte is denyded, therefore wil they be destroyed. The LORDE shal brake downe their ymages, he shal destroye their alters. Then shal they saye: we haue no kinge, for why? we haue not feared the LORDE. And what shal then the kinge do to vs? They comen together, and sweare vayne othe: they be confederate together, therefore groweth their punysshment, as the wydes in the forwes of the londe.

They that dwell in Samaria haue worshipped the calse of Berhan: therefore shal the people mourne ouer them, yee and the prestes also, that in their welchynesse reioyced with them: and why? it shal passe awaye from them. It shalbe brought to the Assirian, for a present vnto kinge Iareb. Ephraim shal receaue full punysshment: Israel shal be confounded for his owne ymaginations, Samaria wth his kinge shal vanish awaye, as the scomme vpon the water. The hye places of Auen where Israel do synne, shal be cast downe: thistles and thornes shal growe vpon their alters. Then shal they saye to yf mountaynes: couer vs, and to the hilles: fall vpon vs.

O Israel, thou hast synned as Gaba: yf afore tyme, where they remayned: shuldest thou the bated then come vpon the wicked

children, as wel as vpon the Gabaonites? I wil chasten them, euen after myne owne desyre, the people shal be gathered together ouer them, wher I punyssh them for their greete wickednesse. Ephraim was vnto me, as a cow that is used to go to plowe, therefore I lored him, and fell vpon his saye neck. I do ne Ephraim, Iuda plowed, & Jacob plowed the husbode man: that they might sowe vnto rightuousnes, and reape the frutes of wel-doynge: yf they might plowe vpon their fresh londe, and seke the LORDE, till he came, and lerned them rightuousnes.

But now they haue plowed them wickednesse, therefore shal they reape synne, and eate the frute of lyes. Seinge thou puttest thy confidence in thine owne wayes, and leaneest to yf multitude of thy worthies: there shal growe a sedicion amonge thy people. All yf strange cities shal be layed waiste, euen as Salmana was destroyed with his familiers, thorough him that was auenged of Baal, in the daye of batel, where yf mother perished with hir childer. Euen so shal it go with you (O Bethel) because of your malicious wickednes. Like as the mornyng goeth awaye, so shal the kinge of Israel passe.

The xi. Chapter.

When Israel was yonge, I lored him: and called my sonne out of the londe of Egipte. But yf more they were called, the more they wente backe: offeringe vnto Idols, and censynge ymages. I lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue helped them. I led them with coardes of frendshipe, & with bondes of loue. I was euen he, that layed the yocke vpon their neckes. I gaue them their fodder myself, yf they shulde not go agayne into Egipte: And now is Assur their kinge: for they wolde not turne vnto me. Therefore shal yf swearde begynne in their cities, the stoare that they haue lickened vnto, shal be destroyed and eaten vp: and that because of their owne ymaginations. My people hath no lust to turne vnto me, their prophetes laye the yocke vpon the, but they ease them not of their burthen.

What greate thinges haue I geuen the, O Ephraim: how faithfully haue I defended the, O Israel: haue I dealt with the as with Adama: or haue I intreated the like Seboim? No, my hert is otherwise mynbed. See my mercy is to feruent: therefore haue I not turned me to destroye Ephraim in my wrothful displeasure. For I am God and no man, I am euen that holy one in the myddest

The prophet Oseas.

of the, though I came not within the cite.

The **LORDE** roareth like a lyon, that they maye folowe him: See as a lyon roareth he, that they maye be a frayd, like the children of the see: that they maye be scarred awaye from **Egipte**, as men scarre byrdes: & frayd awaye (as dones use to be) from the **Assirians** londe: and that because I wolde haue them tary at home, saith the **LORDE**. But **Ephraim** goeth aboute me with lies, and the house of **Israel** dyssembleth. Only **Juda** holdeth him with **God**, and with the true holy thinges.

The XII. Chapter.

Ephraim kepeth the ayre, and foloweth after the east wynde: he is cuer increasynge lyes & destruction. They be confederate with the **Assirians**, their oyle is caried into **Egipte**. The **LORDE** hath a counce to holde with **Juda**, and wil punyssh **Jacob**: After their owne waies and a cordinge to their owne inuencions, shal he recompence them. He toke his brother by the heile, when he was yet in his mothers wombe: and in his strength he wrestled with **God**. He stroue with the **Angel**, and gat the victory: so that he prayde and desired him. He funde him at **Bethel**, & there he talked wth vs.

See the **LORDE** **God** of hostes, euen y^e **LORDE** him self remembred him: Then turne to thy **God**, kepe mercy and equitye, and hope still in thy **God**. But the marchaunt hath a false weight in his honde, he hath a pleasure to occupie extortion. **Ephraim** chyneth thus: Tush, I am rich, I haue good ynough: In all my workes shal not one faute be founde, that I haue offended. Yet am I the **LORDE** thy **God**, eue as when I brought the out of the londe of **Egipte**, and set the in thy tentes, and as in the hye feast dayes.

I haue spokē thorow the prophetes, and shewed dyuerse visions, and declared my self by the ministracion of y^e prophetes. But at **Galaad** is the abhominacion, they are fallen to vanyte. At **Galgal** they haue slayne oxen: and as many heapes of stones as they had in their lōde forowes, so many altars haue they made. **Jacob** sied into the londe of **Siria**, and **Israel** serued for a wife, and for a wife he kepeth shepe.

By a prophet the **LORDE** brought them out of **Egipte**, and by a prophet he preferred the. But **Ephraim** hath prouoked him to displeasure thorow his abhominacions: therefore shal his bloude be poured vpon him self, and the **LORDE** his **God** shal rewarde him his blasphemies.

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The XIII. Chapter.

The abhominacion of **Ephraim** is as me also in to **Israel**. He is gone backe to **Baal**, therfore must he dye. And now they synne more and more: of their seruice, they make them molten ymages, like the Idols of the heithen, and yet all is nothinge but the worke of the craftsman. Tice with stōdinge they preach of the same: who so wil kysse the calves, offereth to men. Therefore they shal be as the mourynge cloude, and as the dew that early passeth awaye: and like as dust that y^e wynde taketh awaye from the floore, and as smoke that goeth out of y^e chymney.

I am the **LORDE** thy **God**, which broughte the out of the londe of **Egipte**: that thou shuldest knowe no **God** but me only, & that thou shuldest haue no Saviour but ony me. I toke diligent hede of the in the wilderness that drye londe. But when they were wel fedde and had ynough, they wared pride, and forgat me. Therefore will I be to them as a lyon, and as a leoparde in y^e waye to the **Assirians**. I wil come vpon them as a she berer, that is robbed of hir welpes, and I wil breake that stubburne herte of theirs. There wil I deuoure them as a lyon: yet the wyld beasts shal teare them.

O **Israel**, thou doest but destroye thy self. In me only is thy helpe. Where are thy thinges now, that shulde helpe the in other thynges? See and thy iudges, of whom thou saydest: geue me a kinge and prynces: well, I gaue the a kinge in my wrath, and in my displeasure will I take him from the agayne. The wickednesse of **Ephraim** is bennde together, & his synne lieth hyd. Therefore shall sorowes come vpon him, as vpon a woman that traueleth. An vndiscrete sonne is he: for he considereth not, that he shulde not haue bene able to haue endured in the tyme of his byrth, had not I defended him from the greue, and deliuered him from death.

O death, I wil be thy death: o hell, I wil be thy styng. Yet can I sende comfort, for when he is now the goodliest amonge the brethren, the east wynde (euen the wynde of the **LORDE**) shal come downe from the wilderness, and drye vp his condytes, and drye vp his welles: he shal spoyle the treasure of all pleasaunt vessels.

As for **Samaria**, they shal be made waiffe, & why: they are disobedient vnto their **God**. They shal perishe with the swearde, their children shal be slayne, and their women with childe shal be rypte vp.

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The XIII. Chapter.

Turne thou now o **Israel** vnto y^e **LORDE** thy **God**, for thou hast taken a greate fall thorow thy wickednesse. Take these wordes with you, when ye turne to the **LORDE**, & saye vnto him: O forgene vs all oure synnes, receaue vs graciously, & then wil we offere y^e bullockes of oure lypes vnto the. **Assur** shal be no more oure helper, neither will we ryde vpon horses eny more. As for the workes of oure hondes, we wil nomore call vpon them: for it is thou that art oure **God**, thou shewest euer mercy vnto the fatherlesse.

O yf they wolde do this) I shulde heale their sores: yee with all my herte wolde I loathen them: so yf my wrath shulde cleue be turned awaye from them. See I wolde be vnto **Israel** as the dewe, and he shulde growe as y^e lylie, & his roote shulde breake out as **Libanus**. His braunches shulde spiede out abrode, & be as fayre as the olyue tre, & smel as **Libanus**. They that dwel vnder his shadowe, shulde come agayne, & growe vp as the corne, & floush as the vyne: he shulde haue as good a name, as the wyne of **Libanus**.

O **Ephraim**, what haue I to do with y^e Idols eny more. I wil graciously heare him, & lide him forth. I wil be vnto the as a grene fyre, vpon me shalst thou fyndethy fruite. Who so is wyse, shal vnderstande this: & he yf is righte instructe, wil regarde it. For y^e wayes of the **LORDE** are righteuous, soch as he godly wil walke in them: As for the wicked, they wil stumbe therein.

The ende of the prophet Oseas.

The Prophet Joel.

What Joel conteyneth.

Chap. I. He sheweth **Israel**, that all their glory and outwarde ceremonies, shal be put downe and cease.

Chap. II. The plagis are greate, wherfore he wolde haue them to mourne: yet yf they will amende, they maye hope for grace.

Chap. III. How the people are brought agayne, and their enemies punisshed.

The first Chapter.

This is the worde of the **LORDE**, that came vnto **Joel** the sonne of **Phatuel**: heare o ye elders: pōdie this wel, all ye that dwell in the lō

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de: yf euer there happened soch a thinge in youre dayes, or in y^e dayes of youre fathers. Tell youre children of it, & let them shewe it vnto their children, & so they to certifie their posterite therof. Loke what the caterpillar hath leste, y^e hath the greshopper eaten vp: what the greshopper leste, that hath the locuste eaten vp: & what the locuste hath leste, that hath the blastyng consumed. Make vp ye dion: fardes, & wepe: mourne all ye wyne suppers, because of youre swete wyne, for it shal be taken awaye from youre mouth. See a nightie & an innumerable people shal come up in to my londe: these haue teth like the teth of lyons, & chafte bones like the lyones. ses. They shal make my vyngarde waiffe, they shal pylle of the barckes of my sygetrees, stry per them bare, cast them awaye, and make the braunches whyte.

Make y^e mone as a virgin doth, y^e gyrdeth her selfe with sacke, because of hir bryde gone. For the meate & drynt offeringe shal be taken awaye from the house of the **LORDE**: & the prestes y^e **LORDES** ministers shal mourne. The felde shal be waiffed, the londe shal be in a miserable case: for the corne shal be destroyed, the swete wyne shal come to confucion, & the oyle vterly desolate. The husbandmen & the wyne garbeneres shal loke pitteously & make lamentacion, for the wheate wyne & barley, & because the harvest vpon the felde is so clene destroyed. The grape gatherers shal make greate mone, when the vyngarde & sygetrees be so vterly waiffed. See all the pomgarnettes, palm trees, aple trees, & the other trees of the felde shal wyther awaye. Thus the mery cheare of the children of men shal come to confucion.

Gyde you, & make y^e mone, o ye prestes: mourne ye ministres of the altare: go youre waye in, & slepe in sack cloth, o ye officers of my **God**: for the meate & drynt offeringe shal be taken awaye from the house of y^e **God**. Proclame a fastynge, call the cōgregacion, gather the elders & all the inhabitants of the londe together into the house of the **LORDE** y^e **God**, & crie vnto the **LORDE**: alas, alas for this daye. And why: the daye of the **LORDE** is at honde, and cometh as a destroyer from the Almighty. Shal not y^e meates be taken awaye before oure eyes, the mynth also & ioye from the house of oure **God**? The sede shal perishe in the ground, the garners shal lye waiffe, the floores shal be broken downe, for the corne shal be destroyed. O what a sighinge make the catell: the bullockes are very euell litynge, because they haue no pastur:

The prophet Joel.

and the shepe are fameshied awaye.

O LORDE, to the will I crie: for the fyre hath consumed the goodly pastures of the wyldernesse, and the flame hath burnt up all the trees of the felde. Yet the wyld beestes crie also vnto the: for the water ryuers are dried vp, and the fyre hath consumed the pastures of the wyldernesse.

The II. Chapter.

Blowe out y trompet in Sion, z crie vpo my holy hill, y all soch as dwel in the londe, maye treble at it: for y daie of the LORDE cometh, z is harde at hande: a darcke daie, a gloomyng daie, a cloudy daie, yee z a stormy daie, like as the morninge spredeth out vpo the hilles: Namely, a great z mightie people: soch as haue not bene sens y begynnynge, nether shal be after them for euermore. Before him shal be a consuminge fyre, z behynde him a burnynge flame. The londe shal be as a garden of pleasure before him, but behinde him shal it be a very waiste wilderness, z there is no man, that shal escape him. They are to lye vpon like bayded hoises, z runne like hoise men. They slaype vpon y hilles, as it were the sounde of charrettes: as the flame of fyre that consumeth the strawe, and as a mightie people redy to the batell.

B The folke shal be a frayd of him, all faces shal be as blacke as a pot. They shal rane like gianetes, z leape ouer the walles like men of warre. Every man in his goinge shal kepe his araie, z not go out of his path. They re shal not one dryne another, but ech shal kepe his owne waye. They shal breake in at the wyndowes, z not be hurte: They shal come into the cite, z runne vpon the walles: They shal clymme vpon the houses, z slaype in at the wyndowes like a thefe. The earth shal quake before him, yee the heauens shal be moued: the Sonne z Moone shal be darckened, and the starres shal withdrawe their shyne. The LORDE shal shewe his voyce before his hoost, for his hoost is greete, strengte z mightie to fulfill his commaundement. This is y greete and maruelous fearfull daie of the LORDE: And who is able to abyde it?

C Now therefore saith the LORDE: Turne you vnto me with all youre hertes, with fasting, wepyng and mourninge: rente youre hertes, z not youre clothes. Turne you vnto the LORDE youre God, for he is gracious z mercifull, longe sufferynge z of greete compassion: z redy to pardone wickednes. Then (no doute) he also shal turne, z forgene: z after his chastenynge, he shal let youre increa-

The ij. Chap.

se remayne, for meat z drynke offerynge vnto the LORDE youre God: Blowe out with the trompet in Sion, proclame a fastynge, call the congregacion, z gather the people together: warne the congregacion, gather the elders, bunge the children z suckynge together. Let y brydegrome go forth of his chamber, z the bryde out of her closet. Let the priestes serue the LORDE betwixte the porch z fawlt, wepyng z sayenge: be fauourable (O LORDE) be fauourable vnto thy people: lest chine heretage be brought to soch confusion, lest the heathen be lordes therof. Wherefore shulde they saye amonge the heathen: where is now their God?

Then shal the LORDE be gelous ouer his londe, z spare his people: yee y LORDE shal answere, z saye vnto his people: Beholde, I wil sende you come, wyne z oyle, so that ye shal haue plenty of them: z I wil nomore geue you ouer to be a reprove amonge the heathen. Agayne, as for him of the north, I shal dryue him farre from you: z shute him out into a drye and waiste londe, his face towards the east see, and his hynder partes towards the westmost see. The stynte of him shal go vp, and his fylthy corrupcion shal fall vpon himself, because he hath deale so proudly. Feare not (O londe) but be glad and reioyse, for the LORDE wil do greete thinges. Denye ye a frayd nether (O ye beastes of the felde): for the pastures shal be grene, and the trees shal beare their frute: the fygetrees z myrtles shal geue their increase.

Be glad then (O ye children of Sion) and reioyse in the LORDE youre God, for he hath geuen you the teacher of righteounes: z he it is y shal sende you dewne showers of rayne, early and late in the first moneth: so that y garners shal be full of come, and the presses plenteous in wyne and oyle. And as for the yeaeres that y gresshopper, locuste, blasfinge z caterpillar (my greete hoost, which I sent amonge you) haue eaten vp, I shal restore them to you agayne: so that ye shal haue ynough to eate, and be satisfied: and prayse the name of the LORDE youre God, that so maruelously hath deale with you.

And my people shal neuer be confounded eny more: Ye shall well knowe, that I am in the myddest of Israel, and that I am youre God: yee and that there is none other, and my people shal nomore be brought to confusion.

After this, will I poure out my spete vpon all fleshy: z yo sonnes z yo daughters shal prophesy: yo olde me shal dreame

The prophet Joel.

and z your yongemen shal se visions: Yee in those dayes I will poure out my spete vpon seruantes and maydens: I will shewe wonders in heauen aboue, and tokens in the earth beneath: bloude and fyre, and the vapoure of smoke. The Sonne shal be turned into darcknesse, z y Moone in to bloude: before y greete z notable daie of the LORDE come. And the tyme shal come: y who so euer calleth on the name of the LORDE, shal be saued. For vpon the mount Sion z at Jerusalem, there shal be a saluacion, like as the LORDE hath promised: yee z amonge the ether remnant, whom the LORDE shal call.

The III. Chapter.

O take hede: In those dayes z at y same tyme, when I turne agayne the captiuite of Iuda z Jerusalem: I shal gather all people together, z bryng the in to the valley of Josaphat: and there wil I rason with the, because of my people z here rage of Israel: whiche they haue scatred aboute in the nacions, z parted my lode: yee they haue cast lottes for my people, the yonge men haue they set in the brodel house, z sold the damels for wyne, y they might haue to drinke. Thou Tirus and Sidon and all ye borders of the Philistynes: what haue ye to do with me? Will ye despyse me? well: yf ye will nedes despyse me, I shal recopence you, euen vpon youre heade, z y right shortly: for ye haue taken awaye my syluer z golde, my fayre z goodly Jewels, z brought them in to youre gods houses. The children also of Iuda and Jerusalem haue y sold vnto the Grekes, that ye might bryng the farre fro y borders of the owne countrees.

Beholde therefore: I will rayse them out of the place, where ye haue sold them, z will rewarde you euen vpon youre heade. Your sonnes z your daughters will I sell choicely the bondes of the child of Iuda, z so they shal geue them forth to sell, vnto the of Saba, a people of a farre countre: for the LORDE himself hath sayde it. Crie out these thinges amonge the Gentiles, proclame warre, wake vpon the gianetes, let them drawe nye, let the come vpon all the lusty warryours of the. Make you swerdes of youre plowshares, and speares of youre sickles z sythes. Let y weak man saye: I am stronge. Mustre you, and come, all ye heithen rounde aboute: gather you together, the shal the LORDE laye all thy gianetes to the grounde. Let the people aryse, and get them to the valley of Josaphat: fathere wil I sit, and iudge all heithen rounde aboute.

The iij. Chap. Jo. lxxxviij.

Laye to youre sythes, for the harvest is ripe: come, get you downe: the wynepresse is full, yee the wynepresses runne ouer, for their wickednesse is waken greate. In the valley appoynted, there shal be many, many people: for the daie of the LORDE is nye in y valley appoynted. The Sonne and Moone shal be darckened, z the starres shal withdrawe the light. The LORDE shal roare out of Sion, z crie out of Jerusalem, that the heauens z the earth shal quake withall. But the LORDE shal be a defence vnto his owne people, ad a refuge for the child of Israel. Thus shal ye knowe, y the LORDE youre God dwell vpo my holy mount of Sion. Then shal Jerusalem be holy, z there shal no strangers go thorew her eny more. Then shal the mountaynes droppe swete wyne, z the hylles shal flowe with mylke. All the ryuers of Iuda shal haue water ynough, z out of the LORDES house, there shal flowe a sprayng, to water y broke of Sittim: but Egypte shal be layed waiste, z Edon shal be desolate: because they haue deale so cruelly with the child of Iuda, and shed innocent bloude in their londe. Agayne, Iuda shal be inhabited for euermore, z Jerusalem from generacion to generaciō: for I wil not leaue their bloude vnauenged. And the LORDE shal dwell in Sion.

The ende of the prophet Joel.

The Prophet Amos.

What Amos conteyneth.

- Chap. I. Ze prophesyeth agaynst Damascus, Gaza Tyre, Edom and Ammon.
- Chap. II. Punysment vpo Moab, Iuda, and Israel.
- Chap. III. God warneth before he punyssh.
- Chap. IIII. Ze sheweth them their wickednesse, and the plagis for the same, and exhorteth the to amende.
- Chap. V. Ze complayneth for the captiuite off Israel.
- Chap. VI. Ze reproveth the welthy, ydill and delicate people, tellinge them their destruction.
- Chap. VII. The punysment off the people shewed by dyuerse visions.
- Chap. VIII. A vision agaynst the coverous people and false waighers. The hunger of Gods worde.
- Chap. IX. Plages vpon Iuda. The power off God. The receauynge off the heithen. Conversion off the Jewes.

The prophet Amos.

The first Chapter.

21



These are the sermons, that were shewed unto Amos (which was one of the shepherdes, at Thecua) upon Israel, in the tyme of Osiat kynge of Iuda, & in the tyme of Jeroboam sonne of Joas kynge of Israel, two yere before y^e earth quake. And he sayde: The LORDE shall reare out off Sion, & shewe his voyce fro Jerusalem: so that y^e pastures of the shepherdes shall be in a miserable case, & y^e toppe of Carmel dried vp.

4. Re. 15. a
4. Re. 14. c

Iere. 21. d
Ier. 1. c

Esa. 17. a
Iere. 49. d

Zach. 9. c

Ier. 1. a

1. Re. 1. a

Abd. 1. a
Iere. 49. b
Gen. 37. 8

Iere. 49. a
Eze. 21. d
27. d

Thus sayeth the LORDE: for the & foure wickednesses of Damascus, I will not spare her: because they haue troshed Galaad wth y^e slaes: But I wil sende a fyre in to y^e house of Hazael, the same shall consume the palaces of Benadab. Thus wil I breake the barres off Damascus, & rote out the inhabiter fro the felde of Auen, and him y^e holdeth the scepter, out of y^e pleasurable house: so y^e the people shall be dryuen out of sayre Siria sayeth the LORDE. Thus saith the LORDE: for the & foure wickednesses of Gaza, I wil not spare her: because they make the prisoners yet more captyue, & haue dryuent h^{er} in to the lode of Edom. Therefore wil I sende a fyre in to y^e walles of Gaza, which shall deuoure hir houses. I wil rote out the y^e dwell at Asdod & him y^e holdeth the scepter of Ascalon, and stretch out myne honde ouer Accaron, that the remnant of the philistines shall perish sayeth the LORDE.

Thus sayeth the LORDE: for the and foure wickednesses off the cite off Tyre, I will not spare her: because they haue increased y^e captyue of the Edomites, and haue not remembred the brotherly couenaunt. Therefore wil I sende a fyre in to the walles off Tyre, that shall consume hir palaces. Thus sayeth the LORDE: for the and foure wickednesses off Edom I wil not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so kepte indignacion allwaye by him. Therefore wil I sende a fyre in to Thema, which shall deuoure the palaces of Bosra.

Thus sayeth the LORDE: for the and foure wickednesses off the children off Ammon, I will not spare them: because they crypte vp the womē greates with childe in Galaad, to make the borders of their londes the wyder. Therefore I wil kyndle a fyre in the walles of Rabbath, that shall consume hir palaces: with a greates crye, in the daye of batell, in tem

The ii. Chap.

pest and in the daye off stomer: so that the kynge shall go in to captyue, he and his pecces together, sayeth the LORDE.

The ii. Chapter.

Thus sayeth the LORDE: for the and foure wickednesses off Moab, I wil not spare him: because he brent the bones off the kynge of Edom to ashes. Therefore wil I sende a fyre in to Moab, which shall consume y^e palaces of Cariath: so y^e Moab shall perish with a noyse, and the founte of a shawme. I wil rote out the iudge from amonge them, and slaye all his princes with him, sayeth the LORDE. Thus sayeth the LORDE: for the and foure wickednesses off Iuda, I wil not spare him: because he hath cast asyde the lawe of the LORDE, and not kept his commaundementes: for why, they wolde nedes be disceined with the lyes, that thei fore fathers folowed. Therefore wil I sende a fyre in to Iuda, which shall consume the palaces of Jerusalem.

Thus sayeth the LORDE: for the & foure wickednesses off Israel, I wil not spare him because he hath sold the righteous for money, and the poore for shues. They treade vpon peere mens heades in the dust of the earth, & croke the wayes off the mete. The sonne and the father go to the harlot, to dishonoure my helyname: they lye beside any anker vpon clothes taken to pledge, and in the house of their goddes they drynke wyne of the oppressed. Yet destroyed I the Amouee before them, that was as he asche Cedie trees, and as stronge as the oles: now withstandinge I destroyed his frute fro aue, and his rote from vnder.

Agayne: I brought you out of the londe of Egypte, and led you 40. yeres thorow the wyldernesse, that ye myght haue the Amouee londe in possession. I raysed vp prophetes amonge youre children, and absteyners amonge youre y^egemen. Is it not so, o y^e children off Israel, sayeth the LORDE: But ye gaue the absteyners wyne to drynke, yee ye commaunded the prophetes, sayenge: Prophecy not. Beholde, I wil crashe you in sonder, like as a wayne crassheth, y^e is full of shewes: so that y^e swifte shall not escape, ne the stronge be able to do eny thyng: no, the giaunte shall not saue his owne life. The archer shall not abyde, and the swifte off his life, & he that is as maly of stomack as a giaunte, shall in that daye be fayne to turne his waye naked, sayeth the LORDE.

The prophet Amos.

The iii. Chapter.

Heare, what the LORDE speaketh vnto you o y^e children off Israel name ly, vnto all y^e trybes, who I brought out of Egypte, and sayde: You only haue I accepted from all the generations off the earth: therefore will I visyte you in all youre wickednesses. Maye twain walke together except they be agreed amonge them selues? Doth a lyon roare in the wodde, excepte he haue a pray? Or crieth a lyons whelp out of his denne, excepte he haue gotten semthige? Doth a byrde fall in a snare vpo y^e earth where no fouler is? Taketh a man his snare vpo the grounde, afore he catche semthar? Crie they out Alarum with the trompe in the cite, and the people not afrayed? Commeth there eny plage in a cite, without it be the LORDES doinge? Now doth the LORDE God nomaner of thinge, but he telleth his secretes before vnto his seruantes y^e prophetes. When a lyon roareth, who will not be afrayed? Seynge then that the LORDE God himself speaketh, who will not prophesy?

Preach in the palaces at Asdod, and in the palaces off the londe off Egypte, and say: gather you together vpon the meadowes off Samana, so shall ye se greates murthure and violent oppression amonge them: for why, they regarde not the thinge that is right, sayeth the LORDE: they gather together euell gotten goodes, and laye vpo robberie in their houses.

Therefore, thus sayeth the LORDE God: This londe shall be troubled and beseged rounde aboute, thy strength shall be plucked from the, and thy palaces robbed. Thus saith the LORDE: like as an hyrdman taketh two legges of a pece off an eare out off the Lyons mouth: Euen so the children off Israel (that dwell in Samaria, harynge their couches in the corner, and their beddes at Damascus) shall be plucked awaye. Heare, and beare record in the house of Jacob (sayeth the LORDE God of hostes) that when I begynne to visyte the wickednesse off Israel, I will visyte y^e altars at Bethel also: so that the hornes of the altare shall be broken of, & fall to the ground.

As for the wynter house and summer house, I will smyte them downe: and the houses off mery, yee and many other houses shall perish, and be destroyed, sayeth the LORDE.

The ii. Chapter.

The iii. Chap. 250. lxxxix.

Heare this worde, o ye satryne, that be vpon the hill off Samaria: ye that do poore me wronge, and oppresse the nedye: ye that saye to youre lordes: brynge byther, let vs drynke. Therefore the LORDE hath sworne by his helynesse: The dayes shall come vpon you, that ye shall be lift vp vpo speeres, and youre posterite caried awaye in sylpher pannes. Ye shall get you out at the gappe one after another, and in Armon shall ye be cast awaye, sayeth the LORDE.

Ye came to Bethel for to worke vngodousnesse, and haue increased youre synne at Galgal. Ye brought youre sacrifices in the mornyng, and youre tythes vnto the thirde daye. Ye made a tyat offeringe off leuen, ye promised frewill offeringes, and proclaimed them. Soch lust had ye, o ye children off Israel, sayeth the LORDE God. Therefore haue I geuen you yble teth in all youre cities, & scarcenesse off bred in all youre places: yet will ye not turne vnto me, sayeth the LORDE.

When there were but thre monethes vnto y^e harvest, I withheld the rayne from you: yee trayned vpo one cite, and not vpo another one pece off grounde was moystured with rayne, and the grounde that I rayned not vpon, was drye. Wherefore two (ye thre) cities came vnto one, to drynke water: but they were not satisfied, yet will ye not turne vnto me, sayeth y^e LORDE.

I haue smyten you with drought and blastinge: and loke how many orchardes, vinyardes, fygetrees and olyuetrees ye had: y^e cattirpiller hath eaten them vp. But yet will ye not turne vnto me, sayeth the LORDE. Pestilence haue I sent amonge you, as I dyd in Egypte: yeure yonge men haue I slayen wth swerde, and caused youre houses be taken captyue: I made the synckinge sauoure of youre tentes to come vp in to youre nostrils. Yet wil ye not turne vnto me, sayeth the LORDE. Some off you haue I ouerthrowen: as I ouerthrowe Sodome & Gomore: so that ye were as a biande plucked out off the fyre. Yet will ye not turne vnto me, sayeth the LORDE. Therefore, thus will I handle the agayne (O Israel) ye euen thus will I handle the. Make the ready then to mete thy God, o Israel. For lo, he maketh the mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to do: he maketh the mornyng and the darcknesse, he treadeth vpo the hye places off the earth: y^e LORDE God of hostes is his name.

Isa. 10. a
1. Re. 13. e
Olee. 4. c
Olee. 9. c
12. b

Deu. 11. b
28. b
Iere. 14. a
Ier. 1. c

Exo. 9. b

Gen. 19. b
2. Pet. ab

The V. Chapter.

Hear this worde (o ye house of Israel) and why? I must make this mone for you: The virgin Israel shall fall, & neuer rise vp agayne: she shall be cast downe vpon her owne grounde, and no man shall helpe hir vp. For thus sayeth y^e LORD God: Where as there dwelt a M. in one cite, there shall be left scarce an C. therein: and where y^e dwelt an C. there shall scarce ten be left for the house off Israel. Neuertheles, thus sa- yeth the LORD vnto y^e house of Israel: Se- te after me, ad ye shall lyue, but se te not after Bethel. Come not at Galgal, and go not to Bersaba: for Galgal shall be caried awa- ye captyue, and Bethel shall come to naught. Se te the LORD, y^e ye maye lyue: lest the hou- se of Joseph be burnt with fyre and consumed, and lest there be none to quench Bethel.

Re turne the lawe to womwood, and cast downe rightuousnes vnto the grounde. The LORD maketh the vij. starres and the Dry- ons, he turneth the night into daye, and off the daye he maketh darcknesse. He calleth y^e waters of the see, and poureth them out v- pon the playne grounde: the LORD is his name.

Herseyeth destruccion vpon the migh- tie people, & bryngeth downe the stronge hol- de: but they owe him euell will, y^e reproueth them openly: and who so telleth the play- ne treuth, they abhorre him. For so moch the as ye oppresse y^e poore, and robbe him of his best sustenance: therefore, where as ye have buylded houses off square stone, ye shall not dwell in them. Maruels pleasaunt vnyar- des shall ye plante, but the wyne of the shal ye not drynke: and why? as for the multitude of youre wickednesses and youre stoute syn- nes, I knowe them right well. Enemies are ye off the righteous, ye take rewardes, ye op- presse the poore in iudgment. Therefore the wyse must nere be sayne to holde his tuge, so wicked a tyme is it.

Se te after the thinge that is good, & not euell, so shall ye lyue: yee the LORD God off hoostes shal be with you, according to youre owne desyre. Hate the euell, and loue the good: set vp right agayne in the porte: & (no doute) the LORD God off hoostes shal be mercifull vnto the remnant of Joseph.

No sayeth the LORD God, the God off hoos- tes there shal be mourninge in all stretes, yee they shal saye i every stret alas, alas. They shal call the house of man to lamentacio, and soch as can mourne, to mourninge. In all vnyardes there shal be benynesse, for I will come amonge you, sayeth the LORD. Wo be vnto them that desyre the daye off y^e

LORDE: Wherefore wolde ye haue it? As for char daye of the LORD, it shal be darke & not cleare: yee like as when a mārūneth is a lyon, and a Deer meteth with him, he he cometh into the house, and leueth his honde vpon the wall, a serpent byteth him. Shall not the daye of the LORD be darke, and not cleare: shal it not be cloudy, and shyne in it?

I hate and abhorre youre holy dayes, & where as ye censeme when ye cometogether I will not accept it. And though ye offer me biento offeringes and meat offeringes, ye haue I no pleasure therein: As for your shant offeringes, I wil not loke vpon them. Awaye with that noyse of thy songes, I wil not heare thy playes of musick: but se the equyte flowe as the water, and rightuousnesse as a mightie streame. O ye house of Israel, gaue ye me offeringes and sacrifices xl. yeares longe in the wyldernes: yet ye set vp tabernacles to youre Moloch, and ymages of youre Idols. Yee ad the statute of youre god Rempha, figures which ye made to worshipec them. Therfore wil I cause ye be caried awaye beyonde Damasus, sayeth the LORD, whose name is the God off hostes.

The VI. Chapter.

Wo be to the proude welchym in Samaria: soch as chynke the so sure vpon y^e mount of Samaria: which holde them selues for the best of the worlde, and the house of Israel, eue as they list. Come to Calne, and se: and from thence get you to Hemath the greates cite, and so go downe to Math of the Philistines: be they better at se then these kyngdomes, or the border of the ir londe wyder then yours: Ye are raton for the euell daye, euen yee that sye in the stile of wysfulnesse: Ye that lye vpon beddes off yuery, and vse youre wantonnesse vpon youre conches: yee that eate the best lambes off flocke, and the fattest calves off the house: yee that synge to the lute, and in playnge off instrumentes compare youre selues vnto Dauid: yee that drynke wyne out of goblettes, & anoynte youre selues with the best oyle, but no man is sory for Josephs hurte. Therefore now shall ye be the first of them, that shal be led awaye captyue, and the lusty chere of the wysfull shal come to an ende.

The LORD God hath swome with himself (sayeth the LORD God off hoostes) I hate the pryde of Jacob, and I abhorre his palaces: and I wil geue ouer the cite, & all that is therein: so that though there were

men in one house, they shal dye. So shal I synne folkes and the deed buriens shal take them, and cary awaye their bones, and saye vnto him, that is in the ynnemmer house: is there yet eny mo by y^e? And he shal answer: they are all gone, holde thy tunge (shall he saye) for they wolde not remembre the name of the LORD.

Beholde, the LORD is mynded to smyte the greates houses, so that they shal decaye: as the litle houses, that they shal cleue a sun- der. Who can runne with hoises, or plowe wth oxen vpon the harde rockes off stone? For why, ye haue turned true iudgment into byt- tennesse, and the frute of rightuousnesse in to wormwood: Yee euen ye, that reioyse in vayne thynges: yee that saye: haue not we optayned homes in oure owne strength? Well, take he- de, o ye house off Israel, sayeth the LORD God off hoostes: I will brynge a people vps vnto you, which shal trouble you, from the waye that goeth towarde Hemath, vnto the bro- ke in themet ower.

The VII. Chapter.

The LORD God shewed me soch a vision: beholde, there stode one that made gresshoppers, euen when the come was shutynge forth, after the kyng had clipte his shepe. Now when they vn- deroke to eate vp all the grene thinges in y^e lode, I sayde: O LORD God, be mercifull, I beseeche the: who shulde els helpe vp Jacob, that is brought so lowe? So the LORD was gracious therein, and the LORD sayde: well, it shal not be. Agayne, y^e LORD shewed me this vision: beholde, the LORD God called the fyre to puryshe withall, and it deuoured the greates depere: yee it consumed a parte all re- by. Then sayde I: O LORD God, holde thy reboude: for who shulde els helpe vp Jacob that is brought so lowe? So the LORD was mercifull therein, and the LORD God say- de: well, it shal not be.

Morouer, he shewed me this vision: behol- de, the LORD stode vpon a plastered wall, & a masons trowell in his hode. And the LORD sayde vnto me: Amos, what seist thou? I answered: a masons trowell. Then sayde the LORD: beholde, I will laye the trowell amo- gth my people of Israel, and will nomore o- uersee them: but the hye hildapels off Isaac must be layed waist, and the churches off Israel made desolate: and as for the house of Jeroboam, I will stonde vp agaynst it with the swerde. Vpon this sent Amasias the pst to Bethel vnto Jeroboam the kinge of Israel, sayenge: Amos maketh the house off

Israel to rebell agaynst the, the londe ca not awaye with his wordes. For Amos sayeth: Jeroboam shall dye with the swerde, and Is- rael shal be led awaye captyue out of their owne londe. And Amasias sayde vnto A- mos: Get the hence (thou that cast se so well) and fle in to the londe of Iuda: get the the- rethy lyuynge, and prophecy there: and pro- phocy nomore at Bethel, for it is the kynges chapel, and the kynges court.

Amos answered, and sayde to Amasias: As for me, I am nether prophet, ner prophe- tes sonne: but a keeper of catell. Now as I was breakynge downe molberies, and goyn- ge after the catell, the LORD toke me, & say- de vnto me: Go thy waye, and prophecy vn- to my people of Israel. And therefore, heare thou now the worde off the LORD: Thou saiest: prophecy not agaynst Israel, and spea- ke nothynge agaynst the house off Isaac. Wherefore thus sayeth the LORD: Thy wife shal be defyled in y^e cite, y^e sonnes and dought- ers shal be slayne with the swerde, and thy londe shal be measured out with the lyne: Thon thy self shalt dye in an vnclene londe, and Israel shal be dryuen out off his owne countre.

The VIII. Chapter.

The LORD God shewed me methis vision: and beholde, there was a mass of de with sommer frute. And he sayde: Amos, what seist thou? I answered: a mass- de with sommer frute. Then sayde the LORD vnto me: the ende cometh vpon my peo- ple of Israel, I wil nomore ouersee them. In that daye shall the songes off the temple be turned in to sorow, sayeth the LORD God. Many deed bodyes shal lye in euery place, & be cast forth secretly. Heare this, O ye y^e op- presser the poore, and destroye the nedyn y^e londe, sayenge: When will the new moneth be gone, that we maye sell vytale, and y^e Sab- bath, that we maye haue scarcenesse of cor- ne: to make the busshel lesse, and the Sycke greater: We shall set vp false waighes, y^e we maye get the poore vnder vs with their money, and the nedyn also for shues: yee let vs sell the chaffe for come.

The LORD hath swome agaynst the pryde of Jacob: these woikes of theirs will I neuer forget. Shal not the londe tremble, and all they that dwell therein, mourne for this? Shal not their destruccion come vpon them like a water streame, & flowe over the, as the floude of Egypte? At the same tyme (sayeth the LORD God) I shall cause y^e son- ne to go downe at noone, and the londe to be

Iob 9. a

Am 9. b

Deu. 28. c
Soph. 1. c

Exo. 21. a
Mich. 3. a

Psal. 95. b
Deu. 17. a
Ro. 12. b

Esa. 10. b

Zach. 11. a

Esa. 1. b

Am. 8. b

Iere. 17. b

The prophet Amos.

Tob. a. a darke in the cleare daye. Your hys feastes will. I turne to sorrow, and youre songes to mourninge: I wil brynge sackcloth vpon all backes, & baldnes vpon euerie heade: yee soch a mourninge wil I sende them, as is made vpon an only begotten sonne, and they shall haue a miserable ende.

Jer. a. d

Beholde, the tyme cometh (sayeth the **LORDE** God) yf I shal sende an hunger in to y earth: not the hunger of bried, ner the thyrst of water: but an hunger to heare the worde off the **LORDE**: for that they shal go from the one see to the other, yee from y north vnto y east, runnyng aboute to see the worde of y **LORDE**, and shal not fynde it. In that tyme, shal the sayre virgins and the yonge men perishe for thyrst, yee euen they that sweare in the offence off Samaria, and saye: as truly as thy God lyueth at Dan, and as truly as y God lyueth at Bersaba. These shal fall, and neuer ryse vp agayne.

The IX. Chapter.

A Sawe the **LORDE** stondinge vpon the aulter, and he sayde: smyte the doore chete, that the postes maye shake withall. For their ceueousnesse shal fall vpon all their heades, and their posterite shal be slayne with the swerde. They shall not fle awaye, there shall not one off them escape, ner be deliuered. Though they were buried in the hell, my honde shal fetch them from thence: though they clymme vp to heauen, yet shal I cast them downe: though they byde them selues vpon the coppe of Carmel, yet shal I seeke them out, and brynge them from thence: Though they crepe downe from my sight in to the depe of the sie, I shal comaunde the serpente, cuen there to bite them. Off they go awaye before their enemies i to captyuite, then shall I commaunde the swerde, there to slaye them.

Mal. a. a
Abd. i. a

Thus wil I see myne eyes vpon them, for their harme and not for their wealth. For when the **LORDE** God of hoostes toucheth a londe, it cosumeth awaye, and all they that dwell therein, must nedes mourne: And why? their destruccion shal aryse as euerie fireame and runne ouer them, as the floude in Egipte. He that hath his dwellinge in heauen, ad groundeth his tabernacle in the earth: he that calleth the waters of the sie, and poureth them out vpon the playne ground: his name is the **LORDE**. O ye children off Israel, are ye not vntome, euen as the Moians, sayeth the **LORDE**: haue not I brought Israel out off the londe off Egipte, the philistynes from Capthor, and the Sirians fro Cyr?

Am. a. a
R. c. g

Amos. b

Gen. a. b

The ix. Chap.

Beholde, the eyes of the **LORDE** are vpon the realme that symeth, to rote it downe off the earth: Vnder theles, I will not destroye the house of Jacob, sayeth the **LORDE**.

For lo, this I promyse: though I sift y house of Israel amonge all nacions (as they vse to sifte in a syue) yet shall not y lest granel stone fall vpon the earth: But all the wicked doers of my people, that saye: Tush, the plage is not so nye, to come so hately vpon vs: those shal perishe with the swerde. At that tyme wil I buyde agayne the tabernacle off David, that is fallen downe, and hedge vp his gappes: and let the breche be made, I shal repaire it: yee I shal buyde it agayne, as it was afore tyme, yf they maye possesse the remnant of Edom, yee all soch people as call vpon my name, sayeth the **LORDE**, which doeth these thynges.

Beholde, the tyme cometh (sayeth the **LORDE**) that the plowman shal ouertake the reaper, and y treader off grapes, him the sower shal fede. The mountaynes shall digge sweete wyne, and the hilles shall be fructfull, and I wil turne the captyuite of my people off Israel: they shal repaire the waies, and haue the in possessio: they shal plante wyndes, ad drynke the wyne ther off: they shal make gardens, and enioye the frutes off the. And I wil plante them vpon their owne ground, so that I will neuer rote them out agayne from their londe, which I haue geuen them, sayeth the **LORDE** thy God.

The ende of the prophet Amos.

The Prophet Abdy.

What Abdy conteyneth.

Chap. i He prophesyeth agaynst the proudnes of the Edomites, that vered the Iherelites in their aduersite. He sheweth, what thynges shal come vpon them.

The first Chapter.



This is the vision that was shewed vnto Abdy: Thus hath the **LORDE** God spoke vpon the. We haue herde of the **LORDE**, yf there is an embassage sent amonge the heithen: Up, let vs aryse, and fighte agaynst them. Beholde, I will make y small amonge the heithen, so that they shal

The prophet Abdy.

be utterly despised. The pryde of thine herte hath lift the vp, thou that dwellest in y stroge holdes off stone, and hast made the an hye seate: Thou sayest in thine herte: who shal cast me downe to the grounde? But though thou wentest vp as hye as the Aegle, and maydest thy nest aboue amonge the starnes: yet wolde I plucke the downe from thence. Yf y thues & robbers came to y by night, thou takinge thy rest: shulde they not scale, till they had ynough? yf the grape gatherers came vpon the, wolde they not leaue the some grapes? But how shall they rype Esau, and seke out his treasures?

B Yet the men that were sworne vnto the, shal bynde the out off the borders off thine owne londe. They that be now at one with the, shal disceane the, and overcome y: Eue they that eateth y bried, shal betraye the, or mar thou perceave it. Shal not I at the same tyme destroye the wyse men off Edom, ad those that haue vnderstondinge, from the mount off Esau? Thy giannes (o Theman) shal be a frayd, for thorow the slaughter they shal be all ouerthrowne vpon the moiste off Esau. Shame shal come vpon the, for y malice that thou shewedest to thy brother Jacob: yee for evermore shalt thou perishe, & that because of the tyme, when thou didest se thyself agaynst him, euen when the enemies caried awaye his hoost, and when the alleuantes came in at his portes, and cast lottes vpon Jerusalem, and thou thyself wast as one of them.

C Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of his captyuite: thou shalt nomore reioyse o the children off Juda, in the daye of their destruccion, thou shalt triumphe nomore in the tyme of their trouble. Thou shalt nomore come in at the gates off my people, in the tyme of their decaye: thou shalt not se their mysery in the daye of their fall.

Thou shalt sende out no man agaynst the hoost, in the daye of their aduersite: nether shalt thou stode waytinge enymore at y corners of the stretes, to murthure soch as are fled, or to take them presoners, that remayne in the daye of their trouble. For the daye off the **LORDE** is harde by vpon all heithen. Like as thou hast done, so shalt thou be dealt withall, yee thou shalt be rewarded euen vpon thine heade. For like wyse as ye haue dynden vpon myne hely hill, so shal all heithen drynke continually: yee drynke shal they, and swallowe vp, so that ye shall be, as though ye had neuer bene.

The i. Chap. Fo. xci.

But vpon the mount Sion, there shall a remnant escape: these shal be holy, and the house of Jacob shal possesse euenthose, that had them selues afore in possessio. Moreover, the house of Jacob shal be a fyre, the house off Joseph a flame, & the house off Esau shal be the strawe: which they shal kyndle and cosume, so that nothinge shal be left off the house off Esau, for the **LORDE** himself hath sayde it. They of the south shal haue the mount off Esau in possession: and loke what lieth vpon the greunde, that shal the philistynes haue: the playne felde shal Ephraim and Samaria possesse: and the mountaynes off Galaad shal Ben Jamin haue. And this hoost shal be the childre off Israels presoners: Now what so lieth from Canaan vnto Sarghad, and in Sepharad, that shal be vnder the subiection off Jerusalem: and the cities off the south shal enheret it. Thus they that escape vpon the hill off Sion, shal go vnto, punyssh the mount off Esau, and the kyngdome shal be the **LORDES**.

D
Zach. a.

Jer. c. c

Zac. i. d

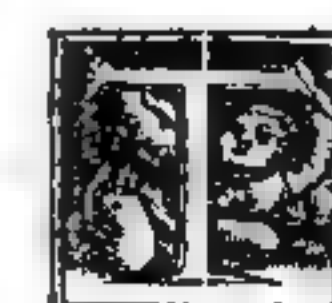
The ende off the prophet Abdy.

The Prophet Jonas.

What Jonas conteyneth.

Chap. i. God sendeth Jonas vnto Ninue, he sayeth, and is cast in to the see.
Chap. ii. A fysh swalloweth vpon Jonas, which cryeth vnto God, and prayserh hym, and the fysh casteth him out agayne vpon the londe.
Chap. iii. God sendeth him agayne to Ninue, to shewe them the punysshment for to come, yf they wil not repent: they amende, and God is mercifull to them.
Chap. iiii. Jonas is angrie, and complayneth off God, which reformeth him.

The first Chapter.



He worde of the **LORDE** came vnto Jonas the sonne of Amithai, sayenger Nyse, and gether to Ninue that greete cite: and preach vnto them, how y their wickednesse is come vp before me. And Jonas made him ready to fle vnto Tharsis from the presence off the **LORDE**, and gat him downe to Joppa: where he founde a shippe ready for to go vnto Tharsis. So he payde his fare, and wente aborde, that he might go

4. Re. 14
ione 2. a
Gen. 10. 1

Gen. 10. 1

The prophet Jonas.

with them vnto Tharsis from the presence of the LORDE. But the LORDE hurled a grea-
te wynde in to the see, and there was a migh-
tie tempest in the see: so that the shippe was
in toperdy of goinge in peces. Then the ma-
ryners were a frayde, and cried every man vn-
to his god: and the goodes that were in the
shippe, they cast into the see, to lighten it off
them. But Jonas gat him vnder y hatches,
where he layed him downe and slombred.

B So the master of the shippe came to him
and sayde vnto him: why slombrest thou?
Up, call vpon thy God: yf God (happly) wil
thynke vpon vs, that we peryshe not. And
they sayde one to another: come, let vs cast
lottes: that we maye knowe, for whose cause
we are thus troubled. And so they cast lot-
tes, and the lot fell vpon Jonas.

He sayde they vnto him: tell vs, for who
se cause are we thus troubled? what is thine
occupacion? whence comest thou? what
countre man art thou, and of what nation?
He answered them: I am an Ebue, and I
feare the LORDE God of heauen, which ma-
de both the see and drie londe. Then were y
men exceedingly afrayed, & sayde vnto him:
why didest thou so? (for they knewe, that he
was fled from the presence of the LORDE, be-
cause he had tolde them) and sayde mo-
uer vnto him: What shall we do vnto
the, that the see maye cease from troublinge
vs? (for the see wroughte and was troublous)
he answered them: Take me, and cast me in
to the see, so shal it let you be in rest: for I wo-
oe, it is for my sake, that this grea-
te tempest is come vpon you.

Nevertheless, the men assayed with row-
inge, to brynge the shippe to lode: but it wol-
de not be, because the see wroughte so, & was
so troublous agaynst them. Wherfore they
cried vnto the LORDE, and sayde: O LOR-
DE, let vs not perishe for this mans death, ne-
ther laye thou innocent bloude vnto oure
charge: for thou (O LORDE) hast done, euen
as thy pleasure was.

So they toke Jonas, and cast him in to
the see, and the see leste ragynge. And the
men feared the LORDE exceedingly, doynge
sacrifices & makinge vowes vnto the LOR-
DE.

The II. Chapter.

B ut the LORDE prepared a grea-
te fysh, to swallow vp Jonas. So was
Jonas in the bely of the fysh, thre da-
yes and thre nyghtes. And Jonas prayed vn-

The iij. Chap.

to the LORDE his God, out of the fysshes be-
ly, and sayde: In my trouble I called vnto
the LORDE, and he herde me: our off the bely of
hell I cried, and thou herdest my voyce.
Thou haddest cast me downe depe in y
deest off the see, and the floude compassed me
about: yee alle thy wauyes and rowles of wa-
ter went ouer me, I thoughte that I had be-
ne cast awaye out of thy sight: but I saye
agayne lode towarde thy holy temple.

The waters compassed me, euen to the
ry soule: the depe laye aboute me, and the wa-
des were wiapte aboute myne heade. I went
downe to the botome of the hilles, & was
barred in with earth for euer. But thou
LORDE my God, hast broughte vp my lyfe a-
gayne out of corrupcion. When my soule
faynted within me, I thoughte vpon the LOR-
DE: and my prayer came in vnto the, euen in
to thy holy temple. They that holde of say-
ne vanyties, wil forsake his mercy. But I
do the sacrifice with the voyce of thankes-
gynge, and wil paye that I haue vowed: for
why? saluacion cometh of the LORDE.
And y LORDE spake vnto y fysh, and cast
out Jonas agayne vpon the drie londe.

The III. Chapter.

T hen came the worde of the LORDE
vnto Jonas agayne, sayenge: vnto
get the to Ninue: that grea-
te cite, I pre-
ach vnto them the preachinge, which I
bade the. So Jonas arose, and wente to Ni-
nue at the LORDES commandement. Ni-
nue was a grea-
te cite vnto God, namely, of
thre dayes iourney.

And Jonas wente to, and entred in to y
cite: euen a dayes iourney, and cried, say-
enge: There are yet xl. dayes, and then shal Ni-
nue be overthrowen. And the people of Ni-
nue beleued God, and proclaimed fastynge,
and arayed themselves in sack cloth, as well
the grea-
te as the small of them. And their
dinges came vnto y kinge of Ninue, which
arose out off his seate, and dyd his appe-
rell off, and put on sack cloth, and sat him
downe in ashes.

And it was cried and commanded in
Ninue, by the auctorite of the kinge and his
lordes, sayenge: se that nether man or best,
ore or shepe: taist oughte at all: and that they
nether fede ner drinke water: but put on sack
cloth both man and best, and crye mighti-
ly vnto God: yee se that every man turne fro
his euill waye, and from the wickednesse,
he hath in honde.

The prophet Jonas.

Who can tell: God maye turne, and repe-
te, and cease from his searce wiath, that we
perishe not. And when God sawe their wor-
tes, how they turned from their wicked wa-
yes: he repented on the euill, which he sayde
he wolde do vnto them, and dyd it not.

The III. Chapter.

W herfore Jonas was sore discontente,
and angrie. And he prayed vnto the
LORDE, and sayde: O LORDE, was
not this my sayenge (I praye the) when I
was yet in my countre: therefore I haisted ra-
ther to fle vnto Tharsis, for I knowe well
ynough that thou art a mercifull God, full
of compassion, lode sufferinge, and of grea-
te kyndnesse, and repentest when thou shul-
desteate punysshment. And now O LORDE, ta-
ke my life fro me (I beseeche the) for I had ra-
ther dye then lyue. Then sayde the LORDE:
art thou so angrie? And Jonas gat him out
of the cite, and sat downe on y east syde ther-
of: and there made him a bothe, and sat vn-
der it in the shadow, till he might se, what
shulde chaunce vnto the cite.

And the LORDE God prepared a wylde
vyne, which sprange vp ouer Jonas, that
he might haue shadowe aboue his heade, to
vnture him out of his payne. And Jonas
was exceedinge glad of the wylde vyne.
But vpon the nexte morew agaynst the sprin-
ge of the daye, the LORDE ordered a womne,
which smote the wylde vyne, so that it we-
thered awaye. And when the Sonne was vp
God prepared a feruent east wynde: and the
Some bete ouer the heade of Jonas, that
he sayned agayne, and wysshed vnto his
soule, that he might dye, and sayde: It is bet-
ter forme to dye, than to lyue. And God sayd
vnto Jonas: Art thou so angrie for the wyl-
de vyne? And he sayde: yee very angrie am I
euen vnto the deeth. And the LORDE sayde:
thou hast compassion vpon a wylde vyne,
wherof thou bestowdest no labour, ner may
dest it growe: which sprange vp in one night
and perished in another: And shulde not I
then haue compassion vpon Ninue: that
greate cite, wherin there are aboue
an C. and xx. thousande per-
sonnes, y knowe not their
right hode fro the lef-
te, besydes moch
catell?

The ende of the prophet Jonas.

The first Chap. Ho. xcij.

The Prophet Michas.

What Michas conteyneth.

- Chap. I. He reproveth the people off Israel
and Juda for their wickednesse and Idola-
try: he telleth them their punysshment with
mourninge.
Chap. II. He rehearseth their abominacions.
Chap. III. He reproveth the rulers and the pro-
phetes, as cause of the peoples misery.
Chap. IIII. V. He prophesyeth of the saluacion off
Gods people in Christ, of his kyngdome, and
power of his gospel.
Chap. VI. Another reproue. Ourwarde offerin-
ges are excluded, and here is declared what
God requyeth off man.
Chap. VII. The summe off the thinges before
sayde The litle flocke of the faithfull.

The first Chapter.



This is the worde of the LOR-
DE, that came vnto Michas
the Morastite, in the dayes of
Joathan, Achas and Ezechias
kings of Juda: which was
shewed him vpon Samaria and Jerusalem.

Hearc all ye people, marke this well o
earth, and all that therein is: see the LORDE
God himself be witnesse amonge you, euen y
LORDE from his holy temple. For why? be-
holde, the LORDE shal go out of his place, &
come downe, and treade vpon the hie thin-
ges of the earth. The mountaynes shal con-
sume vnder him, & the valleyes shal cleue asun-
der: like as waxe consumeth at the fyre, & as y
waters runne downwarde. And all this shal
be for the wickednesse of Jacob, and the syn-
nes of the house of Israel.

But what is the wickednesse of Jacob?
Is not Samaria? Which are the hie places
of Juda: Is not Jerusalem? Therefore I shal
make Samaria an heape of stones in the fel-
de, to laye aboute the vynyarde: hir stones
shal I cast in to the valley, & discover hir fou-
daciō. All hir ymages shal be broke downe
& all hir wynnynge shal be bient in the fyre:
yee all hir Idols will I destroye: for why,
they are gathered out of the hyre of an who-
re, & in to an whores hyre shal they be turned
agayne. Wherfore I wil mourne & make la-
mentacion, bare & naked will I go: I must
mourne like y dyagōs, & take sorrow as y Es-
triches: for their woude is past remedy: And
why? it is come in to Juda, & hath couched y
ponte of my people at Jerusalem allredy. We-
pe not, lest they at Geth perceave it.

E Thou at Bethphra, welter thyself in the dust and ashes. The which dwellest at Sephir, get thee hence with shame. The pride shall boote no more for very sorrowe: & why? his neighbour shall take from her what she hath. Therebellious circ hopeth, that it shall not be so euell: but for all that, the plague shall come from the LORDE, even into the porte of Jerusalem. The greates noyse off the charrettes shall feare them, that dwell at Lachis, which is an occasion of synne of y^e daughter of Sion, for in the came up the wickednesses of Israel. Rec he sent his confers in to the londe of Geth.

4-Re. 13. c

The houses of lies will disceane the kyn- ges of Israel. And as for the (o thou that dwellest at Moassa) I shall brynge a posses- sion vpon the, ad the plague of Israel shall reach vnto Odolla. Make the balde, and sha- ue the, because of thy tender children: Make the cleane balde as an Aele, for they shall be caried awaye captyue from the.

The II. Chapter.

A Vnto them, that ymagyn to do harme, and deuyse vngaciousnesse vpon their beddes, to persourne it in y^e cleare daye: for their power is agaynst God. When they covet to haue londe, they take it by violence, they robbe men off their houses.

Re. 21. a

Am. 5. b

Thus they oppresse a ma for his house, & every man for his heretage. Therefore thus sayeth the LORDE: Beholde, agaynst this housholde haue I deuysed a plague, wherout ye shall not plucke youre neckes: Ye shall no- more go so proudly, for it will be a perleus ty- me. In that daye shall this terme be vsed, and a mournynge shall be made ouer you on this maner: We be utterly desolate, the por- cion off my people is translated. Whan wil he parte vnto vs the londe, that he hath ta- ken from vs?

Num. 11. f

Nevertheless there shall be noman to de- uide the thy porcion, in the congregacion off the LORDE. Tush, holde youre tange (sayeth he) I shall not fall vpon this peo- ple, we shall not come so to confucion, sa- yeth the house off Jacob. Is the spire off the LORDE so cleue awaye? or is he so myn- ded? Treuth it is, my wordes are frendly vnto them that lyue right: but my people dorh the contrary, therefore must I take par- te agaynst them: for they take awaye both cote and cloke from the symple.

Re haue turned youre selues to fight, the

women off my people haue ye shot off their good houses, and taken awaye my ex- cellent giftes from their children. Vp, ye you hence, for here shall ye haue no rest.

Because off their Idolatry they are cor- rupte, and shall miserably perish. If I were a fleshy felowe, and a preacher of lies and tolde them that they mighte syt bebbun- ge and bollynge, and be dronken: O that were a prophet for this people.

But I will gather the in dede (o Jacob) and dryue the remnant off Israel all toge- ther. I shall cary them one with another, as a flocke in the folde, and as the cattill in their stables, that they maye be disquited of other men.

Who so breaketh the gappe, he shall go before. They shall breake vp the porte, and go in and out at it. Their kynge shall go befo- re them, and the LORDE shall be vpon the heade of them.

The III. Chapter.

Hare, o ye heades of the house of Ja- cob, and ye leders of the house of Is- rael: Shulde not ye knowe, what we re lausfull and right? But ye hate the good, and loue the euill: ye plucke off mens syn- nes, and the flesh from their bones: Ye eat the flesh of my people, ad slay off their syn- ne: ye breake their bones, ye choppe them in peeces as it were in to a cauldron, ad as fleshy into a pot. Now the tyme shall come, that when they call vnto the LORDE, he shall not heare them, but hyde his face from them: be- cause that they row their owne ymaginacion, they haue deale so wickedly.

And as concernynge the prophetes that disceane my people, thus the LORDE sayeth agaynst them: When they haue eny thinge to byte vpon, then they preach that all shall be well: but yf a man put not some thinge in to their mouthes, they preach of warre agaynst him.

Therefore youre vision shall be turned to night, & youre prophycyenge to darcknesse. The Sonne shall go downe ouer these pro- phetes, & the daye shall be darcke vnto them. Then shall the vision seers be ashamed, & yf sayth sayers confounded: yee they shall be for- ne all the packe of the to stoppe their mouthes, for they haue not Gods wordes. As for me, I am full of strenght, & of y^e spere off y^e LORDE, full of iudgment & boldnesse: tell me the house of Jacob their wickednesse, & the house of Israel their synne.

O heareth this ye rulers of the house of Ja- cob, and ye iudges of the house off Israel: ye that abhorre the thinge that is lausfull, and misist as y^e the thinge that is straight: Ye that byrde vp Sion with bloude, and Jeru- salem with doynge wronge. O ye iudges, ye geue sentence for giftes: O ye preastes, ye teach for lucre: O ye prophetes, ye prophesy for money. Yet wil they be take as those that holde vpon God, and saye: Is not the LOR- DE amonge vs? Tush, there can no misfortune happen vs. Therefore shall Sion (for you- resates) be plowed like a fælde: Jerusalem shall become an heape of stones, and the hill off y^e temple shall be turned to an hye wodde.

Mich. 5. f

Esa. 14. d

The IIII. Chapter.

In the latter dayes it wil come to passe, that the hill off the LORDES house shall be set vp hyer then eny mou- tynes or hilles: Rec the people shall preese vnto it, and the multitude off the Gentiles shall haist them thither, saye ge: Come, let us go vp to the hill off the LORDE, & to the house off the God of Jacob: that he maye teach vs his waye, and that we maye walke in his pathes.

Mat. 23. c

For the lawe shall come out off Sion, ad the worde of God from Jerusalem, and shall geue sentence amonge the multitude off the heathen, and resourmethe people off farre countrees: so that of their swordes they shall make plowshares, and sythes off their spea- res.

Eze. 24. d

One people shall not lift vp a swerde a- gainst another, yee they shall nomore lerne to fight: but every man shall syt vnder his vin- yarde and vnder his syge tie, and no man to slaye him awaye: for the mouth off y^e LOR- DE of hostes hath spoken it. Therefore, whe- reas all people haue walked every man in y^e name of his owne god, we will walke in the name of oure God for ever and ever. At the same tyme (sayeth the LORDE) will I gather vnto the lame and the outcastes, and such as I haue chastened: and will geue yssue vnto the lame, and make of y^e outcastes a greates peo- ple: and the LORDE himself shall be their kyn- ge vpon the mount Sion, fro this tyme forth for evermore. And vnto the (o thou tower of Eder, thou stronge holde off the dought- er Sion) vnto the shall it come: eue the first lordshipe and kyngdome of the daughter Je- rusalem. Why the art thou now so heuy? is the renotynge in the: are thy counsellers awaye that thou art so payned, as a woman in hir trauayle?

And now (o thou daughter Sion) be so- ry, let it grene the as a wise laboringe with childe: for now must thou get the out off the cite, and dwell vpon the playne fælde. Rec vnto Babilis shalt thou go, there shalt thou be deliuered, and there the LORDE shall low- se the from the honde off thine enemies.

Now also are there many people gathe- red together agaynst the, sayenge: what, Si- on is cursed, we shall se oure lust vpon her. But they knewe not the thoughtes off the LORDE, they vnderstonde not his counsell, that shall gather them together as the shee- ues in the barne. Therefore get the vp (o thou daughter Sion) and thros the out the corner: for I wil make thy home yron, and thy cla- wes brass, that thou mayest grynde many people: their goodes shalt thou appropria- te vnto the LORDE, and their substance vnto the ruler off the whole worlde.

The V. Chapter.

Ister that shalt thou be robbed thy self, o thou robbers daughter: they shall laye sege agaynst vs, and smyte the iudge off Israel with a rodde vpon the cheeke. And thou Bethleem Ephrata, art lit- le amonge the thousandes off Juda. Out off the shall come one vnto me, which shall be y^e gouernoure i Israel: whose outgoinge hath bene from the begynnynge, and from euerlas- tinge. In the meane whyle he plageth them for a season, vntill the tyme that she (which shall beare) haue borne then shall the rem- nant of his biethren be converted vnto y^e children off Israel. He shall stonde fast, and ge- ue fode in the strenght of the LORDE, and in the victory of the name of y^e LORDE his God: and when they be converted, he shall be magnified vnto the farthest partes of the worlde.

Then shall there be peace, so that the As- sirian maye come in to oure londe, and trea- de in oure houses. We shall brynge vp seven shepherdes and viij. prynces vnto them: the- se shall subdue the londe of Assur wth the swe- de, and the londe of Tyrod with their na- ked weapons. Thus shall he deliuer vs from the Assiria, when he cometh within oure lande, and setteth his fore within oure bor- ders. And the remnant of Jacob shall be a- monge the multitude of people, as the dew of the LORDE, and as the droppes vpon the grasse, that tarieth for no man, and waiteth of no body. Rec the residue of Jacob shall be amonge the Gentiles and the multitude off people, as the lyon amonge the beestes of y^e wodde, and as the lyons whelp amonge a

Mich. 5. f

Esa. 14. d

Mat. 23. c

Eze. 24. d

Gen. 10. f

Gen. 4. f

The prophet Michas.

flocke of shepe: which (when he goeth the-
row) treadeth downe, teareth in peces, and
there is no man that can helpe. Thyne hon-
de shalbe lift vp vpon thine enemies, and all
thine aduersaries shal perish.

C The tyme shal come also (saith the LOR-
DE) that I wil take thine horses from the, &
destroie thy charettes. I will breake downe
the cities off thy londe, and ouerthrowe all
thy stronge holdes. All witchcraftes will I
rote out of thine hande, there shall no mo
soothsayenges be within the. Thine Idols
and thine ymages will I destroye out of y
so that thou shalt no more bowe thy self vn-
to the workes of thine owne handes. Thy
groues will I plucke vp by the rotes, & brea-
ke downe thy cities. Thus will I be auēged
also, vpon all heithen that will not heare.

The VI Chapter.

A Rken now what the LORDE saith:
Up, reprimethe mountaynes, and let
the hilles heare thy voyce. O heare
the punishment of the LORDE, ye mountay-
nes, and ye mightie foundacions of y earth:
for the LORDE wil reprimethe his people, & re-
son with Israel: O my people, what haue I
done vnto the? or wherin haue I hurte the?
geneme answereth. Because I brought the fro
the londe of Egypte, and deliuered the out
of the house of bondage. Because I made
Moses, Aaron and Miriam to lede the. Re-
membere (O my people) what Balach the kyn-
ge of Moab had ymagined agaynst the, & ad-
what answereth that Balaam the sonne of Be-
or gaue him, from Sethim vnto Galgal: y
ye maye knowe the lowynge kyndnesse of y
LORDE.

B What acceptable thynge shal I offre vn-
to the LORDE? shall I bowe myne to the
hye God? Shall I come before him w' brent
offeringes, and with calues of a yeare olde?
Hath the LORDE a pleasure in many thou-
sand rammes, or innumerable streames of oyle?
Or shal I geue my firstborne for myne of-
fences, and the frute of my body for the syn-
ne of my soule? I wil shewe the (O mā) what
is good, and what the LORDE requyeth off
the: Namely, to do right, to haue pleasure in
lowynge kyndnesse, to be lowly, and to walke
with thy God: that thou mayest be called a
cite of the LORDE, & that thy name maye be
righteousnesse. Heare (O ye trybes) who wol-
de els geue you soch warnynge? Shulde I
not be displeased, for the vnrightheous good
in the houses of the wicked, and because the
measure is diminished? Or shal I iustifie

The vii. Chap.

the false balannes and the bagge of disan-
full weightes, amonge those that be full off
riches vnrightheously gotten: wherethe syn-
s deal with falsede, speake lyes, and ha-
ue disceatfull runges in their mouthes.

Therefore I will take in hondes to puny-
the, and to make the desolate, because of thy
synnes. Thou shalt eate, & not haue ynough:
ye thou shalt bringe thy self downe. Thou
shalt fle, but not escape: ad those y thou wilt
desist saue, wil I deliuer to the swerde. Thou
shalt sowe, but not reape: thou shalt presse
out olyues, but oyle shalt thou not haue, &
anoynte thy self withall: thou shalt make
one sweets must, but shalt drinke no wyne. Re-
pe the ordinaunces of Amri, & all the af-
flictions of the house of Achab: ye foloweth
it pleasures, therfore wil I make the wast, &
cause y inhabitants to be abhorred. O my peo-
ple: & thus shalt thou beate thine owne she-
me.

The VII. Chapter.

W is me: I am become as one, that
goeth a gleeunge in the harnesse.
There are no mo grapes to eat,
yet wolde I sayne (with all my herre) haue
of the best frute. There is not a godly man vpon
earth, there is not one righteous amonge me.
They laboure all to shed bloude, & euery mā
hunteth his brother to deatch: yet they say
they do well, when they do euill. As the prin-
ce wil, so saith the iudge: y he maye be
a pleasure agayne. The greates mā speaketh
what his herre desyeth, & y heares alway
him. The best off the is but as a thistle, and
the most righteous of them is but as a hewe
in the hedg. But when the daye of thy pres-
chers commeth, y then shalt be vnto: the
shal they be waisted awaye. Let no man ble-
ue his frende, ner put his confidence in a prin-
ce. Repe the porte of thy mouth, from her y
lieth in thy bosome: for y sonne shal put his
father to dishonoure, the daughter shal rise
agaynst her mother, y daughter in lawe a-
gaynst hir mother in lawe: and a mans foes
shal be euen they of his owne householde.

Nevertheless I wil loke vp vnto y LOR-
DE, I wil patiently abyde Ged my saluati-
on: my God shal heare me. O thou enemye of my
ne, reioyce not at my fall, for I shal get vp a-
gayne: and though I ste in darcknesse, yet y
LORDE is my light. I will beare the punish-
ment of the LORDE (for why, I haue offen-
ded him) till he ste in iudgment vpon my case,
and se that I haue right. He wil bangme
forth to the light, and I shal se his righte-
nesse.

The prophet Michas.

She that is myne enemy shall loke vpon
it, & be confounded, which now saith: Whe-
re is thy LORDE God? Myne eyes shal be-
hold her, when she shalbe troden downe, as
the claye in the stretes. The tyme wil come,
that thy gappes shal be made vp, and the
lawe shal goe abroad: and at that tyme shal
they come vnto the, from Assur vnto the stre-
ge cities, and from the stronge cities vnto
the ryuer: from the one see to the other, from
the one mountayne to the other.

Now standinge the londe must be waist-
ed, because of them that dwell therein, and
for the synnes of their owne ymaginacions.
Therefore fede thy people with thy rodde,
the flocke of thine heretage which dwell de-
solate in the wodde: that they maye be fedde
vpon the mount of Charnel, Basan & Ga-
lad as aforetyme. Marvelous thinges will
I shew them, like as when they came out
of Egypte. This shal the heithen se, and be
ashamed for all their power: so that they
shall aye their honde vpon their mouth, and
stoppe their eares. They shal licke the dust li-
ke a serpent, & as the wormes of the earth, y
tremble in their holes. They shalbe afayed
of the LORDE oure God, & they shal feare y.
Where is there soch a God as thou? that
pardonest wickednes, and forgiuest the of-
fences of the remnant of thine heretage?
He kepeth not his wrath for euer. And why:
his delite is to haue compassion: he shal tur-
ne agayne, & be mercysfull to vs: he shal put
downe oure wickednesse, & cast all oure syn-
nes into the becom of the see. Thou shalt re-
pe thy trust with Jacob, and thy mercy for
Abraham, like as thou hast sworne vnto ou-
re fathers longe ago.

The ende of the prophet Michas.

The Prophet Naum.

What Naum conceynerh.

Chap. I. He prayeth the power and goodnesse
of God: he reprimeth the Ninuites, because
they despyed the counsell and punishment
of God.

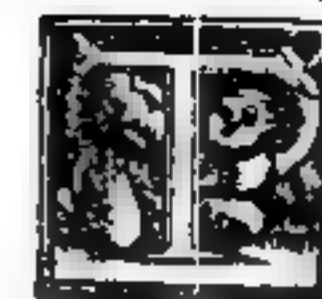
Chap. II. He describeth vnto them the terrible
wasse of the plage.

Chap. III. He reprimeth the abominacions of
the malicious cite, and he wether them of the
ir punishment.

This is the heuy burthen of Ninive, which
Naum of Elchos dyd wryte, as he sawe it.

The i. Chap. Ho. xciii.

The first Chapter.



he LORDE is a gelous God,
and a taker of vengeance: yee
a taker of vengeance is y LOR-
DE, and wrothfull. The LORDE
taketeth vengeance of his ene-

mies, and reserveth displeasure for his aduer-
saries. The LORDE suffreth longe, he is of
greace power, & so innocent, that he leaue-
th no man faultlesse before him. The LORDE
goeth forth in tempest and stormy wether,
the cloudes are the dust of his fete. Whe he
repreueth the see, he dryeth it vp, & turneth
all the floudes to drye londe. Basan is deso-
late, Charnel and the pleasure of Libanus
waisterh awaye. The mountaynes tremble
for him, the hilles consume. At the sight of
him, the earth quaketh: yee the whole worl-
de, and all that dwell therein. Who maye en-
dure be fore his wrath? Or who is able to a-
byde his grymme displeasure? His anger ca-
tech on like fyre, and the harde rockes burst
in sunder before him.

Full gracious is the LORDE, and a stron-
ge holde in tyme of trouble, he knoweth the
that put their trust in him: when the floude
reimeth ouer, and destroyeth the place, and
when the darcknesse foloweth still vpon his
enemies. What do ye ymagin then agaynst
the LORDE on this maner? (Cush, when he
hath once made an ende, there shal come no
more trouble.) For like as the thornes that
sticke together, and as the drye strawe, so
shal the dyonardes be consumed together,
euen when they be full. There come out of y
soch as ymagin myschese, and geue yngra-
cious counsell agaynst the LORDE.

Therefore thus saith the LORDE: Let the
be as wel prepared, yee and as many as they
can, yet shal they be hewen downe, and pas-
se awaye. And as for the, I wil verethe, but
not utterly destroye the. And now wil I brea-
ke his rodde from thy backe, and burst thy
bondes in sunder. But the LORDE hath ge-
uen a commaundement concerninge the, that
there shal come nomore sede of thy name.
The carued and casten ymages will I rote
out of the house of thy god. Thy graue shal
I prepare for the, and thou shalt be con-
founded.

The II. Chapter.

Behold, vpon the mountaynes come
the fete of him, that bringeth good
tydings, & preacheth peace. O Ju-
da, repe thy holy dayes, perfourme thy pro-
mysses: for Belial shal come nomore in the, he
is utterly rote out.

The prophet Naum.

The scatterer shal come vp agaynst the, & laye sege to the castell. Loke thou wel to the stretes, make thy loynes stronge, arme thy self with all thy myght: for the LORDE shal restore agayne the glory of Jacob, like as yf glory of Israel. The destroyers haue broken chem downe, & marred the royne braunches. The shyld of his gyauntes glistereth, his men of warre are clothed in purple. His charrettes are as fyre, when he maketh him forward, his archers are wel deckt & trimmed. The charrettes rolle vpon the stretes, & welter in the hye wayes. They are to loke vpon like cressettes of fyre, and go swyftly, as the lightenyng.

When he doth but warne his gyauntes, they fall in their aray, & haistely they clymme vpon the walles: yee the engyns of the warre are prepared all ready. The water portes shal be opened, and the kinges palace shal fall. The quene hir self shal be led awaye captyue, and hir gentylwomen shal mourne as the dones, & grone within their herres. Ninue is like a pole full of water, but then shal they be fayne to sle. Stonde, stonde, (shal they crye) & there shal not one turne backe. Awaye with the syluer, awaye with the golde: for here is no ende of treasure. There shal be a multitude of all maner costly ornaments. Thus must she be spoyled, emplied & clene striped out: that their herres maye be melted awaye, their knees creble, all their loynes be weake, and their faces blacke as a pot.

Where is now the dwellinge of the lyons, and the pasture of the lyons whelpes? where the lyon and the lyonesse wente with the whelpes, and no man frayd them awaye? But the lyon spoyled ynough for his yonge ones, and deuoured for his lyonesse: he fylled his dennes with his pray, & his dwellinge place with that he had rauysshed. Beholde, I wil vpon the (saith the LORDE of hostes) and wil set fyre vpon thy charrettes, that they shal smoke with all, and the swerde shal deuoure thy yonge lyons. I wil make an ende of thy spoilinge from out of the earth, & the voyce of thy messaungers shal nomore be herde.

The III. Chapter.

Woe that bloudthursty cite, which is all full of lyes and robbery, & wil not leane off from rauysshinge. There a man maye heare scourginge, russhinge, the noyse of the wheles, the crienge of the hoyses, & the rollinge of the charrettes. There the house men get vp with naked swordes, and glisteringe speares: Therelyeth a

The iiij. Chap.

multitude slayne, and a greate heape of dead bodies: There is no ende of deed coarces, yamen fall vpon their bodies: And that saith the greate and manyfolde whordome, of the fayre and beautifull harlot: which is a masse of wyckcraft, yee and selleth the people to row hir whordome, and the nations to hir wyckcraft.

Beholde, I wil vpon the (saith the LORDE of hostes) and wil pull thy clothes out of thy head: that I maye shewe thy nakednes amonge the heithen, and thy shame amonge the kingdomes. I wil cast dynte vpon y, to make the be abhorred, and a gasynge stocke: yee all they that loke vpon the, shal stare backe, & saye: Ninue is destroyed.

Who wil haue pyte vpon the: when shal I seke one to conforthe the? Art thou better then the greate cite of Alexandria: that laye in the waters, and had the waters rounde aboute it: which was strongly fenced & maled with the see? Ethiopia and Egypte were hir strength, & that exceedinge greate by measure. Aphrica and Lybia were hir pers, yet was she dryuen awaye, & brought in to captiuite: hir yonge childien were strent downe at the heade of enery strete, the lottes were cast for the most auncient men in her, and all hir mightie men were bounde in chaynes. Euen so shal thou also be bounde, and hyde thy self, and seke some hope agaynst thine enemy. All thy stronge citis shal be like fyge trees w' rype fyges: which when a mā shaketh, they fall in to the mouth of the eater.

Beholde, thy people with in the arebawomen: the portes of thy londe shal be opened vnto thine enemies, and the fyre shal deuoure y barres. Drawe water now agaynst thou be beseged, make vp thy ströge holdes, go in to the claye, temple the moter, make stronge bucke: yet the fyre shal consume the, the swerde shal destroye the, yee as yf locusts doth, so shal it eate the vp. It shal fall heuely vpon the as the locustes, yee right heuely shal it fall vpon the, euen as the grethoppers. Thy marchauntes haue bene as then the starres of heane: but now shal they spred abroad as the locustes, and fle the waye: Thy lordes are as the grethoppers, & thy captyues as the multitude of grethoppers: which when they be colde, remaine in y hedges: but when the Sonne is vp, they fle awaye, and no mā can tell where they are come. Thy shepherdes are as slepe (of kinge of Assur) thy worthies are layed downe: people is scatted abroad vpon the mountaynes

The prophet Abacuc.

and no man gathereth them together agayne. Thy wounde can not be hyd, thy plage is so sore. All they that heare this of the, shall clapper their handes ouer the. For what is he, to whō thou hast not allwaye bene doynge hurte?

The ende of the prophet Naum.

The Prophet Abacuc.

What Abacuc conteyneth.

Chap. I. He complayneth vnto God of the wickednes of the people, and threateneth them with the plage of God.

Chap. II. He reproveth the curvetous and vnrighteous men.

Chap. III. A prayer of the prophet.

The first Chapter.

This is the heuy burthe, which the prophet Abacuc dyd se. O LORDE, how longe shal I crye, & thou wilt not heare? How longe shal I complayne vnto the, suffryng wronge, and thou wilt not helpe? Why lettest thou me se weerynesse and labour? Tyranie and violence be fore me, power ouergoeth right: for the lawe is come in peces, and there can no right iudgment go forth. And why? the vngodly is more set by then the righteous: this is the cause, yf wronge iudgment proceedeth. Beholde amonge the heithen, and loke wel: wondre at it, and be abashed: for I wil do a thinge in your tyme, which though it be tolde you, ye shal not beleue.

Soile, I wil rase vp yf Caldees, that bytter and swifte people: which shal go as wyde as the londe is, to take possession of dwelling places, that be not their owne. A grymme & boyssous people is it, these shal sit in iudgment & punyssh. Their heales are swifter then the catteres of the mountayne, & bytter then yf wolues in yf enenyng. Their hounen come by greate heapes from farre, they fle hastily to den: as the Aegle. They come all to spoyle: out of them cometh an east wynde, which bloweth and gathereth their captyues, like as the sonde. They shal mocke the kinges, and laugh the prynces to scorne. They shal not set by eny stronge holde, for they shal laye ordinaunce agaynst it, and take it. Then shal they take a fresh course vnto them, to go forth & to do more euill, & to ascribethe that power vnto their God.

The ij. Chap. Ho. xcv.

But thou O LORDE my God, my hely one, thou art from the begynnyng, therfore shal we not dye. O LORDE, thou hast ordered them for a punysshment, and set them to reproue the mightie. Thine eyes are clene, thou mayest not se euill, thou canst not beholde yf thinge that is wicked. Wherefore then dost thou loke vpon the vngodly, and holdest thy tunge, when the wicked deuoureth the man that is better then himself? Thou makest men as the fish in the see, and like as the crepinge beestes, that haue no gyde. They take vp all with their angle, they catch it in their net, & gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net, and do sacrifice vnto their yarne: because that thorow it their porcion is become so fat, and their meate so pleteous. Wherefore they cast out their net agayne, & neuer cease to slaye the people.

The II. Chapter.

I stode vpon my watch, and set me vpon my bulworke, to loke & se what he wolde saye vnto me, and what answer I shulde geue him yf reproue me. But the LORDE answered me, and sayde: Wryte the vision planely vpon thy tables, that who so cometh by, maye rede it: for yf visio is yet farre off for a tyme, but at yf last it shal come to passe, & not fayle. And though he tary, yet wait thou for him, for in very dede he wil come, and not be slacke. Beholde, who so wil not beleue, his soule shal not profpere: but the iust shal lyue by his faith. Like as the wyne disceaueth the dronckarde, euen so the proude shal fayle & not endure. He openeth his desyre wyde vp as the hell, & is as vnfaciable as death. All heithen gathereth he to him, & heapeth vnto him all people.

But shal not all these take vp a prouerbe agaynst him, and mocke him with a byworde, and saye: Wo vnto him that heapeth vpon other mens goodes: How longe wil he labe himself with thicke claye? O how sodenly wil they stonde vp, yf shal byt the, & awake, that shal teare yf in peces: yee thou shalt be their pray. Seinge thou hast spoyled many heithen, therfore shal the remnaunt of the people spoyle the: because of mens bloude, & for the wronge done in the londe, in the cite & vnto all them that dwel therein.

Wo vnto him, that conetously gathereth enell gotten goodes in to his house: that he maye set his nest an hye, to escape from the power of myffortune. Thou hast deuysed yf shame of thine owne house, for thou hast slayne to moch people, and hast wilfully of-

ob. 14. b
oph. 1. c

ze. 34. a
abac. 2. b

lere. 12. a
Psal. 36. a

Dan. 9. d

Heb. 10. d

Ro. 1. b

Pro. 30. b

B

Abdi. c

zla. 3. b

Abdi. 1. a

The prophet Abacuc.

The iij. Chap.

The prophet Sophony.

The ij. Chap. Ho. xvi.

Luc. 19. d

Luc. 24. a
Mat. 23. a
Mat. 23. c

Exo. 9. c
Nu. 14. c
Esa. 11. b

C

Gen. 9. d

ere. 30. e
Abd. 1. c

Psalm. a

fended: so that the very stones of the wall shall crie out of it, and the tymber that lieth betwixte the ioyntes of the buyldinge shall answere. Wo vnto him, y bayleth the towne with bloude, and mayntenech y cite with vnrighteousnes. Shal not the LORDE of hoostes bringethis to passe, that the laboure of the people shal be brient with a greate fyre, and that the thinge wher vpon the people haue weered them selues, shall be lost? For the earth shalbe full of knowlege of the LORDES honoure, like as the waters that couer the see.

Wo vnto him that getteth his neighbour drynke, to geue him rother full displeasure for his dronkenesse: that he maye se his pynters. Therfore with shame shalt thou be fylled, in steade of honoure. Drynke thou also, all thou slombre withall: for the cuppe of the LORDES right hode shall compass the aboute, and shamefull spewinge in iicade of thy worshippe. For the wrogethar thou hast done in Libanus, shal ouerwhelme the, and the wilde beastes shal make the afayed: because of mens bloude, and for the wronge done in the londe, in the cite, and vnto all soch as dwel therein.

What helpe than wil y ymage do, whom the workman hath fashioned? Or the vayne cast ymage, wherein because the craftesman putteth his trust, therfore maketh he domine Idols? Wo vnto him, that saith to a peece of wood: arise, and to a domine stone: stande vp. For what instruccio maye sech one geue? Beholde, it is layed ouer with golde and syluer, z there is no breth in it. But the LORDE in his holy temple is he, whom all the world shulde feare.

The III. Chapter.

A prayer of the prophet Abacuc for the ignorant.

LORDE, when I herde speake of y, I was afayed. The worke y thou hast taken in honde, shal thou perfourme in his tyme, O LORDE: and when thy tyme cometh, then shalt declare it. In thy very wrath thou thinkest vpon mercy. God cometh from Theman, and the holy one from the mount of Pharan. Sela.

His glory couereth the heauens, and the earth is full of his prayse. His shynne is as y sonne, z beames of lighe go out of his honde, there is his power hid. Destruction goeth before him, and burnynge cressettes go from his fete. He stondeth, z meureth the earth: he loketh, z the people consume awaye, the

mountaynes of y wolde fall downe to powder, and the hilles are sayne to bowe them selues, for his goinges are euerlastinge and sure.

I sawe, that the pavilions of the Moians and the tentes of the londe of Madian were veyed for weerynesse. Wast thou not angrie (O LORDE) in the waters: was not thy wrath in the floudes, and thy displeasure in the see? yes, when thou sattest vpon thine horse, and when thy charettes had the victory. Thou shewdest thy bowe opely, like as thou haddest promised with an ooch vnto thy enemies. Sela.

Thou didest deny the waters of the earth. When the mountaynes saw the, they were afayed, y water streame were awaye: the depe made a noyse at the liftinge vpon thine honde. The Sonne and Moone remayned still in their habitacion. Thine arrow wente out glisteringe, and thy speares as the shyne of the lightenyng. Thou trodest downe the londe in thine anger, and didest thy shewe the z eichen in thy displeasure. Thou madest forth to helpe thy people, to helpe the annoynted. Thou smorest downe the heauens in the house of the vngodly, z discourdest his foundations, en vnto y necke of the hill. Sela.

Thou curstest his septers, the captaine of his men of warre: which came as a storm wynde to scatte me abrode, z are glad when they maye eat vpon y poore secretly. Thou hast set a waye for thine horses in the see, and in the mudde of greate waters. When I herde this, my body is vexed, my lippes tremble at y voyce thereof, my bones corrupte. I am afayed where I stonde. O that I might rest in the daye of trouble, that I might vpon vnto oure people, which are already prepared.

For the fyge trees shal not be grene, z the vynes shal beare no frute. The laboure of olyue shalbe but lest, and the londe shal beare no come: the shepe shalbe taken out of y fold, and there shalbe no catell in y stall. But as forme, I wil be glad in the LORDE, and will reioyce in God my Saviour. The LORDE God is my strength, he shall make my fete as the fete of hertes: z he which giveth y victory, shal bringe me to my hyppes, synginge vpon my psalmes.

The ende of the prophet Abacuc.

The Prophet Sophony.

What Sophony conteyneth.

Chap. I. Zephorecieth of plagues for to come vpon Iuda.

Chap. II. Zephorecieth them to amede, that they maye escape the wrath of God: and sheweth the Gentiles their punishment.

Chap. III. Punishment because of the wickednesse of the Iewes: whom God therfore refused, and chose the zeithen.

The first Chapter.

This is the worde of the LORDE, which came vnto Sophony the sonne of Chusi, the sonne of Gedelias, the sonne of Amarias y sonne of Iezedias: in the tyme of Josias the sonne of Amon kinge of Iuda. I wil gather vp all thinges in the londe (saith the LORDE) I wil gather vp man and beast: I wil gather vp the foules in the ayre, and the fysh in the see: to the greate decaye of the wicked, z wil utterly destroye the men out of the londe, saith the LORDE. I wil stretch out my hande vpon Iuda, and vpon all soch as dwel at Ierusalem. Thus wil I rote out the remnant of Baal from this place, and the names of the Zemyryns and prestes: yee z soch as vpon their house toppes worshippe z bowe themselves vnto the boost of heauen: which sweare by the LORDE, and by their which also: which starte a backe from y LORDE, and neether seke after the LORDE, nor regarde him.

Be still at y presence of the LORDE God, in the daye of the LORDE is at honde: yee the LORDE hath prepared a slayne offerment, and called his gestes therto. And thus shal it happen in the daye of the LORDES slayne offerment: I wil vyset the prynces, the kynges children, z all soch as were straunge doctinge. In the same daye also wil I vyset all these, that treade ouer the thresholde so proudly. which fyll their lordes house with robbery and falsede. At y same tyme (saith the LORDE) there shall be herbe a greate crye from the fishpoynte, and an howlinge from y ether poynte, and a greate murther from the hilles. Howle ye that dwel in the myll, for all the marchaunt people are gone, and all they that were laden with syluer, are roted out.

At the same tyme wil I set the howl Ierusalem with lanternes, and vyset them that contynue in their dregges, and saye in their hartes: Tush, the LORDE wil do nether good

ner enell. Their goodes shalbe spoyled, and their houses layed waist. They shall buylde houses, and not dwel in them: they shal plante vynyardes, but not drynke the wyne therof. For the greate daye of the LORDE is at honde, it is harde by, z cometh on a pace. Horrible is y tydinges of the LORDES daye, then shall the giaunte crie out: for that daye is a daye of wrath, a daye of trouble z heynnesse, a daye of utter destruction z misery, a darcke z glomyng daye, a cloudy z stormy daye, a daye of the noyse of crespettes and sharmes, agaynst the stronge cities and hie towres. I wil bunge y people into soch vexacion, that they shal go aboute like blind men, because they haue synned agaynst the LORDE. Their bloude shalbe shed as the dust, z their bodies as the myre. Neither their syluer nor their golde shalbe able to deliuer the in that wrothfull daye of the LORDE, but the whole londe shalbe consumed thorow the fyre of his gelousy: for he shall soone make clene ryddaunce of all them that dwell in the londe.

The II. Chapter.

Come together and gather you, O ye Ifrauerde people: or y thinge go forth that is concluded, z or the tyme be passed awaye as the dust: or the fearfull wrath of the LORDE come vpon you, yee or the daye of the LORDES soire displeasure come vpon you. Set the LORDE all yee mete harted vpon earth, ye that worke after his indgement: seke rightuousnesse, seke lowlynesse: that ye maye be defended in the wrothfull daye of y LORDE. For Gaza shalbe destroyed, z Ascalon shalbe layed waist: They shal cast out Ashdod at the noone daye, and Accaron shalbe plucked vp by the rotes.

Wo vnto you y dwel vpon the see coast, ye murtherous people: the worde of y LORDE shal come vpon you. O Canaan thou londe of the philistynes, I wil destroye the, so that ther shal no man dwel in the eny more: z as for the see coast, it shal be hyrd mens cottages z shepe foldes: yee it shalbe a porcion for soch as remayne of the house of Iuda, to fede ther vpon. In y houses of Ascalon shal they rest toward night: for the LORDE their God shal vyset the, z turne awaye their captiuite. I haue herde the despite of Moab, z the blasphemies of the children of Ammon: how they haue shamefully intreated my people, and magnified them selues within the borders of their londe. Therfore as truly as I lyue (saith the LORDE) of hoostes the God of Irael) Moab shalbe as Sodome, z

Ammon as Gomorra: euen driethome he-
ges, salt pittes and a perpetuall wyl-
dernes. The residue of my folke shall spoyle them
the remnant of my people shall haue them
in possession. This shal happen vnto them
for their pryde, because they haue deales
shamefully with the LORDE of hoostes peo-
ple, and magnified them selues aboue them.
The LORDE shall be grymme vpon them,
and destroye all the goddes in the londe.
And all the Ies of the heithen shal worshi-
pe him, every man in his place.

C Re Moia is also shal perish with my swer-
de: yee he shall stretch out his honde ouer
the north, and destroye Assur. As for Ni-
ne, he shal make it desolate, drye and waist.
The flockes and all the bestes of the peo-
ple shall lye in the myddest of it, pellicanes
and storckes shall abyde in the vpper pestes
of it: foules shal synge in the wyndowes, and
rauens shal syt vpon the balckes, for the bor-
des of Cedie shalbe ryue downe. This is the
proude and carelesse cite, that sayde in hir
herte: I am, and there is els none. O how is
she made so waist, y the bestes lyetherin.
Who so goeth by, mecketh her, and poynt-
eth at her with his synger.

The iij. Chapter.

W O to the abominable, fylthie and
cruel cite: which wil not heare, ner
be reformed. Hir trust is not in the
LORDE, neether wil she holde herto hir God.
Hir rulers within her are as roaringe lyons:
hir iudges are as wolues in the euenynge,
which leane nothinge behynde them till the
morow. Hir prophetes are lichte personnes
and vnfaichfull men: hir prestes vnhalowe
the Sanctuary, and do wronge vnder the
pretence of the lawe. But the iust LORDE
that doeth no vnrighthe, was amonge them,
every moynynge shewinge them his lawe cle-
arly, and ceassed not. But the vngedly wil
not lerne to be ashamed. Therefore wil I ro-
te out this people; and destroye their tow-
res: yee and make their stretes so voyde, that
no man shall goetherin. Their cities shall be
broke downe, so that no body shalbe left, ner
dwelthere enymore.

B I sayde vnto them: O feare me, and be co-
tent to be reformed. That their dwellinge
shulde not be destroyed, and that there shul-
de happen vnto them none of these thinges,
wherewith I shal vysethe. But neuertheles
they stonde vp early, to folowe the filthynes
of their owne ymaginacions. Therefore ye
shal waite vpon me (saith the LORDE) vntill
the tyme that I stonde vp: for I am deter-

med, to gather the people and to bringe
kingdomes together, that I maye punit
myne anger, yee all my wroch shal dysse-
myned vpon them. For all the wroch shalbe
med with the fyre of my gelousy. And the
wil I clense the lippes of the people, that
they: yee everychone call vpon the name
of the LORDE, and serue him with me-
der. So as I haue subdued, and my ad-
uersaries whom I haue scattered abroad, shal
brynge me presentes beyonde the water of
Ethiopia.

In that tyme shalt thou nomore be
founded, because of all thy ymaginacions
wherewith thou haddest offended me.
I wil take awaye the proude booke of thy
honoure from the, so that thou shalt
more tryumphe because of my holy name.
The also wil I leane a smal poore symple
ple, which shal trust in the name of the
LORDE. The remnant of Israel shal do no
rednes, ner speake lyes: neether shal they
disceatful tongue be founde in their mouth.
For they shal be fed, and take their rest:
no man shal make them a frayd. Get the-
res o daughter Sion, be ioyful o Israel: for
ce be glad from thy whole herte, o daugh-
ter Jerusalem, for the LORDE hath
awaye thy punishment, and turned
thyne enemies. The kinge of Israel, the
LORDE himself is with the: that he
dest nomore to feare eny myghty fort.

In that tyme it shall be sayed to Jeru-
salem: feare not, and to Sion: let not thine
des be slacke, for the LORDE thy God is with
the, it is he that hath power to save: he
a special pleasure in the, and a marvellous
rewarder the: yee he reioysseth in thy
gladnesse. Sech as haue bene in bewich
wil I gather together, and take out of the
congregation: as for the shame and reproch
that hath bene layed vpon the, it shal be
re from the. And lo, in y tyme wil I
all these that were the: I wil helpe the
and gather vp the cast awaye: yee I wil
them honoure and prayse in all londes, when
they haue bene put to shame. At y tyme
me wil I brynge you in, and at the same
wil I gather you. I wil get you a
a good repaire, amonge all people of
the earth, when I turne backe
your captiuitie before you
re eyes, saith the
LORDE.

The ende of the prophet
Sophony.

The Prophet
Aggeus.

What Aggeus conteyneth.

Chap. i. To exhort the people to buylde vp
the temple and to punit their lousie varage.
Chap. ii. To gaue the rulers a courage. Of the
ornamentes and glory of the seconde temple.
wherby is vnderstande the church of the faith
full.

The first Chapter.

In the seconde yeare of kynge
Darius, in the vi. moneth the
first daye of the moneth, came
the worde of the LORDE (by
the prophet Aggeus) vnto Zo-
robabel the sonne of Salathiel y prynce of
Juda, and to Jesua the sonne of Josedec the
hye prest, sayenge: Thus speaketh the LOR-
DE of hoostes, and saith: This people both
saye: The tyme is not yet come to buylde vp
the LORDES house. Then spake the LORDE
by the prophet Aggeus 2 sayed: Ye ye
saye can synde tyme to dwell in syled houses,
and shal this house lye waist? Considre now
your owne wayes in youre herres (saith y
LORDE of hoostes) ye sawe much, but ye brin-
ge litle in: yee ate, but ye haue not ynough:
ye drinke, but ye are not fylled: ye decke youre
flues, but ye are not warme: ye y earneth
my wage, puttech it in a broken purse.

Thus saith the LORDE of hoostes: Ce-
sse your owne wayes in youre herres, get
ye vnto the mountayne, fetch wood, 2 buyl-
de vp the house: that it maye be acceptable
vnto me, and that I maye shewe myne ho-
nour, saith the LORDE. Ye looked for much,
and lo it is come to litle: 2 though ye brynge
it home, yet do I blowe it awaye. And why
saith the LORDE of hoostes? Euen becau-
se that my house lyeth so waist, and yee renne
every man vnto his owne house. Wherfore
the heauen is forbydden to geue you eny dew,
and the earth is forbydden to geue you eny
croffe. I haue called for a drought, both vps
the londe 2 vpon the mountaynes, vpon cor-
ne, vpon wyne 2 vpon oyle, vpon every thing
that the grounde bryngeth forth, vpon
man and vpon cattell, yee and vpon all han-
dy labour.

Now when Zorobabel the sonne of Sala-
thiel, 2 Jesua the sonne of Josedec the hye
prest with the remnant of the people, her-
de the voyce of the LORDE their God, 2 the
wordes of the prophet Aggeus (like as the
LORDE their God had sent him) the people

dyd feare the LORDE. Then Aggeus the
LORDES angel sayed in the LORDES
message vnto the people: I am with you, saith
the LORDE. So the LORDE waied vp the
spere of Zorobabel the prynce of Juda, and
the spere of Jesua the sonne of Josedec the
hye prest, and the spere of the remnant of
all the people: they came 2 laboured, in the
house of the LORDE of hoostes their God.

The ii. Chapter.

In the xiiij. daye of the firste mo-
neth, in the secnde yeare of kynge Da-
rius, the xiiij. daye of the firste mo-
neth, came the worde of the LORDE by the
prophet Aggeus, sayenge: speake to Zoro-
babel the sonne of Salathiel prynce of Juda,
and to Jesua the sonne of Josedec the hye
prest, and to the residue of y people, 2 saye:
Who is left amonge you, that sawe this hou-
se in hir first beuty? But what thinke ye now
by it? Is it not in youre eyes, euen as though
it were nothinge? Nevertheless be of good
chere, o Zorobabel (saith the LORDE) be of
good consoirte, o Jesua thou sonne of Jose-
dec, hye prest: take good hartes vnto you al-
so, all ye people of the londe, saith the LOR-
DE of hoostes, and do acordyng to the wor-
de (for I am with you, saith the LORDE of
hoostes) like as I agreed with you, when ye
came out of the londe of Egypte: 2 my spie-
te shalbe amonge you, feare ye not.

For thus saith the LORDE of hoostes:
Yee once more will I shake heauē and earth,
the sie and the drye lode: yee I will moue all
heithen, 2 the comforte of all heithen shal
come, 2 so wil I fylle this house with honou-
re, saith the LORDE of hoostes. The syluer
is myne, 2 the golde is myne, saith the LOR-
DE of hoostes. Thus y glory of the last hou-
se shalbe greater then the first, saith the LOR-
DE of hoostes: 2 in this place wil I geue pea-
ce, saith the LORDE of hoostes.

The xiiij. daye of the ii. moneth in the se-
conde yeare of kynge Darius, came the wor-
de of the LORDE vnto the prophet Aggeus
sayenge: Thus saith y LORDE God of hoos-
tes: Aftre the prestes concernyng the lawe, 2
saye: If one beare holy flesch in his cote lap-
pe, 2 with his lappe do touch the bried, pora-
ge, wyne, oyle or eny other meate: shal he be
holy also? The prestes answered, 2 saide: No.
Then sayde Aggeus: Now yf one beynge
defyled with a deed carcase, touch eny of the
se: shal it also be vnclene? The prestes gaue
answere 2 sayed: yee, it shal be vnclene. The
Aggeus answered, and sayde: Euen so is this
people 2 this nacion before me, saith y LOR-
DE.

Deut. 10.
Agg. 2.1
Ier. 46
I. 13. 1. 2

I. 13. 1. 1

Deut. 11.
Ios. 1. 1

Agg. 1.

Heb. 11.

Deut. 11.

Ier. 11.

Leu. 15
11. d
Nu. 19.

Zach. 1. b

Esa. 1. c

4. Re. 19 f
Esa. 47. b
10. c

Eze. 22. d
Mich. 3. c
Abac. 1. b

The prophet Aggeus.

DE: and so are all the workes of their hōdes, yee and all that they offre, is vnclene.

And now (I praye you) cōsidre from this daye forth, and how it hath gone with you afore: or euer there was layed one stone vpon another in the temple of the LORDE: that when ye came to a corne heape of xx. bushels, there were scarceten: and that when ye came to the wyne presse for to poure out L. portes of wyne, there were scarce xx. For I smote you with heate, blastinge & hale stones in all the labours of youre hondes: yet was there none of you, that wolde turne vnto me, saith the LORDE. Considre then from this daye forth and afore, namely, from the xxiiij. daye of their moneth, vnto the daye that the foundation of the LORDES temple was layed: Mark it well, Is not the seide yet in the barne: haue not the vines, the figgetrees, the pomgranates and olyue trees bene yet in fruitefull: but frō this daye forth, I shal make them to prospeere.

Morouer the xxiiij. daye of the moneth came the worde of the LORDE vnto Aggeus agayne, sayenge: Speake to Zorobabel the pryncce of Iuda, and saye: I will shake both heauen and earth, and ouerthrowe the seate of the kingdomes, yee & destroye the mightie kingdome of the heithē. I wil ouerthrowe the charrettes, and those that syt vpon them, so that both horse and man shal fall downe, enery man thorow his neighbours swerde. And as for the, o Zorobabel (saith the LORDE of hoostes) thou sonne of Salathiel, my seruant: I wil keete the (saith the LORDE) at the same tyme, and make the as a scale: for I haue chosē the, saith the LORDE of hoostes.

The ende of the prophet Aggeus.

The Prophet Zachary.

What Zachary conteyneth.

- Chap. i. Zeerotteth the people, not to be disobedient to the voyce of God, as their forefathers were, but to conuert: and he sheweth them ioyfull thinges in visions.
- Chap. ii. Visions, signifiēge the deluyraunce out of the captiuite of Babilon, and the redemption in Christ.
- Chap. iii. A vision in Iesus, signifiēge the LORDE Iesus oure hye prest.
- Chap. iiii. Another vision, wherein Zorobabel is consoled with his litle nombas of people.

The i. Chap.

The right mystery herof belongeth vnto Chap. v. The wrath of God for the synnes of the people.

Chap. vi. A vision, wherein is declared the almighty power of God, which geneth peace or warre at his pleasure.

Chap. vii. What the true fast is: namely, to kepe iudgment and iustice, a man to do good to his neyghboure, to defende the widowe and the fatherlesse, to do no man wronge, &c.

Chap. viii. Cause of all the wrath of God: yf men wil turne, he is mercifull.

Chap. ix. The ioyfull callinge of the heithē.

Chap. x. Thorow corporal promises, the prophet ledeth men vnto the promises that are fulfilled in Christ: and threatneth punishment vnto the false prophetes and soothsayers.

Chap. xi. Of secrete mysteries, and of the destruction of the secōde temple. God is a good shepherd.

Chap. xii. The punishment which the LORDE deuysed for Istracl.

Chap. xiii. Of welles and cleynsyng, which longe to the tyme of Christ.

Chap. xiiii. The plague of the Jewes that theyge vp of Ierusalem the church of God.

The first Chapter.

In the eight moneth of the secōde yere of kinge Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo, the prophet, sayenge: The LORDE hath bene sore displeased at youre forefathers. And saye thou vnto them: thus saith the LORDE of hoostes. Turne you vnto me (saith the LORDE of hoostes) and I wil turne me vnto you, saith the LORDE of hoostes. Be not yll to youre forefathers, vnto whom the prophetes cried afore tyme, sayēge: Thus saith the LORDE God of hoostes: Turne you from youre euill wayes, & from youre wicked imaginations. But they wolde not heare, ne to gardeme, saith the LORDE. What is now become of youre forefathers and the prophetes: are they yet still alyue? But yd not my wordes & statutes (which I cōmānded by my seruantes & prophetes) touch yō forefathers? Vpon this, they gaue answer & sayde: like as yf LORDE of hoostes deuysed to do vnto vs, accordinge to oūre wayes & imaginations, euen so hath he deale with vs.

Vpon the xxiiij. daye of the xi. moneth (which is the moneth Sebat) in the secōde yere of Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo the prophete, sayenge: I sawe by night, and lo, there sat one vpon a reade horse, and stode still amonge the Myrtrees, that were beneth vpon the grounde: and behynde him were there reade, spaddes and whyte horses.

The prophet Zachary.

Then sayde I: O my LORDE, what are these? And the angel that talked with me, sayde vnto me: I will shewe the what these be. And the man that stode amonge the Myrtrees, answered & sayde: These are they, whom the LORDE hath sent to go thorow the worlde. And they answered the angel of the LORDE, that stode amonge the Myrtrees, and sayde: We haue gone thorow the worlde: and beholde, all the worlde dwelle at ease, and are carelesse.

Then the LORDES angel gaue answer and sayde: O LORDE of hoostes, how long wilt thou be vnmmercifull to Ierusalem and to the cities of Iuda, with whom thou hast bene displeased now these lxx. yeres? So the LORDE gaue a lowngye and a comfortable answer, vnto the angel that talked with me. And the angel that commoned with me, sayde vnto me: Crie thou, and speake, thus saith the LORDE of hoostes: I am excreadynge gelous ouer Ierusalem and Sion, and so am displeased at the carelesse heithen: for where as I was but a litle angrie, they dyd their best that I might destroye them. Therefore thus saith the LORDE: I wil turne me agayne in mercy towarde Ierusalem, so that my house shalbe buyded in it, saith the LORDE of hoostes: yee and the plommet shalbe layed abrode in Ierusalem, saith the LORDE of hoostes.

Cne also, and speake: thus saith the LORDE of hoostes: My cities shall be in good prosperite agayne, the LORDE shall yet conforre Sion, and chose Ierusalem. Then lift I vp myne eyes and sawe, and beholde, fourte homes. And I sayde vnto the angel, that talked with me: what be these? he answered me: These are yf homes, which haue scattered Iuda, Istracl and Ierusalem abrode. And yf LORDE shewed me iiii. carpenters. Then sayde I: what wil these do? he answered, & sayde: These are the homes, which haue so strowed Iuda abrode, that no man durst lift vp his heade: But these are come to fraye them awaye, and to cast out yf homes of the Gentiles, which lift vp their home ouer the londe of Iuda, to scatter it abrode.

The II. Chapter.

Lift vp myne eyes agayne, & loke: and beholde, a man with a measure lye in his honde. Then saide I: whe the goest thou? And he sayde vnto me: To measure Ierusalem, that I maye se how longe and how brode it is. And beholde, the angel that talked w me, wente his waye forth. Then were there out another angel to mete

The iij. Chap. Fo. xviij.

him, & sayde vnto him: Runne, speake to this yongeman, & saye: Ierusalem shal be inhabited without eny wal, for yf very multitude of people & catell, yf shal bertherin. See I myself (saith the LORDE) wil be vnto her a wall of fyre rounde aboute, & wil be honoured in her.

O get you forth, O fle from the londe of yf north (saith the LORDE) ye, whom I haue scattered in to the foure wyndes vnder heauē, saith the LORDE. Save thy self, o Sion: thou that dwellest with yf daughter of Babilon, for thus saith the LORDE of hoostes: With a glorious power hath he sent me out to the heithē, which spoyled you: for who so toucheth you, shal touche the aple of his owne eye. Beholde, I will lift vp myne honde ouer them: so that they shal be spoyled of thofe, which afore serued them: & ye shal knowe, that the LORDE of hoostes hath sent me.

Be glad, & reioyce, o daughter of Sion: for lo, I am come to dwell in the myddest of the, saith the LORDE. At the same tyme the re shal many heithen cleue to the LORDE, & shal be my people. Thus wil I dwell in the myddest of the, & thou shalt knowe, that the LORDE of hoostes hath sent me vnto the. The LORDE shall haue Iuda in possession for his parte in the holy grounde, & shal chose Ierusalem yet agayne. Let all flesh be still before the LORDE, for he is rysen out of his holy place.

The III. Chapter.

And he shewed me Iesus yf hye prest, stondinge before the angel of the LORDE, and Satan stode at his right honde to resiste him. And the LORDE sayde vnto Satan: The LORDE reprove the (thou Satan) yee the LORDE that hath chosen Ierusalem, reprove the. Is not this a biande take out of the fyre? Now Iesus was clothed in vnclene rayment, and stode before the angel: which answered & sayde vnto those, yf stode before him: take awaye yf soule clothes from him. And vnto him he sayde: Beholde, I haue callē awaye thy synne from the, & wil decke the with chaunge of rayment. he sayde morouer: set a sayre myter vpon his heade. So they set a sayre myter vpon his heade, & put on clothes vpon him, and the angel of yf LORDE stode there. Then the angel of the LORDE testified vnto Iesus, & spake, thus sayeth the LORDE of hoostes: If thou wilt walke in my wayes, & kepe my watch: thou shalt rule my house, & kepe my courtes, & I wil gene the place amonge these that stonde here. Heare o Iesus thou hye prest, thou & thy frendes that dwell before the, for they are woderous

h. 47. a
ach. 6. b
re. 22. a
c
sa. 28. c
pet. 2. a
m. 22. a

people. Beholde, I will bringe forth the
braunch of myseruant: for lo, the stone that
I haue layed before Iesus: vpon one stone
shalbe viij. eyes. Beholde, I will hewe him
out (saith the LORDE of hoostes) and take
awaye the synne of that londe in one daye.
Then shall every man call for his neighbe-
re, vnder the vyne & vnder y sygetre, saith
the LORDE of hoostes. The III. Chap.

And y angel that talked with me, ca-
me agayne, & waked me vp (as a man
that is rayed out of his slepe) & sayde
vnto me: What seist thou? And I sayde: I
haue loked, and beholde: a candellsticke all of
golde, with a boll vpon it & his viij. lampes
therin, & vpon every lampe viij. stalkes: And
ij. olyue trees therby, one vpon the right sy-
de of the boll, & the other vpon the left syde.
So I answered, & spake to the angel y tal-
ked with me, sayenge: O my lord what are
these? The angel that talked with me, answe-
red & sayde vnto me: knowest thou not what
these be? And I sayde: No, my lord. He an-
swered, & sayde vnto me: This is the worde of
the LORDE vnto Zorobabel, sayenge: Ne-
ther thorow an hoost of men, ner thorow
strength, but thorow my spire, saith y LOR-
DE of hoostes. What art thou, thou greate
mountayne) before Zorobabel: thou must be
made eauen. And he shal bringe vp the first
stone, so that men shall cry vnto him: good
lucke, good lucke.

Morouer, the worde of the LORDE came
vnto me, sayenge: The bondes of Zorobabel
haue layed y foundation of this house, his
bondes also shal fynishe it: that ye maye kno-
we, how that the LORDE of hoostes hath
sent me vnto you. For he that hath benedis-
pyed a litle season, shal reioyce, whē he seyth
the tyme weight in Zorobabels honde. The
viij. eyes are the LORDES, which go thorow
the hole woulde. Then answered I, & sayde
vnto him: What are these two olyue trees
vpon the right and left syde of the candellstic-
ke? I spake morouer, & sayde vnto him: what
be these ij. olyue braunches which thorow y
two golden pipes) emptye themselves into
the golde? He answered me, & sayde: knowest
thou not, what these be? And I sayde: No,
my lord. Then sayde he: These are the two
olyue braunches, that stonde before the ruler
of the whole earth.

The V. Chapter.

So I turned me lifynge vp myne e-
yes, & loked, & beholde, a flyenge bo-
te. And he sayde vnto me: what seist
thou? I answered: I se a flyenge bote of fy.

cubites longe & x. cubites brode. Then sayde
he vnto me: This is the curse, y goeth forth
ouer the whole earth: For all theys shal be
iudged after this bote, & all swearers shal be
iudged accordinge to the same. I wil bringe
it forth (saith the LORDE of hoostes) so y
it shal come to the house of the thefe, & to the
house of him, that falsely sweareth by myne
me: & shal remayne in his house, & consume
with the tymbre & stones therof. The angel
that talked with me, wente forth, & sayde
vnto me: lift vp thine eyes & se, what this is.
I answered: this is a measure goinge out. He
sayde morouer: Euen thus are they y dwell
vpon the whole earth, so loked vpon. And be-
holde, there was lift vp a talent of leade: &
lo, a woman sat in the myddest of the mea-
sure. And he sayde: This is vngodlynesse. So
he cast her in to the myddest of the measure,
& thence y lempe of leade vp in to an hoke.

Then lift I vp myne eyes, & loked: & be-
holde, there came out ij. women, & the wynde
was in their wynges (for they had wynges
like the wynges of a stork) & they lift
vp the measure betwixte the earth & the hea-
uen. Then spake I to the angel, y talked w
me: whyther wil these beare the measure?
And he sayde vnto me: in to the londe of Sy-
near, to buyde them an house: which when
is prepared, the measure shal beset them in
his place.

The VI. Chapter.

Morouer I turned me, lifynge vp
myne eyes, & loked: & beholde, that
came iij. charrettes out fro betwixt
two hilles, which hilles were of brasse: In
the first charret were reade hoise, In the sek-
de charret were blacke hoise, In y thirde cha-
ret were whyte hoise, In y fourth charret
were hoises of dyverse coloure, & stronge. Then
spake I, and sayde vnto the angel that tal-
ked with me: O lord, what are these? The an-
gel answered, & sayde vnto me: These are the
iij. wyndes of the heauen, which be come
forth to stode before the ruler of all y earth.
That with the blacke hoise wente into the
londe of the north, & the whyte folowed it,
and the spickled hoises wente south towards
the south. These hoises were very stronge, &
wente out: and sought to go and take that
journey ouer the whole earth. And he sayd
get you hence, and go thorow the woulde.
So they wite thorow out the woulde. Then
cried he vpon me, and spake vnto me, say-
ge: Beholde, these that go toward y north
shal still my wrath in the north countre.

And the worde of the LORDE came vnto
me, sayenge: Take of the presoners that are
come from Babilon: namely, Zebai, Tobia-
as and Jdaia: & come thou the same daye,
and go in to the house of Josias the sonne of
Sophony. Then take golde and syluer, and
make crownes therof, and set them vpon the
heads of Iesus the sonne of Josedec, the hie
priest, and speake vnto him: Thus saith the
LORDE of hoostes: Beholde, the man who
se name is the brannch: & he that shal spin-
ge vp after him, shal buyde vp the temple of
the LORDE: yee euen he shal buyde vp the
temple of the LORDE. He shal beare the pray-
se, he shal sit vpon the LORDES trone, and
haue the dominacion.

A priest shal be also vpon his trone, &
a peaceable counsell shal be betwixte them
both. And the crownes shal be in the temple
of the LORDE, for a remembraunce vnto he
him; Tobias, Jdaia and Zebai the sonne of
Sophony. And soch as be farre off, shal co-
me and buyde the temple of the LORDE:
that ye maye knowe, how that the LORDE
of hoostes hath sent me vnto you. And this
shal come to passe, yf ye wil hearken diligent-
ly vnto the voyce of the LORDE youre God.

The VII. Chapter.

It happened also in the fourth yeaere
of tynge Darius, that the worde of
the LORDE came vnto Zachary in
the fourth daye of the ix. moneth, which is
called Caslew: what tyme as Sarasar and
Rogomelech and the men that were with
them, sent vnto Bethel for to praye before y
LORDE: and that they shulde saye vnto the
priestes, which were in the house of the LOR-
DE of hoostes, and to the prophetes: Shul-
de I wepe in the systre moneth, and abstei-
ne, as I haue done now certayne yeaeres?
Then came the worde of the LORDE of hoo-
stes vnto me, sayenge: Speake vnto all the
people of the londe, and to the priestes, and
saye: when ye fasted and mourned in the v. &
viij. moneth (now this lxx. yeaeres) byd ye fast
vnto me: When ye ate also and dronke, byd
ye not eate and drinke for youre owne selues?
Are not these the wordes, which the LOR-
DE spake by his prophetes afore tyme, when
Irusalem was yet inhabited and welthy,
she and the cities rounde aboute her: when
there dwelt me, both toward the south and
in the playne countrees?

And the worde of the LORDE came vnto
Zachary, sayenge: Thus saith y LORDE
of hoostes: Execute true iudgment: shewe

mercy and louynge kyndnesse, every man to
his brother: Do the wyddewe, the fatherles-
se, the straunger, and poore no wronge: and
let no man ymagen euell agaynst his bro-
ther in his hert. Nevertheless they wolde not
take hede, but turned their backes, and stop-
ped their eares, that they shulde not heare.
yee they made their hertes as an Adamant
stone, lest they shulde heare the lawe & wor-
des, which the LORDE of hoostes sent in his
holy spire by the prophetes afore tyme.

Wherfore the LORDE of hoostes was ve-
ry wroth at them. And thus is it come to pas-
se, that like as he spake and they wolde not
heare: euen so they cried, and I wolde not
heare (saith the LORDE of hoostes) but sca-
tered them amonge all Gentiles, whom they
knew: not. Thus the londe was made so de-
solate, yf there traueled no man in it nether
to ner fro, for that pleasant londe was vt-
terly layed waiste.

The VIII. Chapter.

So the worde of the LORDE came
vnto me, sayenge: Thus saith the
LORDE of hoostes: I was in a grea-
te gelousy ouer Sion, yee I haue bene very
gelous ouer her in a greate displeasure. Thus
saith the LORDE of hoostes: I wil turne me
agayne vnto Sion, and wil dwel in the myd-
dest of Ierusalem: so that Ierusalem shal be
called a faithfull and true cite, the hill of the
LORDE of hoostes, yee an holy hill.

Thus saith the LORDE of hoostes: The-
re shall yet olde men and women dwel agay-
ne in the stretes of Ierusalem: yee and soch
as go with stanes in their bondes for very a-
ge. The stretes of the cite also shal be full of
yonge boyes and damselles, playnge vpon
the stretes.

Thus saith the LORDE of hoostes: yf
the residus of this people thynke it to be im-
possible in these dayes, shulde it therfore be
impossible in my sight, sayeth the LORDE
of hoostes: Thus saith the LORDE of hoo-
stes: Beholde, I wil deliuer my people from
the londe of the east and west, and wil buy-
ge them agayne: that they maye dwel at Je-
rusalem. They shal be my people, and I will
be their God, in trench and rightynousnesse.
Thus saith the LORDE of hoostes: let you-
re bondes be stronge, yf that now heare the-
se wordes by the mouth of the prophetes,
which be in these dayes that the foundation
is layed vpon the LORDE of hoostes house,
that the temple maye be buyded. For why?
before these dayes nether men ner catel cou-

be wyne eny thinge, nether might eny man come in and out in rest, for trouble: but I let every man go agaynst his neighbour.

Nevertheless I wil now intreate the residue of this people no more, as afore tyme (saith the LORDE of hostes) but they shal be a seide of peace. The vynyarde shal geue hir frute, the grounde shal geue hir increase, and the heavens shal geue their dew: and I shal cause the remnant of this people, to haue all these in possession. And it shall come to passe, that like as ye were a curse amonge the heithen (O ye house of Juda and ye house of Israel) Euen so wil I deliuer you, that ye shal be a blessing: feare not, but let youre hōdes be stronge.

For thus saith the LORDE of hostes: like as I deuysed to punyssh you, what tyme as youre fathers prouoked me vnto wrath (saith the LORDE of hostes) and spared not: Euen so am I determed now in these dayes, for to do wel vnto the house of Juda and Jerusalem, therefore feare ye not. Now the thinges that ye shal do, are these: Speake every man the treuth vnto his neighbour, execute indgment truly and peaceably within youre portes, none of you ymagyne uell in his hert agaynst his neighbour, and loue no false ooches: for all these are the thinges that I hate, saith the LORDE. And the worde of the LORDE of hostes came vnto me, sayenge: thus saith the LORDE of hostes: The fast of the fourth moneth, the fast of the fifth, the fast of the seventh, and the fast of the tenth, shal be ioye and gladnesse, & prosperous hye feastes vnto the house of Juda: Only, loue the treuth and peace.

Thus saith the LORDE of hostes: They shall yet come, people, and the inhabitants of many cities: and they that dwell in one cite, shal go to another, sayenge: I p, leg vs go, and praye before the LORDE, & vs seke the LORDE of hostes, I wil go with you. See moche people and mightie heithen shal come and seke the LORDE of hostes at Jerusalem, and to praye before the LORDE. Thus saith the LORDE of hostes: In that tyme shal ten men (out of all maner of languages of the Gentiles) take one Jewe by the hemme of his garment, and saye: we wil go with you, for we haue herde, that God is amonge you.

The IX. Chapter.

The worde of the LORDE shal be receaued at Adiab, & Damascus shal be his offerynge: for the eyes of all me and of the trybes of Israel shal lōke vp

vnto the LORDE. The borders of Hamath shal be harde therby, Tyrus also & Sidon, for they are very wise. Tyrus shal make herself stronge, heape vp syluer as the sōnde, and golde as the claye of the stretes. Beholde, the LORDE shal take her in, and haue her in possession: he shal smyte downe hir power to the see, and she shal be consumed with fire. This shal Ascalon se, and be a frayd. Gaza shal be very soiry, so shal Accaron also, because hir hope is come to confusion. For the kinge of Gaza shall perish, and at Ascalon shal no man dwell.

Strangers shall dwell at Asdod, & as for y pryde of y Philistynes, I shal rote out. Their bloude will I take awaye from their mouth, and their abhominaciōs from amonge their teeth. Thus they shal be left for an vnto God, yee they shal be as a prynces in Juda, & Accaron like as Jebusi. And so will I compass my house rounde aboute with myne of warre, goinge to and fro: that no opposoure come vpon them eny more. For thus haue I sene now with myne eyes.

Reioyce thou greatly, o daughter Sion be glad, o daughter Jerusalem. For lo, thy kinge cometh vnto the, euen the righte and Sauoure: Lowly and symple is he, he rydeth vpon an asse, and vpon the foale of an asse. I wil rote out the charrettes fro Ephraim, & the horse from Jerusalem, the battel bowes shal be destroyed. He shall geue the doctrine of peace vnto the heithen, and his dominion shal be from the one see to the other, & from the floudes to the endes of the worlde.

Thou also thourow the bloude of thy remnant: shalt let thy prisoners out of the pytte, wherein is no water. Turne you now to the stronge holde, yet that be in prison, & lo: gesore to be deliuered: And this daye I wil ge the worde, that I wil rewarde the double agayne. For Juda haue I bent out as a bowe for me, and Ephraim haue I fylled.

Thy sonnes (o Sion) wil I rayse vp agaynst the Gentes, and make the as a giantes: and the LORDE God shal be sene aboute the, and his dartes shal go forth as the lightninge. The LORDE God shal blowe the trumpet, and shal come forth as a storme out of the south.

The LORDE of hostes shall despoyle the, they shall consume and deuoure, and subdue them with synge stones. They shal brynge rage, as it were thourow wyne. They shal be fylled like y basens, & as y homes of y aubayn. The LORDE their God shal deliuer them.

The XI. Chapter.

aye, as the flock off his people: for the stone off his Sanctuary shal be set vp in his laide. O how prosperous and goodly a chynge shall that be. The come shall make the yongemen chearefull, and the new wyne the maydens.

The X. Chapter.

Raye the LORDE then by tymes to geue you the latter rayne, so shall the LORDE make cloude, and geue you rayne ynough for all the increace off the felde: for rayne is the answer of Idols. The soothsayers se lyes, and tell but vayne dreame: the comfort that they geue, is nothyng groweth. Therefore go they astraye like a flock of shepe, ad are troubled, because they haue no shepherde. My wrochfull displeasure is moued at the shepherdes, and I will vysethe goates. For the LORDE of hostes wil graciously vyset his flocke (the house of Juda) and holde them as a goodly fayre horse in the batell. Out of Juda shal come the helme, the nak, the batel bowe, and all the prynces together. They shal be as the giantes, which in the batell create downe the myre vpon y stretes. They shal fight, for y LORDE shal be with them, so that the horsmen shal be confounded.

I wil comforte the house of Juda, and pierce the house of Joseph. I wil turne them also, for I pyttie them: and they shal be like as they were, when I had not cast them of. For the LORDE am their God, and wil heare them. Ephraim shal be as a giant, and their hate shal be cherefull as thourow wyne: their children shal se it, and be glad, and their hate shal reioyce in the LORDE. I wil blowe for them & gather them together, for I wil rederme them. They shall increase, as they increased afore. I wil sowe the amonge the people, y they maye thinke vpon me in farre countrees: they shal lyue w their childre, and turne agayne. I wil brynge them agayne also from the londe of Egypce, and gather them out of Assiria. I wil carye them into y londe of Galaad and to Libanus, and they shal warte nochyng. He shall go vpon the fete of trouble, and smyte the see waves: so y alle the depe floudes shal be dried vp. The proude boostinge of Assur shal be cast downe, and the scepter off Egypce shal be taken awaye. I wil comforte them in the LORDE, that they maye walke in his name, saith the LORDE.

Penthydoes (o Libanus) that the fyre maye consume thy Cedre trees. Howle ye fyre trees, for the Cedre is falle, yee all y proude are waisted awaye. Howle (o ye of trees of Baasan) for y mightie stronge wod is cut downe. Men maye heare the shepherdes mourne, for their glory is destroyed. Men maye heare the Lyons whelpes roare, for the pryde off Iordan is waisted awaye.

Thus sayeth the LORDE my God: Sebe the shepe of y slaughter, which shal be slayne of those that possesse them: yet they take it for no synne, but they y sell chē, saye: The LORDE be thanked, I am rich: See their owne shepherdes spare them not. Therefore wil I no more spare those that dwell in the londe (saith the LORDE) but lo, I wil deliuer the people, every man in to his neighbours honde, and in to the hōde of his kynge: that they maye smyte the londe, and out off their bondes wil not I deliuer them.

I myselfe fedde y slaughter shepe (a poore flocke verely) ad rote vnto me two stanes: the one I called louyngemelesse, the other I called wo, and so I kepte the shepe. These shepherdes destroyed I in one moneth, for I might not awaye w them, nether had they eny delyre in me. Then sayde I: I wil fede you no more, the thinge that dyeth, let it dye: and that wil perishe, let it perishe, & let the remnant eate, every one the flesh of his neighbour. I rote also my louyngemelesse staff, ad brake it, that I might disannul the conuenant, which I made with all people. And so it was broken in that daye.

Then the poore symple shepe that had a respecte vnto me, knewe therby, that it was the worde of the LORDE. And I sayde vnto them: yff yethynke it good, brynge hither my pryccys no, then leaue. So they wayed downe xxx. syluer pens, y value that I was pryced at. And the LORDE sayde vnto me: cast it into the pottre (a goodly pryce for me to be valued at of them) and I rote the xxx. syluers pens, and cast them to the pottre in the house of the LORDE.

Then brake I my other staff also (namely wo) that I might loose the brotherheade betwixte Juda and Israel. And the LORDE sayde vnto me: Take to the also the staff off a foolish shepherde: for lo, I wil rayse vp a shepherde in the londe, which shall not seke after the thinges that be lost, ner care for such as go astraye: he shall not heale the

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wounded, he shall not nourish the thing that is whole: but he shall eat the flesh off such as be fat, and reare their claws in peeces.

O Idols shepherde, that leaue the flocke. The sword shall come vpon his arme and vpon his right eye: his arme shall be clenched vp, and his right eye shall be sore blinded.

The XII. Chapter.

The heavy burthen which y^e LORDE hath deuysed for I^srael.

Thus saith the LORDE, which spred the heauens abroad, layde the foundation of the earth, and geueth man, y^e breath of life: Beholde, I will make Ierusalem a cuppe of surfeit, vnto all the people y^e are rounde aboute her: yee Iuda himself also shall be in the seige agaynst Ierusalem. At the same tyme will I make Ierusalem an heuy stone for all people, so that all such as lift it vp, shall be coarue and reue, and all the people of the earth shall be gathered together agaynst it.

In that daye (saith y^e LORDE) I will make all houses abasshed, and those that ryde vpon them, to be out of their wyttes. I will open myne eyes vpon the house of Iuda, and smyte all the houses of the people with blindness. And the prynces of Iuda shall saye in their hartes: The inhabiteers off Ierusalem shall geue me consolacion in the LORDE off hostes their God. In that tyme will I make the prynces of Iuda like an hore burnynge ouen with woodd, and like a cresshet off fyre amonge the strawes: so that they shall consume all the people rounde aboute them, both vpon the right honde and the left. Ierusalem also shall be inhabited agayne: namely, in the same place where Ierusalem stonde.

The LORDE shall preserue the tentes off Iuda like as afore tyme: so that the glory of the house of Dauid and the glory of the cytesyns of Ierusalem, shall be but litle regarded, in comparison off the glory off Iuda. In that daye shall the LORDE defende the cytesyns of Ierusalem: so that the weakest then amonge them shall be as Dauid: and the house of Dauid shall be like as Gods house, and as the angell off the LORDE before them.

At the same tyme will I go aboute to destroye all such people as come agaynst Ierusalem. Moreover, vpon the house off Dauid and vpon the cytesyns off Ierusalem, will I

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pour out the spere of grace and paynt: that they shall loke vpon me, whom they haue feared: and they shall beweepe me, as men mourne for their only begotten sonne. Yee and be fery for him, as men are fery for their first childe.

Then shall there be a greates mourninge at Ierusalem, like as the lamentacion at Ieremnon in the felde off Maggadon. And the londe shall bewaile, euery tyme by the selues: The tynred off the house of Dauid them selues alone, and their wyues by them selues: The tynred off the house of Leui them selues alone, and their wyues by them selues: The tynred off the house of Simeon them selues alone, and their wyues by them selues: In like maner, all the other gentes, euerychone by them selues alone, and their wyues by them selues.

The XIII. Chapter.

In that tyme shall the house off Dauid and the cytesyns off Ierusalem haue an open well, to wash off synne and vnclemesse. And then (saith the LORDE off hostes) I will destroye the names of Idols out off the londe: so that they shall no more be put in remembraunce.

As for the false prophetes also and the vncleane spere, I shall take them out off the londe: So that yf eny off them prophesy eny more, his owne father and mother shall begat him, shall saye vnto him: Thou shalt dye, for thou speakest lyes vnder the name off the LORDE: yee his owne father and mother that begat him, shall wounde him, when he prophesyeth. And then shall those prophetes be confounded, euery one off his owne when he prophesieth: nether shall they weare sacke clothes eny more, to disceame with all. But he shall be sayne to saye: I am a prophet: I am an husbonde man, for so am I taught by Adam fro my youth vp. And yf it be sayde vnto him: How came thou weandes then in thine hondes? he shall answer: Thus am I wounded in the house off myne owne frendes.

Arise (o thou swearde) vpon my shepheard, and vpon the prynce of my people, saith the LORDE off hostes: Smyte the shepheard and the shepe shall be scatred abroad, and I will Ierne myne honde to the litle ones. And it shall come to passe (saith the LORDE) that in all the londe two partes shall be

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cut, but the thirde parte shall remayne therein. And the same thirde parte wil I brynge thorow the fyre, and will clense them, as the syluer is clensed: yee and trye them, like as golde is tryed.

Then shall they call vpon my name, and I wil heare them: I will saye: it is my people. And they shall saye: LORDE, my God.

The XIII. Chapter.

Beholde, the daye of the LORDE cometh, that thou shalt be spoyled and robbed: for I wil gather together all the heathen, to fight agaynst Ierusalem: so that the cite shall be wonne, the houses spoyled, and the women defyled. The half of the cite shall go awaye into captiuite, and the residue of the people shall not be caried out of the cite.

After that shall the LORDE go forth to fight agaynst those heathen, as men vse to fight in the daye of battell. The shall his feete stide vpon the mount oliuere, that lieth vpon the east syde of Ierusalem. And yf mount oliuere shall cleue in two, eastwarde, & westwarde so yf there shall be a greates valley: & the halff mount shall remoue towarde the north, and the other halff towarde the south.

And ye shall fle vnto the valley of my hill, for the valley off the hylls shall reach vnto Asal. Yee shall ye, like as ye fled for the earthquake in the dayes off O. Iudas tynge of Iuda. And the LORDE my God shall come, and all sanctes with him. In that daye shall it not be light, but colde and frost. This shall be that specyall daye, which is knowne vnto the LORDE: nether daye ner night, but aboute the euenynge tyme it shall be light. In that tyme shall there waters of life runne out from Ierusalem: the halff parte of them towarde the east see, and the other halff towarde the vttemost see, and shall continue both somer and wynter. And the LORDE himself shall be tynge ouer all the earth.

At that tyme shall there be one LORDE only, and his name shall be but one. Men shall go aboute the whole earth, as vpon a felde: from Gibeon to Remmon, and from y^e south to Ierusalem. She shall be set vp, and inhabited in hir place: from Ben Jamins porte, vnto the place of the first porte, and vnto y^e

The xiiij. Chap. Fo. ci.

corner porte: and from the tower of Zanoel, vnto the tynge wyne presses. There shall men dwell, and there shall be no more cursinge, but Ierusalem shall be safely inhabited.

This shall be the plage, wherewith y^e LORDE wil smyte all people, that haue sought agaynst Ierusalem: namely, their flesh shall consume awaye, though they stonde vpon their feete: their eyes shall corrupte in their holes, and their tange shall consume in their mouth.

In that daye shall the LORDE make a greates sedicion amonge them, so that one man shall take another by the honde, and laye his hondes vpon the hondes of his neyghboure. Iuda shall fight also agaynst Ierusalem, and the goodes of all the heathen shall be gathered together rounde aboute: golde and syluer and a very greates multitude off clothes. And so shall this plage go ouer horses, mules, camels, asses and all the beastes that shall be in the hooft, like as yonder plage was.

Euery one that remayneth then of all y^e people, which came agaynst Ierusalem, shall go vp yearly, to worshippe the tynge (euery y^e LORDE off hostes) and to kepe the feast off tabernacles. And loke what generacion vpon earth goeth not vp to Ierusalem, for to worshippe the tynge (euery the LORDE off hostes) vpon the same shall come no rayne. Yf the tynred off Egipte go not vp & come not, it shall not rayne vpon them nether.

This shall be the plage wherewith y^e LORDE wil smyte all heathen, that come not vp to kepe the feast of tabernacles: yee this shall be the synneplage of Egipte and the synneplage of all people, that go not vp to kepe the feast of tabernacles.

At that tyme shall the rydinge geer of y^e horses be holy vnto the LORDE, and the fetters in the LORDES house shall be like the basens before the altier: yee all the fetters in Ierusalem and Iuda, shall be holy vnto the LORDE off hostes: and all they that slaye offerunges, shall come and take of them, and bight them therein. And at that tyme there shall be no mo Cananites in the house of the LORDE.

The ende off the prophet Zachary.

The prophet Malachy. The Prophet Malachy.

What Malachy conceynerh.

Chap. I. The benefites of God, shewed special- ly vnto Israel before all other: Agayne, the punysshment of the vnthankfulnesse, vnfaith- fulnesse and couetousnesse of the prestes and the people.

Chap. II. He threatneth punysshment and con- fusion vnto the prestes, and commaundeth men to loue their wyues.

Chap. III. Of Christes commynge, and of him that maketh redy his waye before him. Of the abrogacion of the olde, leuiticall prest- heade. Of the power of the iudge for to come and of that fearful daye.

The first Chapter.

The heuy burthen which the LOR- DE sheweth agaynst Israel by Malachy.



I haue loued you, sayeth y LOR- DE: ad yet ye saye: wherin hast thou loued vs? Was not Esau Jacobs brother, sayeth the LORDE: yet haue I loued Ja- cob, and hated Esau: Yee I haue ma- de his hillcs waist, and his heretage a wyl- dernesse for diaggos. And though Edem say- de: well, we are destroyed, we wil go buylde vp agayne the places that be waisted: yet (sayeth y LORDE of hoostes) what they buyl- ded, that brake I downe: so that it was cal- led a cursed londe, and a people, whom the LORDE hath euer bene angrie, withall.

Your eyes haue sene it, ad ye youre selues must confesse, that y LORDE hath brought the londe of Israel to greate honoure. Shul- de not a sonne honoure his father, and a ser- uant his master? If I be now a father, whe- re is myne honoure? yf I be the LORDE, whe- re am I feared? sayeth the LORDE of hoos- tes.

Now to you prestes, that despise my na- me. And yf ye saye: wherin haue we despi- sed thy name? In this, that ye offre vnclene- bled vpon myne altier. And yf ye wil saye: wherin haue we offred eny vnclene thyng vnto the? In this that ye saye: the altier of the LORDE is not to be regarded. If ye offre yf blynde, is not yf euell? And yf ye offre the lame and sick, is not that euell? Yee offre it vnto thy prynce, shal he be cōtent with the, or accepte thy personne, sayeth the LORDE of hoostes?

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And now make youre prayer before the, that he maye haue mercy vpon vs: for ha- thinges haue ye done. Shal he regar- re personnes (chynke ye) sayeth the LORDE of hoostes: Yee what is he amonge you, that wil do so moch as to shut yf doore, or to m- dle yf fyre vpon myne altier for naughte? Ie- ue no pleasure in you, sayeth the LORDE of hoostes: and as for the meat offeringe, I wil not accepte it at youre honde. For from the- rynging vpon yf some vnto yf goinge downe of the same, my name is greate amonge the Gentiles: Yee in every place shal there sac- fice be done, and a cleane meat offeringe offe- up vnto my name: for my name is greate amonge the heithen, sayeth the LORDE of hoos- tes. But ye haue vnhalowed it, in that ye sa- ye, the altier of yf LORDE is not to be regar- ded, and the thinge that is set ther vpon, is worthy to be eaten.

Now saye ye: It is but labour and tra- uayle, and thus haue ye thoughte some atk, (sayeth the LORDE of hoostes) offeringe robbery, yee the lame and the sick. I haue brought me in a meat offeringe, shal I accepte it of youre honde, sayeth the LOR- DE: Cursed be the dyssembler, which hath his flocke one that is male, and when he maketh a vowe, offereth a spotted one vnto the LORDE. For I am a greate kynge (sayeth the LORDE of hoostes) and my name is fearful amonge the heithen.

The II. Chapter.

And now (o ye prestes) this com- mendment teacheth you: yf ye wil heare it; ner regarde it, to geue the glory vnto my name (sayeth the LORDE of hoostes) I wil sende a curse vpon you, and curse youre blessinges: yee curse them all yf ye do not take hede. Beholde, I shal r- uppe youre sede, and cast downe in your- ces: euen the donge of youre solemne festes, and it shal cleue fast vpon you. And ye shal knowe, that I haue sent this commande- ment vnto you: that my couenaunt which I made with Levi, might stonde, sayeth yf LORDE of hoostes.

I made a couenaunt of life and peace w- him: this I gaue him, that he might stonde in awe of me: and so he dyd feare me, ad had my name in reuerence. The lawe of truth was in his mouth, and there was no mys- nesse founde in his lippes. He walked w- me in peace ad equitye, and dyd turne many one awaye from their synnes. In the

The prophet Malachy.

prestes lippes shulde be sure knowlege, that man maye like the lawe at his mouth, for he is a messaunger of the LORDE of hoostes. But as for you, ye are gone cleane out off the waye, and haue caused the multitude to be of- fended at the lawe: ye haue broken the coue- naunt of Levi, sayeth the LORDE of hoostes. Therefore wil I also make you to be despised, and to be of no reputacion amonge all yf peo- ple: because ye haue not kepte my wayes, but bene parciall in the lawe.

Haue we not all one father? hath not one God made vs? why doth euery one off vs then despise his owne brother, and so breake the couenaunt of oure fathers? Now hath Juda offended: yee the abhominacion is do- ne in Israel and in Ierusalem, for Juda hath defiled the Sanctuary of the LORDE, which he loved, and hath kepte the daughter of a strange God. But the LORDE shal destroye the which doth this (yee both the master & the scholar) out off the tabernacle of Jacob, with him that offereth vpon meat offeringe vnto the LORDE of hoostes. Now haue ye brought it to this poynte agayne, that the altier of the LORDE is covered with teares wepyng and mournyng: so that I wil no- more regarde the meat offeringe, nether wil I receaue or accepte eny thinge at youre ho- des.

And yet ye saye: wherfore? Euen because that where as the LORDE made a couenaunt betwixte yf and the wife off thy youth, thou hast despised her: yet is she thyne owne co- panyon and married wife.

So dyd not the one, & yet had he an ex- allent spire. What dyd then the one? He sought the sede promised of God. Therefore let well to youre spire, & let no man despise yf wife of his youth. If thou hatest her, put her awaye, sayeth the LORDE God of Israel and geue her a clothinge for the scome, sayeth the LORDE of hoostes. Let well then to youre spire, and despise her not. Ye grene the LORDE with youre wordes, and yet ye sa- yether withall haue ye greued him? In this, that ye saye: All that do euell are good in the sight of God, and soch please him. Or do where is the God that punyssheth?

The III. Chapter.

Beholde, I wil sende my messaunger, which shal prepare the waye before me: and the LORDE whom ye wolde haue, shal soone come to his temple, yee euen the messaunger of the couenaunt whom ye longe for.

Beholde, he commeth, sayeth the LORDE

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of hoostes. But who maye abyde the daye of his commynge? Who shalbe able to endu- re, when he appeareth? For he is like a gold- smythes fyre, ad like wast heres sope. He shal- lyt him downe to trye and to clense yf syluer, he shal pouge the children of Levi, and pu- rifye them like as golde and syluer: that they maye bryng meat offeringes vnto the LOR- DE in rightuousnes. Then shal the offeringes of Juda and Ierusalem be acceptable vnto the LORDE, like as from the begynninge & in the yeres afore tyme. I wil come & pu- nysh you, & I myself wil be a swift roynes agaynst the witches, agaynst the aduoute- rers, agaynst false swearers: yee ad agaynst those, that wydgeously kepe backe the hye- lynges dewey: which were the wyddowes & the fatherlesse, & oppresse the straunger, and feare not me, sayeth the LORDE of hoostes. For I am the LORDE yf chaunge not, & ye (o children of Jacob) wil not leaue of: ye are gone awaye fro myne ordinauces, & sene yf tyme of youre forefathers haue ye not kep- te them.

Turne you now vnto me, and I wil turne me vnto you, sayeth the LORDE of hoostes. Ye saye: Wherin shal we turne? Shulde a man vse falsede and disceate with God, as ye vse falsede and disceate with me? Yet ye saye: wherin vse we disceate with the? In Tythes and heaue offeringes. Therefore are ye cursed with penury, because ye dyssemble with me, all the sorte of you.

Bryng euen Tythe in to my barne, yf there maye be meat in myne house: and pro- uen me withall (sayeth the LORDE of hoostes) yf I wil not open the wyndowes of heauen vnto you, and poure you out a blessinge with plenteousnesse. Yee I shal reprove the consu- mer for youre sakes, so that he shal not eate vpon the fute of youre grounde, nether shal yf vynyarde be baren in the selde, sayeth yf LORDE of hoostes: In so moch that all people shal saye, that ye be blessed, for ye shal be a pleasant lode, sayeth the LORDE off hoos- tes.

Ye speake hard wordes agaynst me, sa- yeth the LORDE. And yet ye saye: What haue we spoken agaynst the? Ye haue sa- yed: It is but lost labour, to serue God: What profit haue we for keepyng his com- mandmentes, and for walkyng humbly before the LORDE off hoostes? Ther- fore maye we saye, that the proude are hap- pie, and that they which deale with yngod- lynesse, are set vp: for they tempte God, and yet escape.

Gen. 27. c
Ro. 9. b
Ioh. 14. a
Gen. 26. a

Abd. 1. a

Exo. 10. a
Deu. 31. a

Leu. 22. c
Eze. 41. c

Deu. 17. b
4. R. 17. b

Zach. 1. a

Leu. 27. d
Agg. 1. a. b

Iob. 21. b
Psal. 71. b

Iob. 21. a
Ier. 12. a

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But they that feare God, saye thus one to another: The LORDE cōsidreth and heareth. Yee it is before him a memoriall booke written for such as feare the LORDE, and remembre his name. And in the daye that I will make (saith y^e LORDE of hostes) they shal be myne owne possession: and I will fauoure them, like as a man fauoureth his owne sonne, that doth him seruyce. Turne you therfore, and conside what difference is betwixte the righteous and vngodly: betwixte him that serueth God, and him that serueth him not.

D For marke, the daye cometh that shall burne as an ouen: and all the proude, yee and all such as do wickednesse, shal be straw: and the daye that is for to come, shall burne the vp (saith the LORDE of hostes) so that it shal leane them nether roote ner bryanch. But vnto you that feare my name, shall the

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Some of righteousnesse cryste, & he shall be vnder his winges. Ye shal ge forth, and multiplie as y^e fat calues. Ye shal trode vngodly: for they shal be like chaff vnder the soles of youre feete, in the daye that I shal make, saith the LORDE of hostes.

Remembre the lawe of Moses mynauant, which I committed vnto Moyses for all Israel, with the statutes and manances. Beholde, I will sende vnto you the prophet: before the comynge off the sonne the great and fearfull LORDE, he shall turne the hertes of the fathers to their children, and the hertes of the children to their fathers, that I come not, and smyte the earth with cursynge.

The ende of the prophet Malachy.



APOCRIPHA

The booke and treasures

which amonge the fathers of olde are not rekened to be of like authorite with the other booke of the byble, neither are they founde in the Canon of the hebreue.

The thirde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobias.
The booke of Judith.
Certaine chapters of Ester.
The booke of Wyssdome.
Ecclesiasticus.
The Scorye of Susanna.
The Scorye of Bell.
The first booke of the Machabees.
The seconde booke of the Machabees.

Vnto these also belongeth Baruc, whom we haue set amonge the prophetes next vnto Jeremy, because he was his scrybe, and in his tyme.



The translatoure vnto the reader.



These booke (good reader) which be called Apocrypha, are not iudged among the doctours to be of like reputacion with the other scripture, as thou mayst perceiue by S. Jerome in epistola ad Paulinum. And the chiefe cause therof is this: there be many places in them, that seme to be repugnant vnto the open and manifest truth in the other booke of the byble. Neuertheles I haue not gathered them together to the intent that I wolde haue them despysed, or litle set by, or that I shulde thinke them false, for I am not able to proue it: yee I doute not verely, yf they were equally conferred with the other open scripture (tyme, place, and circumstance in all thynges considered) they shulde nether seme contrary, ner be vntuly & perversly aledged. Truth it is: A mas face can not be sene so wel in a water, as in a fayre glasse: nether can it be shewed so clearly in a water that is stered or moued, as in a still water. These & many other dark places of scripture haue bene sore stered and myrre with blynde and curvions opynions of men, which haue cast such a myst afore the eyes of y simple, that as longe as they be not conferred with the other places of scripture, they shall not seme other wyse to be vnderstonde, then as curvionsnes expoundeth them. But who so euer thou be that readeest scripture, let the holy goost be thy teacher, and let one text expounde another vnto the: As for such daumes, visions and dark sentences as be hyd from thy vnderstandinge, commytte them vnto God, and make no articles of them: But let the playne text be thy gyde, and the spere of God (which is the author therof) shall lede the in all truth.

As for the prayer of Salomo (which thou findest not herin) & prayer of Azarias, and the swete songe that he and his two felowes songe in the fyre: the first (namely the prayer of Salomon) readeest thou in the eight chapter of the thirde booke of the kynge, so that it appereth not to be Apocryphum: The other prayer and songe (namely of the thre children) haue I not founde amonge any of the interpreters, but onely in the olde latyn texte, which reporteth it to be of Theodorios translatioun. Neuertheles, both because of those y be weake and simple soules, and for their sakes also that loue such swete songes of thankes geuynge: I haue not left them out to the intent that the one shulde haue no cause to complayne, and that the other also might haue the more occasion to geue thankes vnto God in aduersite, as the thre children dyd in the fyre. Grace be with the. Amen.

The thirde booke of Esdras.

What this booke conteyneth.

Chap. I. The vertuous kynge Othias remeth the seruyce of God, setteth the prestes in their ordie, and holdeth the feast of Easter. Of his death. Of Jechonias his sonne. Of kynge Joachym and Sedechias.

Chap. II. God moueth kynge Cyrus to delyuer the prisoners, life as he promysed by the prophet Jeremy. Of kynge Artaxerxes, by whose auctorite the Jewes are forbydden to buylde vp Jerusalem.

Chap. III. Of the feast that kynge Darius made, and of the thre yonge men that wrote euery one his sentence, to proue who might saye the best. The first sheweth his mynde.

Chap. IIII. The seconde goeth aboute to proue his sentence the wisest, but Jozobabel getteth the victory, for the truth beareth ouer the bell. Darius commaundeth to buylde vp Jerusalem agayne.

Chap. V. What they be & how many, that came agayne to Jerusalem out of the captiuitie of Babilon. The temple and the altare are buylde agayne. The gethen with stonde them.

Chap. VI. The officers in Syria labour vnto kynge Darius, to forbyd the buyldinge of the temple at Jerusalem: but he commaundeth to kepe the ordinance that kynge Cyrus made before.

Chap. VII. The aduersaries myndes are satisfied, the buyldinge is fynished, and the people holden.

Chap. VIII. How Esdras and the other (being discharged by the letters and commaundment of kynge Artaxerxes) go vp to Jerusalem. The complaynte concernynge those, that were defyled and vncleane.

Chap. IX. Of the counsell that was taken, touching the vncleane mariage.

The iij. booke of Esdras.



The first Chapter.

Ald Josias helde the feast of Easter in Jerusalem vnto the LORDE, and slewe y Passeouer the iiii. daye of the first moneth. He set y prestes also in ordie (acordinge to their daylie courses) beyng arayed in longe garmetes in the temple of the LORDE. And he spake vnto the Levites the holymynisters of Israel, that they shulde haue lowe them selues vnto the LORDE, to set the holy arte of the LORDE, in the house that kynge Salomo the sonne of Dauid had buylde and sayde: Ye shal nomore beare the Arke vpon y shoulders. Now serue yod LORDE, & take the charge of his people of Israel, after youre villagies and youre trybes: acordinge as kynge Dauid the kynge of Israel hath ordered, & acordinge as Salomon his sonne hath honorably prepared: Yee loke y ye all do seruyce in the temple, acordinge to the ordunge and distribucion of the pryncipall men which are appoynted out of the trybes, to do seruyce for the childre of Israel. Byll y Passeouer, & prepare offeringes for y brethren, and do acordinge to the commaundment of y LORDE, which he gaue vnto Moses. And vnto y people y was soude, Josias gaue xxx. thousande of shepe, lambes, kyddes and goates, & thre thousande oxen. These the kynge (of his kyngly liberalite) gaue vnto the people, acordinge as he had promysed: & to the prestes (for the Passeouer) he gaue two thousande shepe & an hundred oxen. Moreover Jechonias & Semeias and Elathanael brethren, & Zebadiah, Jehiel and Josabad, gaue them to the Passeouer, fyue thousande shepe and fyue hundred bullockes.

And whan these thinges were brought to passe, the prestes and the Levites stode goodly in their ordie, and had the vncleanned breth thow out y trybes. And after the ordunge of the pryncipall men in the trybes, they offered vnto the LORDE in the sight of the people, acordinge as it is wrytten in the

The first Chap. Ezo. ij.

booke of Moses, & so they rested the Easter-lambe as acordinge was. As for the thre offeringes & the other, they dyght the in ketels & porters, & sett them before the people to good will, and afterwarde before them selues and the prestes. For the prestes offered the fatt, vntill the tyme was expyred, but the Levites prepared for them selues & for their brethren the childre of Aaron. The syngers also & children of Asaph, stode in their ordie, acordinge as Dauid had deuysed. So dyd Asaph, Zachary & Jeditha, which were appoynted by the kynge. Moreover the porters & doorekeepers stode by the doores & diligently, so y none wente out of his stondinge & seruyce: for their brethren (the Levites) prepared for them. Thus were all thinges perfourmed, that belonged to the offeringe of the LORDE. In that daye they helde the Passeouer, & offered thre offeringes besyde y sacrifice of y LORDE, acordinge to y comaundment of kynge Josias.



So the childre of Israel which were the present helde an honorable Passeouer, & the feast of swete bred vij. dayes longe. Yee such a Passeouer was not kepte in Israel, from y tyme of the prophet Sammel. And all the kynge of Israel helde not such an Easter, as this which kynge Josias helde, & y prestes, y levites, y Jewes & all Israel, of all the y were at Jerusalem. In y xviij. yere of y raigne of Josias was this Passeouer kepte. And whan a perfecte hert dyd kynge Josias ordie all his workes (before y LORDE) & y thinges y were wrytten of hi in tymes past, concernynge those y synned & were vngodly agaynst y LORDE before all people, & y sought not the worde of y LORDE vpon Israel. After all these actes of kynge Josias, pharao & kynge of Egypte were vp, & came towarde Carcamis by Euphrates, & Josias were to meete hi. Then sent the kynge of Egypte vnto Josias, sayenge: what haue I to do with y, o kynge of Juda? I am not sent of y LORDE to fight agaynst y, for my warre is vpo Euphrates, go thou y waye home agayne in all y haist. And Josias

wolde not turne agayne vpon his charet, but undertoke to fight agaynst him, & herte ned not vnto þe worde of þe prophet, which he tolde him out of the mouth of God, but pitched a battail agaynst him in þe felde of Mageddo. And the prynces pleased to kynge Josias. Then sayde the kynge vnto his seruantes: Carry me awaye out of the battayll, for I am sore wounded. And immediatly his seruantes toke him awaye out of the fronte of the battayll. Then satt he vp vpon the secōde charett, came to Ierusalem, dyed, & was buried in his fathers sepulchre. And in all Jewry they mourned for Josias, yee the rulers also & their wyues made lamentacion for him vnto this daye: And this was done euer still in Israel.

D These thinges are written in the boke of of the stories of þe kynges of Iuda: namely, all the actes & wordes of kynge Josias, his kyngly power & maiesty, his understandinge in the lawe of God, & what he dyd, yee thinges which are not wyrtē in the boke of the kynges of Israel & Iuda. And þe people toke Jechonias the sonne of Josias, & made him kynge in þe steade of Josias his father, whan he was xxxij. yere olde. And he reigned ouer Israel thre monethes. And the kynge of Egypte put him downe, & he shulde not raigne in Ierusalem, & rayssed vp a carynge of the people: namely, an C. talentes of syluer & one taler of golde. The kynge of Egypte also made Joachim his brother kynge of Iuda & Ierusalem. As for the of the kynges counsell & the kynge himself and Saracles his brother, he toke the, & caried the awaye prisoners into Egypte. Yve & twentie yere olde was Joachim, whan he was made kynge in the londe of Iuda and Ierusalem, and he dyd euell before the LORDE. After this, Nabuchodonosor þe kynge of Babilō came vp, bounde him w̄ bandes of yron, & caried him vnto Babilō. Nabuchodonosor also toke all þe vessell þe were halowed in the temple of the LORDE, & all þe Jewels, & caried the vnto Babilon, & brought the in to his owne temple at Babilon. Of his vndermes & vngodlynes, it is wyrtē in þe boke of the actes of þe kynges. And Joachim his sonne reigned in his steade: he was made kynge beinge xviij. yere olde, & reigned but thre monethes & x. dayes in Ierusalem, & dyd euell before the LORDE. So after a yere, Nabuchodonosor sent & caused him be brought vnto Babilon w̄ þe holy vessels of þe LORDE, & made Sedechias his brother kynge of Iuda and Ierusalem, whan he was xxi. yere olde: and he reigned xi. yere.

And he dyd euell also in þe sight of þe LORDE, & cared not for þe wordes þe were spokē to hi by þe prophet Jeremy at þe mouth of the LORDE. And wher as he had made on oth vnto kynge Nabuchodonosor, he manforn himself, & fell fro him harynge a stiff necke, & trasgressed all þe statutes & ordinances of the LORDE God of Israel. The rulers also & heades of þe people of the LORDE dyd moche euell, & became vngodly, more the the heithen, beinge defyled in all maner of abominacions: yee & defyled þe holy temple of the LORDE at Ierusalem. And the God of the fathers sent his messaungers vnto the, to comen them backe & to call the agayne fro their synnes: for he wolde sayne haue spared the for his holy tabernacles sake. Nevertheless, they had his messaungers in derision: & let what God spake vnto the by his prophets, they made but a spoote of it. This drew on longe, tyll the LORDE was wroth w̄ his people for their vngodlynes, & tyll he caused the kynges of þe Caldees to come vp, which slew their yonge men w̄ the swerde, yee euen in the compasse of their holy temple, & spared nobody, neyther yonge ner olde, neyther mayden ner yonge man: but they were all deluyered into the power of the kynges of þe Caldees, & all the holy vessels of the LORDE and the kynges treasures toke they, & caried them vnto Babilon. As for the house of the LORDE, they barte, & brake downe the walles of Ierusalem, & fyre vpon hir towres, destroyed all hir noble buyldinges and brought them to naught, and the people that were not slayned w̄ the swerde, they caried vnto Babilon.

Thus became they þe prisoners & bondes of þe kynge of Babilon, tyll they were deluyred & raygned for them selues, when the wordes of the LORDE were fulfilled, which he promysed them by the mouth of the prophet Jeremy, and tyll the londe had hir rest: namely, all the tyme þe it laye wayest, had it rest & quyetnes lxxvij. yeres.

The ii. Chapter.

Now whā kynge Cyrus reigned ouer the Persians, & whā the LORDE wolde performe the worde þe he had promysed by the mouth of the prophet Jeremy, the LORDE rayssed vp the sperte of Cyrus, the kynge of the Persians, so þe he caused this kyng to be proclaimed thorow out his whole realme, sayenge: Thus sayeth the kynge of the Persians: The LORDE of Israel that þe LORDE hath made me kynge of the lode, and commaunded me to buylde him an house at Ierusalem in Jewry. If there be any now

your people, & LORDE be with him, and go vp with him to Ierusalem. And all they that dwell rounde aboute þe place, shal helpe the, whether it be with golde, with syluer, with giftes, with horses and necessary catell, and all other thinges that are brought w̄ a fre wyll to the house of the LORDE at Ierusalem.

D Then the principall me out of the trybes and vyllages of Iuda and Ben-Jamin stode vp, so dyd the prestes also & the leuites (whō the LORDE had moued) to go vp, and to buylde the house of the LORDE at Ierusalem. And they that were aboute them, helped them w̄ all maner of golde, and syluer, and catell also and with many liberall giftes, and this dyd many one, whose mynde was stered vpon the. Kynge Cyrus also brought forth the vessels and ornaments, that were halowed vnto the LORDE (which Nabuchodonosor the kynge of Babilon had caried awaye from Ierusalem, and consecrated them to his Idoll and ymage) and deluyered them to Mithradatus his treasurer, and by him they were deluyered to Salmanasar þe debyce in Jewry. And this was the nōbre of them: Two thousande and iij. C. syluer boules, xxx. syluer basens, xxx. basens of golde, ij. M. and iij. C. vessels of syluer, and a thousande besyde. All the vessels of golde and syluer were v. M. viij. C. and lx. These were nombred vnto Salmanasar, and them that were come agayne with him to Ierusalem out of the captiuyte of Babilon. Now in the tyme of kynge Artaxerxes the kynge of Persia, these men: Balamus and Mithradatus, Sabellius, Rachimus, Balthemus, Semelius & scribe, and other that dwelt in Samaria & in other places vnder y dominion therof, wrote a letter vnto kynge Artaxerxes, wherein they complayned vnto the kynge of them in Jewry and Ierusalem. The letter was made a fter this maner:

Syn, thy seruantes Rachimus the story wyter, Sabellius the scribe, & other iudges of thy court in Celosynia and Phenices. Be it knowne and manifest to þe lord the kyn that the Jewes which are come vp fro you vnto vs into the rebellious and wicked cite, begynne to buylde it agayne, and the walles aboute it, and to set vp the temple of the new. Now yf this cite and the walles therof be set vp agayne, they shal not only refuse to geue tributes and carynges, but also rebell vnto agaynst the kynge. And for so much as they take this in hande now aboute the temple, we thoughte it reason, to thynke no scome of it, but to shewe it vnto þe lord the kynge, & to certifie him therof: to the intent yf it plea

se the kynge, he maye cause it be sought in the boke of olde: and thou shalt fynde soch warninge wyrtē, and shalt vnderstonde, that this cite hath allwaye bene rebellious and disobedient, that it hath subdued kynges and cities, and that the Jewes which dwell ther in, haue euer bene a rebellious, obstinate, vnfaithfull and fightinge people, for the which cause this cite is waysted. Wherfore now we certifie oure lord the kynge, that yf this cite be buylde and occupied agayne, & the walles therof set vp a new, thou canst haue no passage in to Celosynia and Phenices.

D Then wrote the kynge to Rachimus the story wyter, to Balthemus, to Sabellius & scribe, and to the other officers and dwellers in Syria and Phenices, after this maner: I haue red the epistle which thou sentest vnto me, and haue commaunded to make diligent search, and haue founde, that the cite hath euer resisted kynges, that the same people are disobedient, and haue caused moche warre, & that mightie kynges haue raygned in Ierusalem, which also haue rayssed vp carynges of Syria and Phenices. Wherfore, I haue commaunded those people, that they shal not buylde the cite, that they make no more in it, and that they procede no further with the buyldinge: for so much as it might be the cause of warre, and displeasure vnto kynges.

Now whan Rachimus and Sabellius the scribe and the rulers in the londe had red the writinge of kynge Artaxerxes, they gatt them together, and came in all the haist to Ierusalem with an hoost of horsemen, and with moche people offore, and forbade them to buylde. And so they left off from buyldinge of the temple, vnto the secōde yere of kynge Darius.

The iii. Chapter.

Kynge Darius made a greate feast vnto his seruantes, vnto all his court, & to all the officers of Media and Persia, yee and to all the debytes & rulers that were vnter him, from India vnto Ethiopia, an hundred & xxvij. countrees. So whan they had eaten, and dynten beinge satisfied, and were gone home agayne, Darius the kynge wente in to his chambre, layed him downe to slepe, and so awaked.

Then the thre yonge men, that kepte the kynges personne, and watched his body, commaunded amonge them selues, and spake one to another: Let every one of vs saye some thinge, and loke whose sentence is wyser and more excellent then the other, vnto him shal kynge Darius geue greate giftes, and clothe him

with purple. He shal geue him vessels of golde to drynke in, clothes of golde and coveringes: he shall make him a costly charette & a brydle of golde, he shall geue him a bonet of whyte sylke and a chayne of golde aboute his neck: yee he shal be the seconde & principall nexte vnto kynge Darius, & that because of his wysdomme, and shalbe called yf kynge's kynsman.

B So every one wrote his meaninge, sealed it and layed it vnder the kynges pelowe, and sayde: whan the kynge aryseth, we will geue him oure wryttinges: and loke whose worde the kynge and his chiefe lordes iudge to be the most wysely spoken, the same shall haue the victory. One wrote: wyne is a stronge thinge. The secōde wrote: The kynge is stronger. The thirde wrote: women haue yet more strength, but aboute all thinges yf trueh teacheth awaye the victory. Now whan the kynge was rysen vp, they toke their wryttinges and deliuered them vnto him, and so herd them. Then sent he forth to call all his chiefe lordes, all the debytes & rulers of the countrees of Media and Persia. And whan they were sett downe in the counsell, the wryttinges were red before thm. And he commaunded to call for yf yonge mē, yf they might declare their meanynges theselues by mouth. So when they were sent for, and came in, yf kynge sayde vnto them: shew vs and make vs to vnderstōde, what the thinges are that ye haue wrytten.

C Then beganne the first (which had spokē of the strength of wyne) & sayde: O ye men, wyne is marvelous stronge, and ouercōmeth them yf drynke it: it disceaueth the mynde, & bryngeth both the poore man & yf kynge to dorage and vanite. Thus doth it also to the bondman and with the fre, with the poore & ryche: it taketh awaye their vnderstandinge, and maketh them carles and mery, so that none of them remembreth eny henynes, dett or dewtie: It causeth a man to thinke also that yf thinge which he doth, is honest and good: and remembreth not that he is a kynge, nor yf he is in an cōtrey, & yf he ought not to do soch thinges. Moreover, whan men are drynckinge, they forgett all frendshipe, all brotherly faithfulness & loue: but as soone as they are droncke, they drawe out the swerde & wil fight: & whā they are layed downe frō the wyne, & so rysen vp agayne, they can not tell what they dyd. Judge ye now, Is not wyne the strongest? For who wolde els take in hande, to do soch thinges? And whan he had spoken this, he helde his tounge.

The III. Chapeer.

D Then the secōde (which had sayde, yf the kynge was stronger) beganne to speake, sayenge: O ye men, are not they the strongest & most excellent, yf cōquer the lōde & the see, & all yf is in yf see & in the land? Now is the kynge lōde of all these thinges, & hath dominion of the all: & loke what he cōmaūdet, it is done. If he sende his mē forth a warfare, they go and breake downe hillis, wallis & towres. They are slayne, & slayen her men & hem selues, & ouer passe not yf kynge's worde. If they get the victory, they brynge the kynge all the spoyle. Likewyse, whether yf medle not w warres & fightinge, but tyll the grounde: whan they reape, they brynge ttrybutte vnto yf kynge. And yf yf kynge also ne do but cōmaūde to kyll, they kyll: yf he cōmaūde to forgiue, they forgiue: yf he cōmaūde to smyte, they smyte: yf he byd drynke waye, they dryue awaye: yf he cōmaūdet buylde, they buylde: yf he cōmaūdet breake downe, they breake downe: yf he cōmaūdet to plante, they plante. The cōmen people & rulers are obedient vnto him. And yf kynge in the meane season syteth hī downe, eateth and drynket, & taketh his rest: the kypeth watch rounde aboute yf kynge, & none of the darre gett him out of yf waye, so do his oūer busynes, but must be obediēt vnto yf kynge at a worde. Judge ye now o ye men, how shal he not be go farre aboue, vnto whom men are thus obediēt? And whan he had spokē this, he helde his tounge. The thirde (whose name was Zorobabel, which had spokē of women & of yf trueh) beganne to saye after this maner: O ye mē, it is not yf greates kynge, it is not the multitude of mē, nether is it wine yf excellē. Who is it thē, yf hath yf lordshipe ouer the? Haue not women beine the kynge, & all yf people yf rule these thinges? Haue not women beine thē, & broughet hē vp, yf plantet the vine, wherout yf wyne cōmeth? They make gametes for all mē, they geue hond vnto all man, & without women can not men lyue. If they gether golde & syluer & all precious thinges, & if a sayre & wel fauoured womā, they leane all together, and turne their eyes onely vnto the woman, & gape vpon her, & haue more desyre vnto her, then vnto the syluer & golde, at any maner of precious thinge. A mā leaueh his father yf brought him vp, he leaueh his owne naturall cōtrey, and cleuet h vnto the woman: yee he ioperdeth his life with the woman, and remembreth nether father, nether, nether countrey. By this then ye must knowe, yf women haue yf domynion ouer yf.

Doth it greue you? A mā taketh his swerde & goeth his waye to sleale, to kyll, to murder, to sayle vpon the see, & seyth a lyon, and goeth in the darcknes: and when he hath kollen, disceaued & robbed, he bringeth it vnto his lōne. Agayne, a man loueth his wyfe better then father and mother: yee many one there be, that renne out of their wyttes & become bondmen for their wyues sake: many one also haue perished, & haue bene slayne, & haue synned because of women.

C And now beleue me, I knowe a kynge which is greates in his power, & all lōdes sōde in awe of him, & no man darre laye hande vpon him: yet dyd I se, yf Apame (yf daughter of the greates kynge Darius) the kynge's cōcubine, satt besyde the kynge vpon the nyght hāde, and toke of his crowne from his heade, and set it vpon hir owne heade, and smote the kynge with hir left hande. Moreover the kynge loket vpon her w open mouth: yf she laughed vpon him, he laughed also: but yf she toke eny displeasure with him, the kynge was fayne to flater her, & to geue her good wordes, till he had gotten hir fauoure agayne.

O ye men, are not women then stronger? Create is the earth, and he is the heauen: that doth these thinges. Then the kynge & the pryces loket one vpon another. So he beganne to speake of the trueh: O ye men, are not women stronger? Create is the earth, he is the heauen, swyft is the course of the Sonne, he compaseth the heauen rounde aboute, and fetcheth his course agayne to his owne place in one daye. Is he not excellent that doth this? yee greates is the trueh, and stronger then all thinges. All the earth callet vpon the trueh, the heauen prayseth it, all woites shake and tremble at it, and with it is no vnrighteous thinge. Wine is vnrighteous, the kynge is vnrighteous, women are vnrighteous: all the children of men are vnrighteous, yee all their woites are vnrighteous, and there is no trueh in them, in their vnrighteousnes also shall they be destroyed and perish. As for yf trueh, it endureth, and is all waye stronger: it lyueth, and cōquereth for evermore without ende.

D The trueh accepteth no personnes, it putteth no difference betwixte ryche or poore, betwixte yf mightie or symple, but doth righte vnto every mā, whether they be euil or good, & all men are lowyngly dealt withall in the woites of it. In the iudgement of it there is no vnrighteous thinge, but strength, kyngdome & power and maiesty for evermore. Bles-

sed be the God of trueh.

And with that he helde his tōge, and all yf peeples cried & sayde: Create is the trueh, and aboue all. Then sayde the kynge vnto him: Are what thou wilt, more then is appointed in the wrytinge, and I shal geue it the, for thou art founde wyser then thy companyons: thou shalt syt nexte me, and be my kynsman. Then sayde he vnto the kynge: Remembre thy promyse and vowe, which thou hast vowed and premysed (in the daye whan thou camest to the kyngdome) to buylde vpon Jerusalem, and to sende agayne all the vessels and Jewels, that were taken awaye out of Jerusalem: which Cyrus separated, whan he offred in Babilon, and wolde sende them agayne. And thy mynde was to buylde vpon the temple, which the Edomites brete, whan Jerusalem was destroyed by the Caldees. This onely O kynge is the thinge that I requyre, this is yf maiesty, which, I desyre & are of the: that thou performe the vowe, which thou with thine owne mouth hast made vnto the kynge of heauen.

Then Darius the kynge stode vp, and kysed him, and wrote a letter vnto all the debytes and shreues, to all yf lordes and nobles, yf they shulde conueye him forth, & all them yf wolde go vp with him. He wrote a letter also vnto all yf shreues yf were in Celosyria & Phenyces, & vnto Libanus, yf they shulde harie cedre trees from Libanus vnto Jerusalem, to buylde yf cite withall. Moreover he wrote vnto all yf Jewes that were gone out of his realme in to Jewry because of the fre dome, yf no officer, no ruler ner shreue shulde come to their deces: and that all their lōdes which they had conquered, shulde be fre and not tributary: And that the Edomites shulde geue ouer the cities and vyllages of the Jewes, which they had taken in: yee & that they shulde yearly geue xx. talentes to yf buylde of the temple, vntill the tyme that it were fynished: and to the daylie halowinge of the brentofferings (as it is commaūded) ten talentes yearly also: And yf all they which come from Babilon to buylde the cite, shulde haue fre lybertie, they & their children, and all the prestes.

He wrote the greatnesse also, & commaūded that the holy garment shulde be geuen thē, wherin they ministred: and wrote that commaūdementes shulde be geuen to the Levites, vntill the daye, that the house were fynished and Jerusalem buylde vp: and cōmaūded that all they that watched the cite, shulde haue their porcions and wagies.

He gaue ouer also all the vessell & Cyrus had separated from Babilon: & all & Cyrus had geue in comaunderment, & same charged he also, & it shulde be done, & sent vnto Jerusalem. Now whan this yonge mā was gone forth, he turned his face toward Jerusalem, & prayed & kinge of heauē, & sayde: Of y cometh victory, of the cometh wysdome & cleannesse, & I am thy seruante. Blessed art thou, which hast geuen me wysdome: the wyll I prayse, O LORDE, thou God of our fathers.

And so he toke the letters, & wente vnto Babilon: And whan he came there, he tolde this vnto all his brethē & were at Babilon, & they prayed & God of their fathers, & he had geue them refreshinge & lyberte to go vp, & to buylde Jerusalem & the temple (which is there called after the name of the LORDE) and they reioysed with instrumentes & gladnesse, seven dayes longe.

The V. Chapter.

After this, were the princiall mē of all & villagies chosen in the trybes & kinreddes, that they shulde go vp with their wyues and children, with their seruantes and maydens, with all their catell & substance. And Darius the kynge sent with them a thousande hoysmen, to conuey them safely vnto Jerusalem: and their brethē were glad, playenge vpon instrumentes, and synge.

And these are the names of the mē, which wente vp out of the villagies accordinge to the trybes. Of the prestes, the sonne of Phineas, the sonne of Aaren: Jesus the sonne of Josedece, Joachim the sonne of Zorobabel the sonne of Salathiel (of the kynred of Dauid, out of the kynred of Phares, of the trybe of Juda) which spake wonderfull thinges vnder Darius the kynge of Persia, in y seconde yere of his raigne in the first moneth of Nisan.

These also are they of Jewry, which came vp and turned Agayne vnto Jerusalem, out of the captiuyte that Nabuchodonosor & kynge of Babilon had brought vnto Babilon. And every man sought his porcion agayne in Jewry, his cite, they that came w Zorobabel, and with Jesus, Nehemias, Saraias, Raelaias, Elimeus, Emmanius, Marbochens, Beelserus, Melpsa, Rochoi, Olorus, Emonias, one of their prynces.

B And the nobre of the, accordinge to their kynreddes & rulers, was. The childē of Phares, two thousande, an hundred & lxxij. The children of Ares, iij. M. an C. and lviij. The

children of Jemo, an C. and xliij. In the sonnes of Jesus and Joabes, a M. iij. C. and two. The sonnes of Beniu, ij. M. iij. C. and lxx. The sonnes of Choroba, ij. C. and x. The sonnes of Danica, an C. and lxxij. The sonnes of Rebeck, iij. C. and xlv. The sonnes of Archad, iij. C. and xxvij. The sonnes of Cham, xxxvij. The sonne of Zouar, ij. M. and lxxij. The sonnes of Adum, iij. C. and lxx. The sonnes of Adarectis an C. and viij. The sonnes of Ciaso and Zelas, an C. and viij. The sonnes of Azorec, iij. C. and xxxij. The sonnes of Jedarbone, an C. and xxxij. The sonnes of Hanamias, an C. and xxx. The sonnes of Aloni, xc. The sonnes of Marfar, iij. C. and xxij. The sonnes of Zabar, xcv. The sonnes of Sepholemon, an C. and xxij. The sonnes of Nepopas, lv. The sonnes of Zechanatus, an C. and lviij. The sonnes of Zebethanus, an C. and xxxij. The sonnes of Crearpacros, (which is called also Enochadies and Modias) iij. C. and xxij. Of them of Gramos and Gabea, an C. and xxi. Of them of Besselon and Cagge, lx. Of them of Bastharus, an C. and xxi. Of them of Bechenobes, lv. Of the sonnes of Liptis, there were an C. and lv. Of the sonnes of Labomus, iij. C. and lviij. Of the sonnes of Sicheu, iij. C. and lxx. Of the sonnes of Suadon and Elimon, iij. C. and lxxij. Of the sonnes of Ericus, ij. M. an C. and xlv. The sonnes of Anaas, three hundred and lxx.

The prestes: The sonnes of Jeddus: The sonnes of Euter: The sonnes of El Jash, iij. C. and lxxij. The sonnes of Emerus, ij. C. and lviij. The sonnes of Sasurins, iij. C. and lxx. The sonnes of Carca, ij. C. and xxvij. The Levites: The sonnes of Jesus in Cadubel and Banus, and Serbias, and Edeas, seven hundred and foure.

The whole nembre of these from iij. xx. res, was iij. M. iij. C. and lxxij. Of the sonnes, daughters and wyues, the whole summe was iij. M. ij. C. and xliij. The sonnes of the prestes that prayed God in the temple: The sonnes of Asaph, of whom there were an C. and xxvij. But the doie keepers were The children of Esmenus: The children of Aser: The children of Amon: The children of Acuba, Topa: The children of Tob: an C. and xxxij. in all.

The prestes that serued in the temple: The sonnes of Sel, the sonnes of Gaspas, the sonnes of Tobloch, the sonnes of Carca, the sonnes of Sub, the sonnes of Zelia, the sonnes of Labana, & sonnes of Amadai.

sonnes of Achab, the sonnes of Deba, the sonnes of Cerba, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Cana, & sonnes of Geddu, & sonnes of An, & sonnes of Rabin, & sonnes of Dejanon, the sonnes of Ezechoba, the sonnes of Casaba, the sonnes of Goza, the sonnes of Ozul, the sonnes of Sinona, the sonnes of Aza, & sonnes of Hastem, & sonnes of Asia, & sonnes of Manel, & sonnes of Maslin, & sonnes of Accusa, & sonnes of Agista, & sonnes of Azui, & sonnes of Janon, the sonnes of Phasalon, the sonnes of Meeda, the sonnes of Susa, the sonnes of Careb, & sonnes of Barcus, the sonnes of Sarea, & sonnes of Coqi, & sonnes of Masit, & sonnes of Agista, the sonnes of Pedon: Salomon his sonnes, the sonnes of Asophot, the sonnes of Phazida, the sonnes of Celi, & sonnes of Deben, the sonnes of Gaddabel, the sonnes of Zaphens, & sonnes of Aggia, the sonnes of Sacharet, & sonnes of Sabath, the sonnes of Saroneth, & sonnes of Malfit, & sonnes of Ania, & sonnes of Sasus, & sonnes of Adus, & sonnes of Suba, & sonnes of Eura, & sonnes of Rahoris, the sonnes of Phasphat, & sonnes of Malmou. All these mynistered in the Sanctuary, & were seruantes of Salomonen iij. C. and lxxij.

D These folowinge are they, & wrote vp fro Chelmellat Thelarsa (whose prynces were Camela & Careth) & might not shewe forth their cities & kynreddes, how they were of Israel: The sonnes of Dalarus, & sonnes of Eub, & sonnes of Ezechodaius. Of & prestes & executed & office of & presthode, & were not founde: The sonnes of Obia, & sonnes of Achifos, the sonnes of Abbin, which man one of & daughters of Phargelen, & was named, after him. The writinge of & same kynred was sought in & register of their generation, but it was not founde: & therefore were they forbydde to execute & office of & presthode. Vnto these sayde Nehemias and Aspharas, & they shulde haue no porcion in & Sanctuary, yll there rose vp an hie prest, & were well instructe in the playne clearnes & truth. Of all Israel (besyde seruantes & maydens) there were xliij. M. iij. C. & xl. Now were there of seruantes & maydens, viij. M. iij. C. & xxxij. Of syngeing mē & syngeing wmen there were ij. C. & lxx. Some hundred & xxx. Camels. Seven thousande & xxxij. horses. Two hundred thousande & xlv. Mules. Syne thousande and xxxv. Asses.

Their heades also and the rulers in the trybes, whan they came to Jerusalem, & wol

be buylde & sett vp y temple of God againe in his place, they gaue (after their abylyte) vnto the temple, to & treasure & to & seruyce of the Sanctuary, xij. M. poundes of golde, v. thousande of syluer, & an hundred prestes garments. And so dwelt the prestes & the Levites, & the people & wente out to Jerusalem & in the countre there aboute, the syngeers also & the porters, every one of Israel in his owne lande.

So whan the seventh moneth came, and whan the childē of Israel were every man at his busines, they came all with one cōsent in to the courte, which was before & east doore. And there stode Jesus the sonne of Josedece and his brethien & prestes, & Zorobabel the sonne of Salathiel and his brethien, settinge vp an altier, to offere brient sacrifices vpon it, as it is written in & lawe of Moses.

There came people also of other countre es, and the heichen out of all londes set vp the altier in his place, and offred sacrifices & brient offeringes vnto the LORDE in the mornynge. And so they helde the feast of tabernacles, as it is commaunded in the lawe. And daylie offred they as acordinge was, and made the sacrifices appoynted, the offeringes also of the Sabbathes and of the new Moones, and all holy feastes. And all they that vowed offeringes vnto the LORDE, beganne at the new Moone of & seventh moneth to offere vnto God, for the temple of the LORDE was not yet buylde. And they gaue vnto the Masons and Carpenters, money, meate & drynke with chearfulnesse. Vnto them of Sydon also and Tyre they gaue carres, & they shulde cary Cedre trees from Libanus to be leastes and beames, and that they shulde make shippes in the haven of Joppa, acordinge as it was appoynted and ordeined, by Cyrus kynge of the Persians.

And in the seconde yere they came in to the temple of God at Jerusalem. In the seconde moneth beganne Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedece, and their brethien the prestes and Levites, and all they that were come vnto Jerusalem out of the captiuyte of Babilon, & layed the foundation of the temple, in the new Moone of the seconde moneth in the seconde yere & they were come in to Jewry and Jerusalem. And they appoynted the Levites (that were aboute xx. yere olde) vnto the seruyce of the LORDE: so Jesus and his sonnes and his brethien all the Levites stode together, and perfourmed the lawe & ordinance in the house of the LORDE.

The iij. boke of Esdras.

And the prestes stode and had their garments & trompettes, & the Levites, the sonnes of Asaph had Cymbals, geuyng chantes, and prayes vnto the LORDE, accordinge as Dauid the kynge of Israel had ordeyned. And the songe that they dyd synge vnto the LORDE, was after this maner: O synge vnto the LORDE, for he is gracious, and his goodnes vpon Israel endureth for ever. And all the people blew out with trompettes, and sunge with loude voyce, pray synge the LORDE together in the rearinge vp of the house of the LORDE. There came also from amonge the prestes and Levites the rulers and elders, accordinge to the trybes and kynreds (such as had sene the house afore) to the buyldinge of this temple with greate crye and greate mournynge, many also with trompettes and greate ioye: In so much, that the trompettes might not wel be herde for the wepyng and mournynge. For the comon people blew goodly vpon the trompettes.

Then came the enemies of the trybes of Juda and Ben Jamim, to knowe what that troppetyng and noyse of shawmes might be. And they perceaued yf it was they which were come agayne out of captiuyte, & wolde buylde the temple a new vnto the LORDE God of Israel. So they wente to Zorobabel and Jesua and to the rulers of the villages, & sayde vnto them: Shal we buylde w you also? for we like wyse haue herde youre LORDE, & we walke after the same maner, from the dayes of Asbazarath the kynge of Assiria, which brought vs hither. Then Zorobabel and Jesua and the rulers of the villages of Israel sayde vnto them: It is not mete, that ye shulde buylde the temple of oure God w vs: we oure selues alone wil buylde vnto the LORDE, like as Cyrus the kynge of the Persians hath commaunded vs.

But the heithen in the londe layed them selues against those that were in Jewry, helde vp the buyldinge from them, layed wayte vpon them piously, stopped such as brought any thinge to them, forbade them to buylde, & hyndered those that made the passage, that the buyldinge shulde not be fynished: & this continued so longe as kynge Cyrus lyued: & so they put of the buyldinge for the space of two yere, vntill yf raigne of kynge Darius.

The VI. Chapter.

Of the raigne of Darius, Aggens & Zachary the sonne of Abdo prophesied vpon them in Jewry and Jerusalem, in

The vi. Chap.

the name of the God of Israel. Then Zorobabel the sonne of Salathiel and Jesua the sonne of Josedec stode vp, and began to buylde the house of the LORDE at Jerusalem, when the prophetes of the LORDE had pedy them.

At the same tyme came Syssenes the vnder shene in Syria and Phenices, with the landloides and his companyons, and sayde vnto them: Who hath bydden & commaunded you to buylde the house? to make therof and all other thinges agayne? And who are the worke men, that buylde them? Therfor the elders of the Jewes had sene the grace of the LORDE, that they wolde not let (though they were prouoked thereto) be buylded on still, vntill the tyme that kynge Darius were certified therof, and an answer receaued from him. The letter that the men sent vnto kynge Darius, was after this maner:

Syssenes the vnder shene in Syria and Phenices, and the landloides with them panids, which are head rulers in Syria and Phenices, sende their saluacion vnto Darius the kynge. We certifie oure lord the kynge, that we came in to the londe of Jewry, & wente to Jerusalem: where we founde them buyldinge the greate house of God and the temple, with greate costly fre stone and with goodly tymbre for the wallas: yee they made greate haist with the worke, & helpe one another, and it goeth forth prosperously in their handes, and with greate diligence & worship is it made. Then ased we the elders, who had commaunded them to make vp the house and the buyldinge: and this we dyd, so yf it be that we might certifie the perfectly, and wryte vnto the, the names of those yf rulers of the worke. So they gave vs this answer: we are the seruantes of the LORDE, which made heauen and earth: & as for this house, it hath bene buylded and set vp afore tyme by the greate and mightie kynge of Israel. But when oure fathers prouoked God vnto wrath, & synned agaynst the God of Israel, he gaue the ouer in to the hand of Nabuchodonosor kynge of Babilon the kynge of the Caldees, which brake downe the house and brent it, and caried awaye the people prisoners vnto Babilon.

Nevertheless, in the first yere that kynge Cyrus reigned at Babilon, Cyrus the kynge wrote and commaunded to buylde vp the house agayne: and all the ornaments that Nabuchodonosor caried awaye from Jerusalem vnto Babilon, and appropriat

The iij. boke of Esdras.

his owne temple: those brought Cyrus forth agayne, and deliuered them to Zorobabel & to Salmanasar the vnder shene, commaunding them, yf they shulde buynge those same ornaments agayne to Jerusalem in to yf temple, & to begynne from thence forth, to buylde the temple agayne in his owne place. The Salmanasar layed the foundation of yf LORDES house at Jerusalem, and ever sence haue they buylded, & yet is it not ended. And therfor (O kynge) yf thou thynkest it good, let it be soughte in the Lybaries & rolles of kynge Cyrus: yf it be founde there, that it is done w the counsell and cosent of kynge Cyrus, and yf our laide yf kynge be so mynded, let him wryte vnto vs therof.

Then commaunded kynge Darius, to seeke in the Lybaries: and so at Egbathanis in a litle cite in Media there was founde such a wrytinge: In the first yere of the raigne of Cyrus, the same kynge Cyrus commaunded, yf the house of the LORDE at Jerusalem shulde be buylded agayne (so odours to be made there continually vnto the LORDE) whose berth shalbe ten cubites, yf bredth ix. cubites & iij. square w thre hewen stones, w a losse of cymbre of the same countre, yee w a new losse, & the expenses therof to be geuen of yf house of kynge Cyrus. And the ornaments of golde & syluer, yf Nabuchodonosor toke out of the house of the LORDE at Jerusalem, shalbe set agayne in the temple at Jerusalem, where they were afore. Syssenes also the vnder shene in Syria and Phenices, yf prynces and their companyons, and the other yf be head rulers in Syria and Phenices, shall not medle nor haue eny thinge to do with that place.

Cyrus haue commaunded also, that they shal buylde the house of the LORDE whole vp: & haue ordeyned them, to helpe those yf be come out of captiuyte, tyll the house of the LORDE be fynished: & out of the trybute and taryng that is yearly raysed vp in Syria and Phenices, diligently to geue them a certayne summe, to the offerynge of the LORDE: and the same to be deliuered vnto Zorobabel the officer: that he therewithall maye ordeyne oxen, rammes, lammes, & coine, salt, wyne and oyle, and that continually every yere: after the expences which the prestes that be at Jerusalem, shew to be made daylye, that they maye offer sacrifices daylie to the hyest God, for the kynge and for his seruantes, and to praye for their lyues. Let yf be proclaimed also on euery syde, that who

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o euer breaketh or despyseth this comaundment of yf kynge, shalbe hanged vpon a gallow (made of his owne good) & all his goodes shalbe seasoned vnto yf kynge. The LORDE therfore (whose name is there called vpon) rote out and destroye all yf kynges and people, that vnder take by violence to hynder the same, or to deale vncurteously w the house of the LORDE at Jerusalem. I Darius the kynge haue ordeyned, that these thinges shalbe done with all diligence.



The VII. Chapter.

Then Syssenes yf vnder shene in Celosynia and Phenices, and the other landloides with their companyons, obeyed the thinges that kynge Darius had ordered, were diligent in the holy workes, & were felow helpers with the olde rulers of the Jewes. And so the worke of the Sanctuary wente forth and prospered, when Aggens and Zachary prophesied. And they performed all thinges thorow the comaundment of the LORDE God of Israel, and after the deuyce of Cyrus, Darius, and Artaxerxes kynges of Persia.

And thus was oure house fynished, vnto the xxiij. daye of the moneth Adar in yf vi. yere of kynge Darius. And the children of Israel the prestes & the Levites, & the other that were come out of captiuyte, & such as were ioyned vnto them, dyd accordinge as it is wrytten in the boke of Moses. And in the dedicacon of the temple they offred an hundred oxen, an C. rammes, iij. C. lammes, & xij. goates for the symies of all the people of Israel, after yf nombre of the trybes of Israel. The prestes also & the Levites stode arayed in the prestly garments, after yf trybes, ouer all yf workes of the LORDE God of Israel, accordinge to yf boke of Moses, and the pointers by all the doores.

And the children of Israel (w those yf we re come out of captiuyte) helde the Passouer the xiiij. daye of the first moneth, when the prestes and the Levites were sanctified,

They that came out of captiuyte, were not all sanctified together: but the Levites were all sanctified together. And so all they that came out of captiuyte, kyled the easter lambe, for their brethre, for the prestes & for them selues. And the childre of Israel & came out of captiuyte, & escaped fro all & abhominacions of the heithen, sought the LORD, and kept the feast of unleavened bred viij. daies longe, eatinge & drynkyng & were mery before the LORD: & the LORD had turned the deuyce of the kynge of Assiria, & comforted their handes to the workes of & LORD God of Israel.

The viii. Chapter.

After him, whan Artaxerxes the kynge of & Persia raigned, there wote unto him Esdras the sonne of Sarras, the sonne of Azarias, the sonne of Helchia, & sonne of Sallu, the sonne of Sadoc, & sonne of Achitob, the sonne of Amarias, & sonne of Azarias, the sonne of Bocoas, & sonne of Abisu, & sonne of Phineas, the sonne of Eleazar, & sonne of Aaron & first prest. This Esdras wote up from Babilon: for he had good understandinge in & lawe of Moyses, & was geue of the LORD God of Israel, to be taught & done in dede. And & kynge fauoured him, & dyd him greate worshippe and honoure, after all his desyes. There wente up with him also certayne of & children of Israel, of the prestes, of & Levites, of the syngers, porters, and mynisters of & temple at Jerusalem.

In the viij. yere of the raigne of kynge Artaxerxes, in the v. moneth, & is in the viij. yere of the raigne, they wente from Babilon in the newmoone of the v. moneth, & came the hye waye to Jerusalem after his commandement, like as the LORD had prospered their iourney. For in these Esdras gat greate instruccion, & he shulde leaue none of & thinges behynde, which were in & lawe & commandementes of God. And he taught whole Israel all righteousnes & indgment.

Then came the Secretaries of kynge Artaxerxes, & deliuered & wrytinges (& were come fro Artaxerxes the kynge) to Esdras the prest & reder of the lawe of the LORD: And this is & cōpye of & letter: Kynge Artaxerxes sendeth his gretinge unto Esdras the prest & reder of the lawe of & LORD: Of frendshipe & good will I have ordeyned and charged, yf there be any of the Jewes, of & prestes & Levites in my realme, which desyret & is contēt to go w the unto Jerusalem, & he maye do it. Therefore yf any be mynded

to beare the cōpany, let the come together, go w the like as I am contēt & mynister des my cōcellers: so se what they do at Jerusalem & in Jewry, & kepe & thinges as thou hast in & lawe of the LORD: to bringe the giftes unto God the LORD of Israel, & I & my frendes have power to Jerusalem, & all the syluer & golde & is in countre of Babilon, unto & LORD in Jerusalem, w the thinge & is geue for the people in the LORD temple at Jerusalem: so that the same syluer & golde maye be gathered, and oxen, rammes, shepe & goates, & ocher that beloge to these thinges: and they maye offer sacrifices unto the LORD, upon the altar of the LORD, which is at Jerusalem.

And what so euer thou & thy brethre do w the syluer & golde, & do after & mynister after the cōmandement of the LORD: God: & like wyse w all the holy vessels, & geue the for the seruyce of the house of the LORD: thy God: & ocher thinges whiche ner is necessary for the to the worke of the temple, & shalbe geue the of the kynge measure: & loke what thou with thy brethre do w the golde and syluer, that do after wil of the LORD. And & kynge Artaxerxes haue commaunded the keepers of treasure in Syria and Phemices, that whiche ner Esdras the prest and reder of the lawe of the LORD doth wyte, it shalbe geue him: tyll an C. talentes of syluer, and of golde in lykemaner: Of come also an C. measures, and tyll an hūdrith vessels of wyne, & ocher plenteous thinges without nombre. Let all thinges be done after the lawe of & hyest God, that the wrath of God arise in the realme of the kynge and of his lordes. I commaunde you also, that yf any ne no tarynge ner tribute of the prestes, Levites, syngers, and mynisters of the temple, of the wryters: and that no man haue auctorite to meble any thinge agaynst them. As for the (& Esdras) set thou iudges & arbitrers in the whole lande of Syria & Phemices, after the wysdome of God: & let me all soch as are ignorant in the lawe of God thy LORD, and let all them that fend agaynst the lawe, be punished: whether it be with death, with payne, or to be banished.

Then sayde Esdras & wryter: Blessed & God of oure fathers, that hath geue good a mynde and wyll in to the hart of the kynge, to magnifie his house & is at Jerusalem, and hath made me to be accepted in the

fight of & kynge, of his counsell, of his frendes and of his nobles. And so I was steadfast in my mynde, acordinge as the LORD my God helped me, and I chose out men of Israel, to go up with me. And these are the heades (after their kynreds & houses of their fathers) that wente up with me from Babilon, out of the kyngdome of Artaxerxes: Of the sonnes of Phares, Gersonius. Of & sonnes of Siamarich, Amenus. Of the sonnes of David, Accus, the sonne of Cecilia.

Of the sonnes of Phares, Zachary: and with him there turned agayne an hundreth and fiftie men. Of the sonnes of the captayne of Moabylon, Zorai, and with him ij. C. and lxx. men. Of the sonnes of Zachnes, Jechonias Zecholi, and with him ij. C. and lxx. men. Of the sonnes of Salamaasias, Gortholias, and lxx. with him. Of the sonnes of Zaphacia, Zarias Miheli, and with him lxx. Of the sonnes of Job, Abdias Jeheli, and with him ij. C. and xij. men. Of the sonnes of Barna, Salimoth the sonne of Josaphia, and with him an C. and lxx. men. Of the sonnes of Bar, Zachary Bebei, and with him ij. C. and viij. men. Of the sonnes of Esad, Johannes Ezechan, and with him Cx. men. Of the sonnes of Abdonica those that were the last, and these are their names: Eliphalam & sonne of Gebel and Semeias, & with him lxx. men. All these called I together by the water Chia, where we pitched oure tentes thre dayes, and there I mustered them.

As for the sonnes of the prestes and Levites, I founde none there. Then sent I unto Eleazar, & Eccelem, and Masman, & Malobam, and Enaathan, and Samea, and Joribimathan, Eunagan, Zachary, Mosollamū (these were the leders and men of experice) & I sent them worde, that they shulde come unto Loddens, which was by the place of the treasury, & commaunded them that they shulde speake unto Loddens and to his brethre, & to those that were in the treasury, to sende vs soch mē, as might execute the prestes office in the house of the LORD oure God. And w the mightie hāde of oure LORD God, they brought unto vs mē of good experice, from amonge the sonnes of Moab, the sonne of Levi, & some of Israel, Sebeiam & the sonnes & his brethre Asbin & Anin, of whom there were xviij. From amonge the children of the sonnes of Cananeus, & their sonnes were xx. men. And of them & served in the temple, whom David had ordeyned, and the pryncipall men that ministered for the worke unto the Levites in the

temple, ij. C. and xx. men: whose names are all tokened up in wrytinge.

Then commaunded I a fastynge unto & yenge men before the LORD, & I mighte desyre of him a prosperous iourney & a good waye for vs, yee for vs, for oure children and for the catell, because of the layenges awayte: & I durst not requyre of the kynge men of hoise & of fore, to conueye vs safely agaynst oure enemies, for we had sayde unto the kynge, that & power of the LORD oure God shulde be with them, that sette him w theire whole hert. And therfore we besought God oure LORD earnestly because of these thinges, and he was mercifull unto vs, and herde oure prayer. And I separated from amonge & rulers of the people, & from & prestes of & temple xij. men, & Sebeia & Mania, & ten men of their brethren with them. And I weied the golde & the syluer & all & prestes ly ornāmentes of the house of & God, which the kynge & his counsell, & his prynces & whole Israel had geue. And whan I had weied it, I gaue the an C. talentes in syluer, an C. talentes of syluer vessell, an C. talentes of golde, & of golde vessell seue tymes twentie, and vessels of other metall (yee of good metall) xij. glisteringe as the golde, & saide unto the: ye also are holy unto the LORD, & the vessels are holy, & the golde & the syluer is promised unto the LORD the God of & fathers. Be diligent now & kepe it, untill the tyme & ye deliuer it to the rulers of the people, to & prestes, to the Levites & to & pryncipall mē of the cities of Israel in Jerusalem, & in the chanibre of the house of oure God.

So & prestes & the Levites which receiued of me the golde, the syluer & the vessell, brought it to Jerusalem in to the temple of the LORD. And from Chia we brake up the xij. daye of the first moneth, tyll we came to Jerusalem. And whan the thirde daye was past, the weied golde & syluer was deliuered in & house of the LORD the fourth daye, unto Marimoth the sonne of Jor the prest, & w him was Eleazar & sonne of Phineas, and with the were Josabbus & sonne of Jesnet, Medias & the sonne of Bannas, & certayne of the Levites to the nombre & to the waigher: & the waight of them was writte up the same tyme. As for those that were come out of captiuyte, they offered sacrifice unto the LORD the God of Israel: enē xij. oxen for all Israel, lxxvj. rammes, lxxij. shepe, xij. goates for synne, xij. kyne for a thankofferinge, all to the sacrifice of the LORD. And & kynge's cōmission deliuered they unto & steward

The iiij. boke of Esdras.

LORDE: Jesus, Benas, Sarebias, Jaddimus, Accubus, Sabbathens, Calithes, Azarias, Jorabus, Ananias, & Philias the Leuites which taught the lawe of the LORDE, & red the lawe of the LORDE in the cōgregacion, & every man sett those before & vnderstode the lawe. Then spake Atharathes vnto Esdras the hye prest & reder, & to the Leuites & taught the multitude, sayenge: This daye is holy vnto the LORDE: & all they & had herde the lawe, wepte. So Esdras sayde: Departe yo^r waye then, & eate the best, & drynke the sweetest, & sende giftes vnto them & haue nothinge: for this daye is holy vnto the LORDE, and be not ye soory. Then wente they their waye euerychone, ate and dronke and were mery, & sent rewardes vnto the & had nothinge, & they also might eate with gladnesse: for they were exceedingly reioysed, thow the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to holde the feast, accordinge to the cōuenant of y^e LORDE God of Israel.

The ende of the thirde boke of Esdras.

The IIII boke of Esdras.

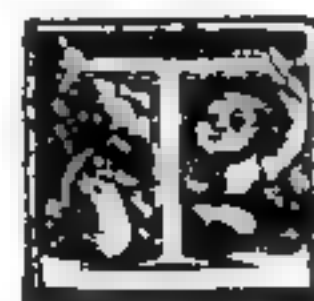
What this boke conteyneth.

- Chap. I. God reproveth the people for their unthankfulness, and recheateth vnto them his owne lounge mercy, that he maye bunge the agayne: yf they wyl not amende, he wil chose another people.
- Chap. II. The Synagoge cōplayneth vnto his children the callinge of the heithen.
- Chap. III. Esdras sheweth of the excellent woorkes of God, done vnto the people, and hath a frendly contencion with God: because he suffereth the Babylonians to haue the dominion ouer them, where as they yet are sinners also.
- Chap. IIII. The angel rebueth Esdras, for takinge in hāde to seke out the grounde of Gods iudgment, and instructeth him with sayre similitudes.
- Chap. V. A communicaciō of Esdras and the angel together.
- Chap. VI. The angel enfourmeth Esdras, and answereth him to his questions.
- Chap. VII. The angel sheweth Esdras many secrete matters, and thinges for to come.
- Chap. VIII. Esdras prayeth for the people, that God wyl rather loke vpon his owne lounge mercy and the godlynes of few, the vpon the wyced synnes of many.
- Chap. IX. Tokens of the tyme and punishment for to come. Visions are shewed vnto Esdras.
- Chap. X. A communicacion betwixte Esdras, and the woman that appeared vnto him.

The first. Chap.

- Chap. XI. XII. XIII. Of certayne visions and their interpretations therof.
- Chap. XIII. God appeareth vnto Esdras in the bush, & telleth much him, and cōmaundeth him what he shal doo.
- Chap. XV. God sheweth Esdras the punishment that he wyl sende vpon the synfull people, and cōmaundeth him to tell them the same.
- Chap. XVI. Punishment vpon the heithen, and how the people of God shal behaue them selues therein.

The first Chapter.



The seconde boke of y^e prophete Esdras: y^e sonne of Saraias, y^e sonne of Azarias, y^e sonne of Zelchia, y^e sonne of Sallu, the sonne of Sados, the sonne of Achirob, the sonne of Amerias, the sonne of Azarias, the sonne of Maraioth, the sonne of Sarabias, the sonne of Vsi, the sonne of Boccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui which was prisoner in the lande of the Medes, in the tyme of Artaxerxes kynge of Persia.

And the woide of the LORDE came vnto me, sayenge: So thy waye & shew my people their synfull dedes, & their chuldren the wickednesse, which they haue done agaynst me, that they maye tell their chuldren the same: for the synnes of their fathers are increased in them. And why? they haue forgotten me, & haue offred vnto strange goddes. Am not I euen he, that brought them out of the lande of Egypte, from the house of bondage? But they haue provoked me to wiath, & despyed my counsels, pulled out then the hayre of thy heade, and cast all euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge & noutoure. How longe shal I forbear them, vnto whom I haue done so moch good? Many kynges haue I destroyed for their sake: Pharaos & his seruantes and all his power haue I smytten downe and slayne: All y^e nations haue I destroyed and rote out before them, and in y^e east haue I brought twoluedes and people to naughte, euen Tyre & Sidon, and haue slayne all their enemies. Speke thou therfore vnto them, sayenge: Thus sayeth the LORDE: I led you thowr the see, and haue geuen you sure stretes since the begynnynge. I gaue you Moses to be your capayne, and Aaron to be the prest: I gaue you light in a piler of fyre, & greates widenes haue I done amonge you: yet haue ye forgotten me, sayeth the LORDE.

The iiij. boke of Esdras

Thus sayeth the allmightie LORDE: I gaue you quales to eate, and rentes for your recourse: Nevertheless ye murmured, and asybed not y^e victory of youre enemies vnto my name: yet this same daie do ye yet murmour. Where are the benefites, that I haue done for you? Whan ye were hongrie in the wilderness, dyd ye not crie vnto me: Why hast thou brought vs in to this wilderness, to kill vs? It had bene better for vs, to haue starued y^e Egipcians, then to dye in this wilderness. The had I pitie vpon youre mourninges, and gaue you Manna to eate. Ye ate angels foode. Whā ye were thyrstie, dyd not I shew y^e hardstone, & caused water ynough to flowe thereout? For the heate, I couered you with y^e leaues of the trees. A good pleasure farr londe gaue I you: I cast out the Cananites, the Pherecites and Philistynes before you. What shal I do more for you, sayeth the LORDE.

Thus sayeth the Allmightie LORDE: Whan ye were in the wilderness, in the water of the Amorites, beyng a thyrst & blasphemynge my name, I gaue you not fyre for your blasphemies, but cast a tre in to y^e water, and made ther yner sacre. What shal I do vnto the, O Jacob? Thou Juda woldest not obeye me. I wil turne me to another people, & vnto those will I geue my name, that they maye kepe my statutes. Seinge ye haue forsake me, I wil forsake you also. Whan ye desyre me to be gracious vnto you, I shal haue no mercy vpon you. Whan ye call vnto me, I wil not heare you. For ye haue despyled your hādes with bloude, and youre fete are swift to commytte manslaughter. Ye haue not forsaken me (in a maner) but youre owne selues, sayeth the LORDE.

Thus sayeth the Allmightie LORDE: haue I not prayed you, as a father his sonnes, as a mother hir daughters, and as a noisse hir yonge babes, that ye wolde be my people, and I shulde be youre God: that ye wolde be my chuldren, and I shulde be youre owne father? I gathered you together, as an henne gathereth hir chickens vnder hir wynges. But now what shal I do vnto you? I shal cast you out fro my face. Whan ye offere vnto me, I shal turne my face from you: for youre solampne feast dayes, youre new moones and youre circumcisions haue I forsaken. I sent vnto you my seruantes the prophetes, whom ye haue taken and slayne, and cometh their bobbies in peces, whose bloude I wil requyre of youre handes, sayeth the LORDE.

The ij. Chap. Ho. ix.

Thus sayeth the Allmightie LORDE: I your house must be desolate. I wil cast you out as the wynde doth y^e strawe: youre chuldren shal not be frute full, for they haue despyed my cōmaundement, and done y^e thinge y^e is euell before me. Your houses wil I geue vnto a people & shal come, and they y^e neuer herde me, shal beleue in me: & they vnto whō I neuer shewed token, shal do the thinge y^e I cōmaunde the. They haue sene no prophetes, yet shal they call their synnes to remembrance, and knowlege the. I reporte me vnto the grace, that I wil do for the people which is to come, whose chuldren reioyse in gladnes: & though they haue not sene me with bodely eyes, yet in sperte they beleue the thinge that I saye. And now brother, beholde what greates worshippe, and se y^e people that cometh from the east, vnto whom I wyll geue the dukedome of Abraham, Isaac and Jacob, of Oseas, Amos, and Michas, of Joel, Abdy, Jonas, Naum and Abacuc, of Sophony, Aggeus, Zachary and Malachy, which is called also an angel (or messenger) of the LORDE.

The II. Chapter.

Thus sayeth the LORDE: I brought this people out of bondage, I gaue the my cōmaundementes by my seruantes & prophetes, whom they wolde not heare, but despyed my counsels. The mother that bare them, sayeth vnto them: Go youre waye ye chuldren, for I am a wyddow & forsaken: I brought you vp with gladnesse, but with sorow and heuynes haue I lost you: for ye haue synned before the LORDE y^e God, and done y^e thinge that is euell before him. But what shal I now do vnto you? I am a wyddow and forsaken: go youre waye (o my chuldren) and are mercy of the LORDE. As for me O father, I call vpon the for a wytnesse ouer the mother of these chuldren, which wolde not kepe my cōuenant: & thou brynge them to cōfucion, and their mother to a spoyle, that she beare no more. Let their names be scatred abroad amonge the heithen, let them be put out of the earth, for they haue thought scorn of my cōuenant.

Wo be vnto the Assur, thou that hydest the vniighteous by the. Thou wicked people, remember what I dyd vnto Sodom and Gomorre, whose land is turned to pitch and asphes. Euen so also wyl I do vnto all them, that heare me not, sayeth the Allmightie LORDE. Thus sayeth the LORDE vnto Esdras: Tell my people, & I wil geue them the kyngdome of Jerusalem, which I wol-

be haue geuen vnto Israel. Their glory also wyl I take vnto me, and geue them the euerlastyng tabernacles, which I had prepared for those.

The tre of life shalbe vnto them a swete smellyng oymment: they shal nether labour ne be weery. So ye your waye, & ye shall receaue it. Praye for yo^r selues a few dayes, that they maye dwell therein. Now is the Kingdome prepared for you, therefore warch. Take heaue and earth to wytnesse, for I haue broken the euell in peces, and created the good, for I lyue sayeth y^e LORDE. Mother embrace thy children, and brynge them vp with gladnes: make their fete as fast as a piler, for I haue chosen the, sayeth the LORDE.

C And those that be deed wyl I raise vp agayne from their places, and brynge them out of y^e graues, for I haue knowne my name in Israel. Feare not thou mother of the children, for I haue chosen the, sayeth the LORDE. And for thy helpe I shal sende the my seruantes Esay and Jeremy, after whose counsell I haue sanctified & prepared for the, xij. trees with dyverse frutes, and as many welles flowinge with mylk and hony, & seven mountaynes, wher vpon there grewe roses and lilies, wherein I wyl fyll my children with ioye. Execute iustice for the wyddowe, be iudge for the fatherlesse: geue to y^e poore: defende the co^r forelesse: clothe the naked: heale the wounded and sicke: laugh not a lame man to scorne: desfer: be the crepell, and let the blinde come in to y^e sight of my clearnes. Kepe the olde & yonge within thy walles: where so euer thou fyndest the deed, take them, and burye them, and I shal geue the the first place in my resurrection. Holde styll (O my people) and take y^e rest, for thy quietnes is come. Geue thy children O thou good noisse, stablish their fete: As for the seruantes whom I haue geuen the, there shal not one of them perishe, for I wyl seke the from thy nombre, were not thy self.

So when the daye of trouble and heynenes cometh, other shal wepe and be sorowfull, but thou shalt be merry and plenteous. The heithen shalbe gelous, but they shalbe able to do nothyng agaynst the, sayeth the LORDE. My handes shal couer the, so that thy children shal not se the fyre everlastinge. Be ioyfull O thou mother with thy childre, for I wyl deliuer the, sayeth the LORDE. Remembre thy deed childre, for I shal brynge them out of the earth, and shew mercy vnto them, for I am mercifull, sayeth the LORDE Almighty.

Embrace thy childre, vntyll I come, and shew mercy vnto them, for my welles are ouer, and my grace shal not fayle. I receaue a charge of the LORDE vpon the mount Oreb, that I shulde go vnto Iud. But when I came vnto the, they set me a naught, and despyed the commaundment of y^e LORDE. And therefore I saye vnto you O ye heithen, that heare and vnderstande: Loke for youre shepherde, he shal geue you everlastinge rest: for he is nye at hande, that shal come in the ende of the worlde. Demerdy to the rewarde of the Kingdome, for the everlastinge light shal shyne vpon you for euermore. See the shadowe of this worlde, receaue the ioyfulness of youre glory. Iustifie my sauoure openly: O receaue the gift y^e is geuen you, and be glad, geuynge thanks vnto him, that hath called you to the heuently Kingdome. Arise vp, and stonde fast beholde the nombre of those that be saved in the feast of the LORDE, which are departed from the shadowe of the worlde, and haue receaued glorious garmetes of the LORDE. Take thy nombre O Sion, and shew vnto thy purified, which haue fulfilled the lawe of the LORDE. The nombre of thy children whom thou longedest for, is fulfilled: bestir the power of the LORDE, that thy people which haue bene called from the begynnyng, maye be halowed.

Esdras sawe vpon the mount Sion a greates people, whom I coude not nombre, & they all prayed the LORDE with songs of thankesgeuynge. And in the myddest of the there was a yonge ma of an hye stature, more excellent then all they, and vpon the one of their heades he sett a crowne, and was euer hygher and hygher, which I marueled at greatly. So I axed y^e angell, & he sayde vnto me: These be they, that haue put of the mortall clothyngs and put on the immortall, and haue testified & knowen the name of God. Now are they crowned, and receaue the rewarde.

Then sayde I vnto the angell: what wyl ge perfonne is it, that crowneth them, & putteth them the palmes in their handes? So he answered and sayde vnto me: It is y^e sonne of God, whom they haue knowen in the worlde. Then beganne I greatly to commend them, that stode so fast for the name of the LORDE. And so the angell sayde vnto me: Go thy waye, and tell my people, what manner of thynges and how greates wondres of the LORDE thy God, thou hast seen.

The III. Chapter.

In the thirtie yeare of the fall of the cite, I was at Babilon & laye troubled vpon my bed, & my thoughtes came vpon my hart: for I sawe y^e desolacion of Sion, & the plenteous wealth of them y^e dwelt at Babilon: & my spere was sore moued, so that I beganne to speake fearfull wordes to the most hyest, and sayde: O LORDE LORDE, thou spakest at the begynnyng, when thou plantedst y^e earth (and that thy self alone) and gauest commaundment vnto y^e people, and a body vnto Adam, which was a creature of thy handes, and hast brethed in him the breath of life: and so he lyued before the, and thou leddest him in to paradise, which garde of pleasure thy right hande had planted, or euer the earth was made. And vnto him thou gauest commaundment to lue y^e waye, which he transgressed, & immediately thou appoyntedest death in him, and in his generacions. Of him came nations, trybes, people & kynnedes out of number. And euerly people walked after their own wil, and dyd nyce thynges before the: and as for thy commaundmentes, they despyed them.

But in processe of tyme thou broughtest the water floude, vpon those that dwelt in the worlde, and destroydest them. And like as the death was in Adam, so was the water floude also in these. Neuertheles one of them thou ledest: namely, Noe with his household, of whom come all righteous men. And it happened that, when they y^e dwelt vpon the earth, beganne to multiplie, and had gotten many children, and were a greates people, they beganne to be more vngodly then the first.

Now when they all lyued so wickedly before the, thou didest chose the a man from amonge them, whose name was Abiam. In whom thou lovedest, and vnto him only thou shewdest thy wyll, and maydest an everlastinge couenaunt with him, promysinge him, that thou wouldest neuer forsake his seide. And vnto him thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou didest chose him, and put backe Esau. And so Jacob became a greates multitude.

And it happened that when thou leddest his seide out of Egypt, thou broughtest the vp to the mount Sion, bowinge downe the heauens, settinge fast the earth, moouynge the grounde, makinge the depthes to shake, and troublinge the worlde: And thy glo-

ry wente thorow foure portes of fyre, and earth quakes, and wyndes and colde: that thou mightest geue the lawe vnto the seide of Jacob, and diligence vnto the generacions of Israel.

And yet tokest thou not awaye from the that wicked hert, that thy lawe might brynge forth frute in them. For the first Adam bare a wicked hert, transgressed, and was ouercome, and so be all they y^e are borne of him. Thus remayned weaknes with the lawe in the hert of the people, with the wickednesse of the rote: so that the good departed awaye, and the euell abode still. So the tymes passed awaye, and the yeares were brought to an ende. Then didest thou raise the vp a seruaunt: called Dauid, whom thou commaundedst to buyde a cite vnto thy name, and to offere vpon incense and sacrifice vnto the therein. This was done now many yeares.

Then the inhabiteurs of the cite forsoke the, and in all thynges dyd euill as Adam and all his generacions had done: for they also had a wicked hert. And so thou gauest thy cite euer in to the handes of thine enemies. Are they of Babilon then better and more righteous then thy people, y^e they shal therefore haue the domynion of Sion? For when I came there, and sawe their vngodlynes, and so greates wickednesse, that it coude not be nombred: yee when my soule sawe so many euell doers (in y^e xxx. yeare) my hert sayled me, for I sawe, how thou suffrest them in such vngodlynes, and sparest y^e wicked doers: but thine owne people hast thou roted out, and preserved thine enemies, & this hast thou not shewed me.

I cannot perceaue how this happeneth. Do they of Babilon then better, then they of Sion? Or is there any other people, y^e knoweth the, sayynge the people of Israel? Or what generacion hath so beleued y^e couenaunt, as Jacob? And yet their rewarde appeareth not, and their laboure hath no frute. For I haue gone here and there thorow the heithen, & I see, y^e they be rych & wealthy, & they kepe not vpon y^e commaundmentes. Wyl they therefore ouercome wickednesse now in y^e balauce, and theirs also that dwell in the worlde, and so shal thy name be nowhere founde but in Israel. Or where is there a people vpon earth, y^e hath not sinned before the? Or what people hath so kepte thy commaundmentes? Thou shalt fynde, that Israel by name hath kepte thy preceptes, but not the other people and heithen.

The III. Chapter.

And the angell that was sent vnto me (whose name was Uriel) gave me answer, and sayde: Thy hert hath takē to moch vpon it in this woulde, and thou thinkest to comprehend the waye of the hysst. Then sayde I: yee my lord. And he answered me, and sayde: I am sent to shewe the thre wayes, and to sett forth thre symilitudes before the wherof yf thou canst declare me one, I wil shewe the also the waye, that thou desirest to se, and I shal shewe the from whence the wicked hert cometh. And I sayde: tell on my LORD. Then sayde he vnto me: Go thy waye, weye me the weight of the fyre, or measure me the blast of the wynde, or call me agayne the daye that is past. Then answered I and sayde: What man borne is able to do that? Why requyrest thou soch of me? And he sayde vnto me: If I shulde are the, how depe dwellinges are in the see? Or how greate water springes are vpon y firmamēt? Or how greates water springes are in the begynnyng of the depe? Or which are the outgoinges of Paradise? Peradventure thou woldest saye vnto me: I neuer wente downe yet in to y depe ner hell, nether dyd I ever clyme vp in to heauen. Nevertheless now haue I ared the but onely of fyre and wynde and of the daye, where thou hast trauelyd, and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

B He sayde moreover vnto me: Thine owne thinges, and soch as are growne vp with y, canst thou not knowe: how shulde thy vessel then be able to comprehend the waye of the hysst, and now outwardly in the corrupte woulde, to vnderstande the counpion y is enyde in my sight? The sayde I vnto him: It were better that we were not at all, the that we shulde lyue in wickednesse, and to suffre, and not to knowe wherfore. He answered me, and sayde: I wete in a wode, and the trees toke soch a deuice and sayde: Come let vs go, and fight agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet more woddies.

The floudes of the see also in lyke maner toke this deuice, and sayde: Come, let vs go vp, and fight agaynst the trees of the wode, that we maye make oure londe the wyder. The thought and deuice of the wode was but vayne and nothinge worth, for the fyre came, and consumed the wode: The thought of the floudes of the see came likewise to naught also, for the sonde stode vp and stoped them.

If thou were iudge now betwixt the two, whom woldest thou iustifie, or whom woldest thou cōdemne? I answered and sayde: Verely it is a foolish thought that they both haue denyed. For the grounde is geuen vnto the wode, and the see also hath his place to beare his floudes. Then answered he me, and sayde: Thou hast geuen a right iudgement, why iudgest thou not thy self also? For as the grounde is geuen vnto the wode, and the see to his floudes: even so they that dwell vpon earth, maye vnderstande nothinge, but that which is vpon earth: and he that dwelleth aboue the heauens, maye onely vnderstande the thinges, that are aboue the heauens. Then answered I and sayde: I beseeche the LORD let me haue vnderstandinge: for it was not my mynde to be curious of thy thinges, but of soch as we dayly meddle with: namely, wherfore that Israel is blasphemed of the heathen, and for what cause the people (whom thou ener hast loved) is gauer, to be punished of vngodly nacyons: and why the lawe of oure fathers is brought to naught, and the wyrtten cōuenantes come to none effecte, and we passe awaye out of the woulde as the greshopers, and oure life is a very feare, and we are not worthy to optayne mercy. What wyl he do then vnto his name, which is called vpon ouer vs? Of these thinges haue I ared question.

Then answered he me and sayde: Therewith thou searchest the more thou shalt maraile, for the woulde hasteth fast to passe away, and can not comprehend the thinges, that are promysed for the righteous in tyme to come, for this woulde is full of vnrighteousnes and weaknes.

But as concernynge the thinges wherof thou arest me, I wyl tell the. The euell is sowne, but the destruction thereof is not yet come. If the euell now that is sowne, be not mowed vpsyde downe, and yf the place wher the euell is sowne, passe not awaye, then canst thou not the thinge come y is sowne with y good. For the come of euell seide hath bene sowne in the hert of man from the begynnyng, and how moch vngodlynes hath he brought vp vnto this tyme: and how moch shal he yet bringe forth, vntill he come in to the barne?

Pondre now by thy self, whā y come of euell seide is cutt downe, how greates a barne shal it fyll? I answered and sayde: How and whā shal these thinges come to passe? Wherfore are y yeares fewe and euell? And he answered me, sayenge: Hast not thou to moch vpon the hysst, for thy haistynes to be aboue

is but in vayne, thou makest to moch a doo. Dyd not y soules also of the righteous are question of these thinges in their holynes, sayenge: How longe shal I hope of this fashion? Whan cometh the frute of my barne, and my rewarde? And vpo this Jeremiel the archangel gaue them answer, and sayde: Eue whan the nombre of the seides is fylled in you: for he hath weyed the woulde in the balance: in measure and nombre hath he measured the tyme, and moueth it not, vntill the same measure be fulfilled. Then answered I and sayde: O LORD, LORD, now are we all full of synne, and for oure sake peradventure it is not, that the barne of the righteous shal not be fylled, because of the synnes of the that dwell vpon earth.

I So he answered me, and sayde: Go y waye to a woman with childe, and are her, when she hath fulfilled hir tyme, monethes, yf hir childe be borne maye kepe y byrth eny longer within her. The sayde I: To LORD, that can she not. And he sayde vnto me: In hell the secreet places of soules are like y prieny chamber of a woman. For like as a woman that trauelyth, maketh haist, whan the tyme is nēcessite of the byrth is at hande: Eue so doth she haist to deliuer it that is commytted vnto her. Like what thou desirest to se, it shal be shewed the from the begynnyng. Then answered I and sayde: If I haue founde fauoure in thy sight, and yf it be possible, and yf I be mette therfore, shewe me then, whether there be more to come the is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

And he saide vnto me: Stande vp vpo y right syde, and I shal expounde the symilitude vnto the. So I stode, and beholde, an whore burnynge oue wente ouer before me: and it happened y whan the flamme was gone by, the smoke had the vpper hande. After this the whore wente ouer before me a watery cloude, and from downe moch rayne to a storme: and whan the stormy rayne was past, the droppes remained still. Then sayde he vnto me: Like as the rayne is more then the droppes, and as the fyre exceedeth the smoke, even so y measure of the thinges that are past, hath the vpper hande. Then wente the droppes and the smoke aboue: and I prayed and sayde: Maye I lyue (chynkest thou) vntill that tyme? Or what shal happen in those dayes? He answered me, and sayde: As for the tokens wherof thou arest me, I maye tell the of the in a parte: but as touchynge y life, I maye

not shewe the, for I am not sent therfore.

The v. Chapter.

Wherthelesse, as concernynge the tokens, mark this: Beholde, the dayes shal come, that they which dwell vpon earth, shalbe takē in a greates nombre, and the waye of the trouth shalbe hyd, and the lōde shalbe baren from faith: but iniquyte shal haue the vpper hande, like as thou hast sene now, and as thou hast herde lōge ago. And the lōde that thou seist now to haue rule, shalt thou shortly se waiste. But yf God graunte the to lyue, thou shalt se after y thre de trompet, that the Sonne shal sodenly shyne agayne in the night, and the Moone this tymes in the daye, and bloude shal droppe out of wode, and the stone shal geue his voyce, and the people shalbe vnquyete: and euen he shal rule, whom they hope not that dwell vpon earth, and the soules shal flye, and the Sodomitish see shal cast out his fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce thereof.

There shalbe a cōfucion also in many places, and the fyre shal be of sent agayne, and the wyld beasts shal go their waye, and man strons women shal beare monsters, and sale waters shalbe founde in the swete: one frende shal fight agaynst another: then shal all wyrt and vnderstandinge be hyd and put asyde in to their secreet places, and shalbe lōghe of many, and yet not be founde: then shal vnrighteousnes and voluptuousnes haue the vpper hande vpon earth. One lande also shal be another, and saye: Is righteousness gone thow wete? And it shal saye: No. At the same tyme shal men hope, but nothinge optayne: they shal laboure, but their trayes shal not prosper.

To shewe the soch tokens I haue lene, and yf thou wylt praye agayne, and wepe as now, and fast seuen dayes, thou shalt heare yet greater thinges. Then I awaked, and a fear fulnes wente thow all my body, and my mynde was feble and carefull, so that I almost swowned withall. So the angell that was come to talke with me, helde me, comforted me, and sett me vp vpon my fete.

And in the seconde night it happened, y Salathiel the captayne of the people came vnto me, sayenge: Where hast thou bene? and why is thy countenance so heny? And now dost thou not, y Israel is commytted vnto the, in the lōde of their captynyte? Vp then, and eate, and forsake vs not, as the shepherde

that leaueh his flock in the handes of wicked wolues. Then sayde I vnto him: So thy waye frome, and come not nyeme: & he herde it, and as I sayde, so wate he his waye frome. And so I fasted seuen dayes, mournynge and wepyng, like as Oriell the angell commaunded me. And after seuen dayes it happened, that I thoughtes of my hert were very greuous vnto me agayne, & my soule receaued yf sperte of vnderstandynge, & I begane to talke w the most hyest agayne, and sayde: O LORDE LORDE, of euery wode of y earth & of all the trees therof, thou hast chosen y one onely vynyarde: and of all londes of the whole woulde thou hast chosen the one pytt: and of all floures of the grounde thou hast chosen the one lyllie: and of all the depthes of the see thou hast fylled the one ryuer: and of all builded cities thou hast halowed Sion vnto thy self: and of all y foules that are created, thou hast named the one dove: and of all the catell y are made, thou hast prouyded y one shepe: & amonge all y multitudes of folkes thou hast gotten the one people, and vnto this people whom thou loudest, thou gauest a lawe, y is proued of all.

D And now O LORDE, why hast thou geue this one people ouer vnto many? & vpon the one rote thou hast prepared other, and why hast thou scattered y one onely people amonge many? which treade the downe, yee which haue euer withstonde y promyses, & neuer beleued y conuauces? And though thou werest enemye vnto y people, yet shuldest thou punysh the w thine owne handes. Now wha I had spokẽ these wordes, the angell y came to me y night afore, was set vnto me, & sayde vnto me: Heare me, & hertẽ to y thinge y I saye, & I shal tell y more. And I sayed: Speake on my LORDE. The sayde he vnto me: Thou art fore vexed & troubled for Israels sake. Louest thou y people better, then him y made them? And I sayde: No LORDE, but of very grete & compassion haue I spokẽ. For my reynes payne me euery houre, because I wolde haue experience of the waye of the most hyest, and to sette out parte of his iudgment. And he sayde vnto me: that thou mayest not. And I sayde: wherfore LORDE? Where vnto was I borne then? Or why was not my mothers childebed then my grane? So had I not sene the mysery and trouble of Jacob, and the trauayle of my people of Israel.

E And he sayde vnto me: Tobie me y thinges, y are not yet come: gather me together y droppes, that are scattered abroad: make me y floures grene agayne. y are wythered: ope

me the thinge that is closed: and bringe me forth the wyndes, that are shutt vp: Show me the ymage of a voyce, and then shal I declare the the thinge, that thou labourest to knowe. And I sayde: O LORDE LORDE, who maye knowe these thinges, but he that hath not his dwellinge w me? As for me, I am an wyse: how maye I the speake of these thinges, wherof thou artest me? The sayde he vnto me: like as thou canst do none of the se thinges y I haue spoken of, Euen so canst thou not fynde out my iudgment, or in the ende the lone that I haue promysed vnto my people. And I sayde: Beholde O LORDE, y are thou nye vnto them that haue no eye: and what shal they do that haue bene before me, or we that be now, or they that shal come after vs? And he sayde vnto me: I wyllyden my iudgment vnto a ryng. Like as there is no slacknesse of the last, euen so is there no swiftnesse of the first. So I answered & sayde: Coudest thou not make those (that haue bene made, and that be now, and that are to come) in one, that thou mightest shewe thy iudgment the sooner?

Then answered he me and sayde: The creature maye not haist about the maker, ne the maye the woulde holder the at once, that shal be created.

And I sayde: How hast thou sayde this vnto thy seruauit, that thou luyngemate hast made the creature luyngemate at once, & the creature bare it? eue so might it now also be rethym that be present, at once. And he sayde vnto me: Are the childebed of a woma, and saye vnto her: If thou bringest forth child, why doest thou it not together, but one after another? Praye her therfore, to bringe forth ten children at once. And I sayde: She can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I geuen a childebed vnto the earth, for that she be sowne vpon it by processe of tyme. For like as a yonge childe maye not bringe forth the thinges that belonge to the age, euen so haue I ordered the woulde which I made.

And I aied and sayde: Seynge thou hast now geue me a waye, I wyl speake before y: for oure mother of whõ thou hast tolde me, is yet yonge, & now she draweth nye vnto age. He answered me & sayde: Are a woman that beareth children, & she shal tell the. Saye thou to her: wherfore are not they (whom thou hast now brought forth) like those that were before the, but lesse of stature? And she shal answer the: They y be borne in the yere

of strenght, are of one fashion: and they that are borne in the tyme of age (whan the childebedd sayleth) are other wyse. Considre now thyself, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures which now begynne to be olde, and haue passed ouer the strenght of youth. Then sayde I: LORDE I beseeke the, yf I haue founde fauoure in thy sight, shewe thy seruauit, by whom doest thou vyset thy creature?

The VI. Chapter.

I And he sayde vnto me: In the begynnyng whan the grounde was made, before the woulde stode, or euer y wyndes blew, before it thondred and lighened, or euer the foundations of Paradise were layd, before the sayre floures were sene, or euer the moueable powers were stablished, before y innumerable multitudes of angels were gathered together, or euer y highneses of y ayre were lifed vp, afore y measures of the firmament were named, or euer y chimneys in Sion were hote, and or the present yeres were sought out, and or euer the iudgements of thym y now synne, were put asyde, before they were sealed that new gather saith for a treasure: then dyd I considre and pondre all these thinges, and they all were made thorow me, and thorow none other: by me also they be ended, and by none other.

Then answered I and sayde: which shal be the partynge asunder of the tymes? Or whan shal be the ende of the first, and the begynnyng of it that foloweth? And he sayde vnto me: From Abraham vnto Isaac, wha Jacob & Esau were borne of him, Jacobs hande helde first the hele of Esau: for Esau is the ende of this woulde, and Jacob is the begynnyng of it that foloweth. The hande of man betwixte the hele and the hande. Other question (Esdras) are thou not.

I answered then and sayde: O LORDE, yf I haue founde fauoure in thy sight, I beseeke the, shewe thy seruauit the ende of thy tokens, wherof thou shewdest me parte the last night. So he answered and sayde vnto me: Stode vp vpon thy fete, and beare the perfecte voyce and sounde. There shal come a greete mocion, but y place wher thou stodest shal not be mdued. And therfore whan thou hearest the wordes, be not affrayed: for of the ende shal the worde and foundation of y earth be vnderstonde. And why? the worde therof trembleth and quau-

leth, for it knoweth, that it must be chaunged at the ende. And it happened, that wha I had herde it, I stode vp vpon my fete and hertened: and beholde, there was a voyce y spake, and the sounde of it was like the sounde of many waters, and it sayde. Beholde, y dayes come, & I wyl begynne to drawe nye, and to vyset them that dwell vpon earth, and wyl begynne to make inquisicion of them, what they be y haue hurie equitye w vntighteousnes, and whan the lowe estate of Sion shal be fulfilled: and whan the woulde, that shal vanishe awaye, shal be ouersealed, then wyl I do these tokens.

The booke shal be opened before the firmament, and they shal se all together, & the children of a yere olde shal speake w their voyces: the womẽ with childe shal bringe forth vntymely children of thre or foure monethes olde, and they shal lyue, and be rayfed vp: & sobely shal the sowne places appeare as the vnsowne, the full store houses shal suddenly be founde emptye, and the trompett shal geue a sounde, which wha enery man heareth, they shal be haistely affrayed. At that tyme shal frendes fight one agaynst another like enemies, and the earth shal stonde in feare wth them.

The springes of the welles shal stonde still, and in thre houres they shal not renne. Who so enere mayneth from all these thinges that I haue tolde the, shal escape, and se my saluacion, and the ende of youre woulde. And the men that are receaued, shal se it, they that haue not tasted deatch fro theire byrth: and the hert of the indwellers shal be chaunged, and turned in to another meanyng: for euell shal be put out, and disceate shal be quenched. As for saith, it shal flourish, corrupcion shal be overcome: and the tructh, which hath bene so longe without fructe, shal be declared.

And it happened whan he talked w me, that I lokẽd demurely vpon him, before wha I stode, and these wordes sayde he vnto me: I am come to shewe y, the tyme of y night for to come.

If thou wilt praye yet more, and fast seuen dayes agayne, I shal tel the more thinges, & greater then before: for thy voyce is herde before the hyest: for why? the Nightie hath senethy righteous dealinge, he hath sene al so thy chastite, which thou hast had euer since thy youth: and therfore hath he sent me to shewe the all these thinges, and to saye vnto the: Be of good comfote, and feare not, and haist not wth y tymes that are pasted

chynke vayne thinges, and make no haist of the latter tymes.

And it happened after this, **I** wepte agayne, and fasted seven dayes in like maner, that I might fulfill the thre weekes, which he tolde me. In the eight night was my heart vored within me agayne, and I beganne to speake before the hyest: for my spire was greatly set on fyre, and my soule was in distresse, and I sayde: O LORDE, thou spakest vnto thy creature from the begynnyng (even the first daye) and saydest: Let heauen and earth be made, and thy worde was a perfecte worke. And then was there the spire, and the darcknesse were yet on euery syde, and silence: there was no mans voyce as yet from the. Then commaundedst thou a fayre light to come forth out of thy treasures, that thy worke might appeare and be sene.

Upon the seconde daye thou maydest the spire of the sumament, and commaundedst it to parte asunder & to make a deuysion betwixte the waters, that the one parte might remayne above, and the other beneth. Upon the thirde daye thou broughtest to passe, **I** the waters were gathered in the seuenth parte of the earth: Sixe partes hast thou dried vp, and kepte them, to the intent **I** men might sowe and occupie husbandrie therein. As soone as thy worde wente forth, the worke was made. For immediatly there was greates innumerable frute, & many dyuerse pleasures & desyres of compeacion, flowres of chaungeable coloure and smell, and this was done the thirde daye.

Upon the fourth daye thou commaundedst that the Sonne shulde geue his shyne, and **I** Moone his light: the starres didst thou sette in ordie, and gauest them a charge, to do seruyce euen vnto man, that was for to be made. Vpon the fith daye thou saydest vnto the seuenth parte (where the waters were gathered) that they shulde brynge forth diuerse beastes, foules and fishes. And so it came to passe, that the donne water and without soule, brought forth lvyng beastes at the commaundment of God, that all people might prayse thy wonderous workes. Then didst thou preserve two foules, **I** one thou caldest Enoch and the other Lemiatan, and didst separate the one from the other: for the seuenth parte (namely, where the water was gathered together) might not holde them both. Vnto Enoch thou gauest one parte, which was dried vp the thirde daye, that he shulde dwell in the same parte, wherein are a thousande hilles. But vnto Lemiatan thou

gauest the seuenth parte, namely the wyle, and whan.

Upon the sixte daye thou gauest commaundment vnto the earth, that before the shalde brynge forth beastes, catell and all **I** (besydes this) Adam also, whom thou madest lord of all thy creatures: O thou our we all, and the people also, whom thou hast chosen specially vnto thy self. All this **I** sayde now and spoken before the, the night shewe, how that the worde is made for oure sakes. As for the other people, they are nothings, but be like a speckle, and hastened the abundaunce of them vnto a droppe (that falleth) from the rose of the heau.

And now (O LORDE) the heauyng we euer bene reputed as nothings, have bene to be lordes ouer vs, and to deuour us with thy people (whom thou hast called **I** borne, thy only begotten, and thy seruicer) are geuen in to their handes and power. If the worlde now be made for oure sake, why haue we not the inheritance in possession with the worlde? How longe shal we endure?

The viij. Chapter.

After it happened after that **I** had spoken out these wordes, there was sent vnto me an angell (which had ben to me also the nightes afore) and he sayde vnto me: Vp Esdras, and heare the wordes that **I** am come to tell the. And **I** sayde: Speake, O LORDE my God. The sayde he vnto me: Thy see is sett in a wyde place, **I** it might be hope and greates: but the intrance is narrow and small like a ryuer. For who wolde go in to see, to loke vpon it, and to rule it? If he were not thorow the narrow, how might he come in to the brode?

Item, another. A cite is buylded and set vpon a brode felde, and is full of all good: the intrance is narrow and sodane, like as if there were a fyre at the right hande, and a pe water at the left, and as it were on chynstrate path betwixte the both, so small, that there coude but one man go there.

If this cite now were geuen to an heu, he neuer wente thorow this parious way: how wolde he receaue his inheritance? **I** sayde: It is so, LORDE. Then sayde he: vnto us is Israel also a porcion. And why? for their sakes haue **I** made the worlde: & when Adam trasgressed my statutes, then was the chynge indged that was done. Then was the intrances of the worlde made narrow, full

of sorrow and tranayle: They are but few & well, full of paretis and labour. For the intrances of the fore worlde were wyde and free, and brought immortall frute.

If they now which are entred in to this worlde, maye not comprehend these straye and vayne thinges, moche lesse maye they comprehend and vnderstande the secrete thinges: Why disquietest thou thy self then, seynge thou art but a corruptible man? And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaued in to thine hart the thinge that is for to come, but that is present?

The sayde **I**: O LORDE LORDE, thou hast ordered in thy lawe, that the righteous shalde inherite these thinges, but that the vnfaithfull and vngodly shulde perishe. Nevertheless the righteous shal suffice straye thinges, and hope for wyde: for they that haue luyed vngodly & suffred straye thinges, shal not see the wyde.

And he sayde vnto me: There is no indge above God, and none that hath vnderstandinge above the hyest. For there be many **I** perishe, because they despyse **I** lawe of God that is sett before them. For God hath geuen straye commaundment to such as come, that they knowe what they do, and how they shulde luye: and yf they kepte this, they shulde not be punyshed.

Nevertheless they were not obedient vnto him, but spake agaynst him: ymagined vayne thinges, & purposed to synne, and sayde mainer, that there was no God, & that God regarded it not. His wayes haue they not knowne, his lawe haue they despyed, & denyed his promyses: in his statutes & ordinances haue they not bene faithfull & steadfast, and haue not perfourmed his workes.

And therefore Esdras, vnto the full plenty, and to the empye, emptynesse. Beholde, the tyme shal come, **I** these tokens which **I** haue tolde the, shal come to passe, & the bryde shal appeare: & the earth **I** now passeth awaye, shalbe shewed: & who so euer is deluyered from **I** foresayde euels, shal see my workes. For my sonne Jesus shal be openly declared, wchost **I** be wchost: & they **I** remayne, shal be mery in foure hundred yeares.

After these same yeares shal my sonne Chast dye, and all men that haue lifed: and **I** wolde shalbe turned in to the olde sylence seven dayes, like as in the fore indgements, so that no man shal remayne. And after seven dayes, the worlde that yet awaketh not, shalbe raysed vp, & shal dye corrupte. And

the earth shal restore those that haue slepte in her, and so shal the dust those that dwell in silence, and the secrete places shal deluyere those that be committed vnto them. And **I** most hyest shal be openly declared vpon the seate of iudgment, & all misery shal vanysh awaye, and loge suffringe shalbe gathered together. But the iudgment shal contynue, **I** truer shal remayne, and faith shal waxe stronge, the worke shal folowe, and the reward shal be shewed, the righteousnesse shal watch, and the vnrighteousnesse shal beare no rule.

Then sayde **I**: Abraham prayed first for the Sodomites, & Moses for the fathers **I** synned in the wyldernes, & he **I** came a fter him for Israel, in **I** tyme of Ahas and Samuel: and David for **I** destruccion, and Salomon for them that came in to the Sanctuary, & Helias for those that receaued rayne, and for the deed, that he might luye: and Ezechias for **I** people in the tyme of Sennacherib: & dyuerse other in like maner, which haue prayed for many.

Thus so now, seynge **I** corrupte is growne vp, and wickednes increased, and the righteous haue prayed for the vngodly, wherfor shal it not be so now also?

He answered me, and sayde: This present worlde is not **I** ende, there remayneth moche honoure in it, therfore haue they prayed for the weakes. But the daye of dome shalbe the ende of this tyme, and **I** begynnyng of the immortalite for to come, wherin all corrupcion vanysheth, all voluptuousnes is lowed, all mysebeleue taken awaye, righteousness growne, and the verice spronge vp. Then shal no man be able to sane him that is destroyed, ner to oppresse him **I** hath gotte **I** victory. **I** answered the, & sayde: This is my first & last sayenge: **I** it had bene better, not to haue geuen the earth vnto Adam: or els whan it was geue him, to kepe him that he shulde not synne. For what profit is it for men now in this present tyme to luye in heuynes, & after death to loke for punyishment? O thou Ada, what hast thou done? For though it was thou **I** synned, thou art not fall alone, but we all **I** come of the. For what profit is it vnto vs, yf there be promysed vs an immortall tyme, where as we medle wch deadly workes: & that there is promysed vs an everlasting hope, where as we of selues are euell & vayne: & **I** there are layed vp for vs dwellynges of health & fredome, where as we haue luyed euell: and that the worshippe of **I** hyest is kepte to defende them, which

D
Gen. 11. 1
Exo. 32. 1
1. Re. 14. 1
1. Re. 17. 1
4. Re. 18. 1
and 19.

Gen. 1. 1

12

Deu. 4. 1

12

have led a pacient life, where as we have walked in y most wicked wayes of all: and that there shalbe shewed a paradys, whose frute endureth for ever, wherein is fredome and medycyne, where as we shal not go in: for we have walked in vnpleasaunt places: And that the faces of them which have absteyned, shal shyne aboue the starres, as here as oure faces shalbe black and darcke: For whyle we lyued and dyd vnrighteously, we considered not, that we shulde suffre therfore after death.

S The answered he me, and sayde: This is the consideracion z thought of the battayl, which man hath vpon earth: that yf he be ouercome, he shal suffre as thou hast sayde. But yf he gett the victory, he shal receaue the thinge that I saye. For this is the life, wherof Moses spake vnto the people, whyle he lyued, sayenge: Chose the life, that thou mayest lyue. Nevertheless they beleued him not, nether the prophetes aser him. No ner me which haue spoken vnto them, that they shulde not reach vnto them to their destruction, like as ioye is for to come ouer those, that haue suffred the selues to be ensoummed in saluacion.

I answered then z sayde: I knowe LORDE, that the hyest is mercifull, in y he hath mercy vpon them, which are not yet in the woilde, and vpon those also that walke in his lawe: and that he is pacient and longe sufferinge towards those that haue synned in their workes: and that he is liberrall to geue where as it requyeth: and that he is of greate mercy, for he multiplieth his lowynge kyndnesses towards those that are present, and that are past, and to them which are for to come. For yf he multiplie not his mercies, the woilde shal not be made luyngge, with those that dwell therein: he geueth also, for yf he gaue not of his goodnesse, that they which haue done euell, might be eased, the ten thousande parte of men shulde not be made luyngge. And yf the iudge forgaue not those y he healed with his woide, and yf he wolde destroye y multitude that stryareth, there shulde be very few left in an innumerable multitude.

The VIII. Chapter.

And he answered me, sayenge: The most hyest made this woilde for many, but the woilde to come for few. I wyl tell the a synnynge, Esdras: As when thou apest the earth, it shal saye vnto the, that it geueth moch moulde, wherof erthen vessels are made, but litle of it y golde cōmeth of.

Enen so is it with the worke of this woilde. There be many created, but few shal be preferred. Then answered I z sayde: Thou shalowe vp the witt (thou soule) and desire the vnderstandinge, for thou art agued to herten and to geue eare, and wyllyngest prophetic: for thou hast no longer space given the, but only to lyue. O LORDE, wilt thou not geue thy seruante leue, y we may praye before the, and that thou mayest geue vnto oure hert, and buryde oure vnderstandinge, that there maye come frute of it: and that enery one which is corrupte, and beareth the state and place of a man, may lyue?

For then art alone, and we all are weikmanshipe of thy handes, like as thou hast sayde, and like as the body is fashioned now in the childebedd, and then geueth the members, and thy creature is preferred in fire and water: z if, monethes both thy wylte suffre thy creature, which is fashioned in her: but the thinge that preferreth and it is preferred, shal both be kepte together when tyme is, the childebedd deliuereth f thinge, that is kepte and growne in her.

For thou hast commaunded the baste to geuenyrl vnto the frute, that the thinge which is created and fashioned, maye be nourished for a tyme: and then thou disposeth and ordiest it with thy mercy, bryngest it up with thy righteousnes, nurest it in thy lawe, and resourmeth it with thy vnderstandinge, mortifiest it as thy creature, and makest it luyngge as thy woike. Sainge thou that thou destroyest him, which w so grette labours is created and fashioned thow thy commaundement, thou couldest lyghly ordene also, that the thinge which is made, might be preferred.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am soiry: and of thy inhabitants, for whose cause I mourne: and of Israel, for whom I am wofull: and of Jacob, for whose sake I am greued: therefore I grynne I to praye before the, for my self and for them, for I se the fall of vs, even of vs, that dwell vpon earth. But I haue had the swiftnes of the iudge, which is to come: therefore heare my voyce, and vnderstand my wordes, and I shal speake before the.

This is the begynnyng of the woilde of Esdras, before he was receaued: O LORDE, thou that dwellest in euertlastingnes, whose eyes are lift vp in the ayre, whose se is exceddinge hye, whose glory and mai-

ty maye not be comprehended, before whom the hoostes of heauen stonde with trembling, whose kepinge is turned in winde and fyre, whose woide is true, whose callynge is steadfast, whose commaundement is strong, whose ordynance is fearfull, whose lordryeth vp the depthes, whose wrych maketh the mountaynes to melt awaye, z whose strength beareth wytnes: O heare y prayer of thy seruante, and march with thine ear to the petition of thy creature.

For whyle I lyue, I wyl speake: and so lo geas I haue vnderstandinge, I wyl answer. O loke not vpo the synnes of thy people, which serue y in the truerth. haue no respect vnto the wicked studies of the heithen, but to the desyre of those that kepeth thy testimones with sorowes. Think not vpon those that haue walked saynedly before the, but vpon them, which wyl haue knowne thy feare.

Let it not be thy wyl to destroye them, which haue had beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, which are worse then beastes: but loue them, that allwaye put their trust in y righteousnes and glory: for we and oure fathers haue all the same sicknes and disease, but because of oure synnes thou shalt be called mercifull.

S For yf thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of righteousnes: for y righteous which haue layed vp many good workes together, shall out of their dedes receaue reward. For what is man, that thou shuldest take displeasure at him? Or what is the corruptible mortall generacion, that thou shuldest be so rough towards him?

For of a truerth there is no man amonge them that be boine, but he hath dealt wickedly: and amonge the faithfull there is none, which hath not done a mysse. For in this (O LORDE) thy righteousnes z thy goodnes shalbe praysed and declared, yf thou be mercifull vnto them, which are not ryche in good workes.

Then answered he me and sayde: Some thinges hast thou spoken a right, and accordinge vnto thy wordes it shal be. For I wyl not verely cōsidre the worke of them, which haue synned before death, before the iudgement, before destruccion: but I wyl reioyse o the worke and thowght of y righteous. I wyl remembre also the pilgramege, the hope, and the reward. Like as I ha-

ue spoken now, so shall it come to passe. For as the husband man soweth moch sēde vpon the ground, and planteth many trees, and yet allwaye the thinge that is sowne or planted is not all kepte safe, nether doth it all take rote: Enen so is it of them that are sowne in the woilde, they shal not all be preferred.

I answered then z sayde: If I haue sowne be grace, then let me speake. Like as the husbande mans sēde perisheth, yf it receaue not rayne in due season, or yf there come to moch rayne vpon it: Enen so perisheth man also, which is created with thy handes, and is li te vnto thine owne ymage and to thy self, for whose sake thou hast made all thinges, and lickened him vnto the husbande mans sēde. Be not wroth at vs (O LORDE) but spare thy people, and haue mercy vpon thine owne inheritance: O be mercifull vnto thy creature.

Then answered he me and sayde: Thinges present are for the present, and thinges to come for soch as be to come. For thou wast yet moch, seyng thou mayest loue my creature aboue me: I haue oft times drawne nye vnto the, but neuer to the vnrighteous. In this also thou art marvelous before the hyest, in that thou hast humbled thy self, as it becommeth the, and hast not regarded thine owne self, y thou art had in soch honoure amonge the righteous. Therefore shal greate trechidnes and mysery come vpon them, that in the latter tyme shal dwell in y woilde, for they haue walked in greate pryde.

But vnderstande thou for thy self, and sette out glory for soch as be like the: for vnto you is paradys opened, the tre of life is planted, the tyme to come is prepared, plenteousnes made ready: a cite is builded for you, and a rest is prepared, yee perfecte goodnes and wysdome. The rote of euell is marked from you, the weaknes and moeth is hyd from you, z in to hell flyeth corrupcion in forgetfulness. Sorowes are vanyshed awaye, and in the ende is shewed the treasure of immortallite. And therefore are thou no more questions, cōcernynge the multitude of them that perishe. For they haue taken libertie, despyed the hyest, thought some of his lawe, and forsaken his wayes.

Moreover, they haue troden downe his righteous, and sayde in their hert, that there is no God, yee and that wittingly, for they dye. For like as the thinge that I haue spoken of, is made ready for you: Enen so is thy rest and payne prepared for them. For it was not his wyl that man shulde come to naught: but

they which be created, haue defyled the name of him that made them, and are vnto him, which prepared life for them. And therefore is my iudgment now at hande. These thinges haue I not shewed vnto all men, but vnto few: namely, vnto the, and to such as be like the.

Then answered I and sayde: Beholde O LORD, now hast thou shewed me the multitude of the tokens, which thou wilt begynne to do at the last: but at what tyme and when, thou hast not shewed me.

The IX. Chapter.

Answered me then and saide: Measure thou the tyme diligently in it self, when thou seist that one parte of the tokens come to passe, which I haue tolde y before: so shalt thou vnderstande, that it is the very same tyme, wherein the 3yest wil be gynnne to vssie the woulde, which he made. And when there shalbe sene earthquake and vproute of the people in the woulde, then shalt thou well vnderstande, that the most 3yest spake of those thinges, from the dayes that were before the, euen from the begynnynge.

For like as all that is made in the woulde, hath a begynnynge and ende, and the ende is manifest: Euen so the tymes also of the 3yest haue playne begynnynge in wonders and signes, and the ende in workynge and in tokens. And every one that shall esaued, and shall be able to escape by his workes & by faith (wherin ye haue beleued) shall be preserved from the saide perils, and shall see my sauoure in my londe and within my borders, for I haue halowed me from the woulde. Then shall they be in carefulnesse, which now haue abused my waies: and they that haue cast them out despytfully, shall dwell in paynes.

B For such as in their life haue receaued benefites, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yett freidome, and when they had yett open roome of amendement and conuersion, & vnderstande not, but despyse it: y same must knowe it after death in payne. And therefore be thou nomore carefull, how the vngodly shalbe punyshed, & how the righteous shalbe saued, and whose the woulde is, and for whom the woulde, and when it is. Then answered I and sayde: I haue talked before & now I speake, and wyl speake also hereafter, that there be many moo of them which perish, then shal be saued, like as the floude is greater then the dropes.

And he answered me, sayenge: like as the felde is, so is also the seide: as the floure is, so are the colours also: such as the woulde is, such is also y worke: and as the husbandman is himself, so is his husbandrye also. For it was the tyme of the woulde. And when I prepared for them that are now, ouer the woulde was made, when in they shulde dwell, then was there no man that withstode me. Now when every one was, and the multitude also in the woulde which is now preparat, and the moneth that ceaseth not, and the lawe which is vnsearcheable, their maner were corrupte. So I considered the worke, and beholde, there was parell, because of y thoughtes that were come in to it. And I saue, and spared the greatly, and haue kepte me a wynebery of the grapes, and a plant from amonge many generacions. & the multitude perishe the, which are growne up in wayne, and let my grape & wynebery be kepte: euen my plante: for with great labour haue I made it vp.

Then theles yf thou wilt take vpon the, yett seuen dayes mo (but thou shalt not fast w them) go thy waye then in eo y felde of floures, where no house is buylded, and eate only of the floures of the felde, caist not flesch, drinke no wine, but eate floures onely. vnto the 3yest continually, so wyl I come, and talke with the.

So I wente my waye and came in to the felde which is called Arbath (like as he commaunded me) and there I sat amonge y floures, and ate of the herbes of the felde, and y meate of the same satisfied me. After seuen dayes I sat vpon the grasse, & my hart was vexed within me like as afore: and I opened my mouth, and beganne to talke before the 3yest, and saide: O LORD, thou y shewest thy self vnto vs, thou hast declared and opened thy self vnto oure fathers in the wilderness, in a place where no man dwelleth, in a baren place, when they came out of Egypte, and thou spakest, sayenge: heare me O Israel, and make my wordes thou seide of Iacob. Beholde, I sowe my lawe in you, and I shal brynge frute in you, & ye shalbe honoured in it for euer. For oure fathers which receaued the lawe, kepte it not, and obserued not thy ordinaunces and statutes, & the frute of y lawe was not declared: for it might not, for why: it was thine. For they that receaued it, perished, because they kepte not y thinge that was sowne in them.

It is a custome when the grounde receiuerth seide, or the see a shipp, or a vessell man

and drynke, that, when it perissheth or is broken wherin a thinge is sowne, or wherin eny thinge is put: the thinges also perishe & are broken, which are sowne or putt therein. But vnto vs it hath not happened so: for we y haue receaued the lawe, perish in synne, and ouer her also which receaued the lawe: not withstandinge the lawe perissheth not, but remaineth in his labour.

And when I considered these thinges in my hart after this maner, I looked aboute me with myne eyes, and vpon the right syde I saue a woman, which mourned sore, made greete lamentacion, and wepte with loude voyce: hir clothes were rent in peces, & she had asphes vpon hir heade.

I The let I my thoughtes go, & I was in, & turned me vnto her, & sayde: wherefore wepest thou? why art thou so sory & discomforred? And she sayde vnto me: Syr, let me bewaile myself & eate yett more sorowe: for I am sore vexed in my mynde, & brought very lowe. And I saide vnto her: what ayleth y? Or who hath done eny thinge to y? tell me. She sayde: I haue bene vnfrutefull and barren, and haue had an husband thirtie yeares. And these xxx. yeares I do nothinge els daye and night and all houres, but make my prayer to y 3yest. After thirtie yeares God haue me thy handmayden, looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him, so was my husband also and all my neighbours, and we gaue greete honoure vnto y Mightie. And I noursed him with greete trauayle. So when he grewe vp, & came to the tyme, that he shulde haue a wife, I made a feast.

The X. Chapter.

And it happened that when my sonne wente in to his chamber, he fell downe, and dyed: the ouerhiew we all the lightes, and all my neighbours rose vp to comforte me. The toke I my rest vnto the secōde daye at night: & when they had all rested, & they might comforte me, I rested also, and rose vp by night, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cite, but to remaine here, and nether to eate ner drynke, but continually to mourne and to fast, vntill I dye.

Then let I my meditations and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolish woman, seist thou not oure heuynes and mournyng, and what happeneth vnto vs? how Sion & mother is all wo full and sory, and how she is cleane brought downe and in misery? seinge we be

all now in heuynes, & make oure mone (for we be all sorowfull.) As for the heuynes that thou takest, it is but for one sonne. Demaunde the earth, and she shal tell the, that it is she which ought (by reason) to mourne, for the fall of so many that growe vpon her. For from the begynnynge all men are borne of her, & other shal come: and beholde, they walke almost all into destruccion, and many of them shalbe roted out.

Who shulde then (by reason) make more mournyng, then she, that hath lost so greete a multitude: and northon, which art sory but for one. But yf thou woldest saye vnto me: My mournyng is not like the mournyng of the earth, for I haue lost the frute of my body, which I bare with heuynes: as for the earth, a corvinge to the ordynance of y earth onely, so that many are gone awaye in her, as it is come to passe: Then saye I vnto the: like as thou hast borne with trauayle & sorowe, euen so the earth also from the begynnynge geueth hir frute vnto man, for him y make her. And therefore withholde thy sorowe and heuynes by thy self, and loke what happeneth vnto y, beare it strōgly. For yf thou iudgest the marck & ende of God to be righteous and good, and receauest his counceill in tyme, thou shalt be commended therein. Go thy waye then in to the cite to thy husbande.

And she sayde vnto me: that wyl I not do, I wyl not go in to the cite, but heare wyl I dye. So I commoned more with her, and sayde: Do not so, but be comforted, and folowe me: for how many falles hath Sion? Be of good comforte because of the sorowe of Ierusalem. For thou seist that oure Sanctuary is layed waist, oure altier broken, oure temple destroyed, oure playenge of instrumentes and synginge layed downe, the thankes geuynge put to sylence, & mynth is vanisshed awaye, the light of oure candelsick is quenched, y Arke of the couenaunt is take from vs, all oure holy thinges are defyled, and the name that is called vpon ouer vs, is dishonoured, oure children are put to shame, oure prestes are brent, oure Lewites are caried awaye in to captiuyte, oure virgins are defyled, and oure wyues ranshed, oure righteous men spoyled, and oure childe destroyed, oure yongemen are brought in bōdage, and oure strōge worthies are become weak: and Sion (which scale is y greatest of all) is low sed vp from hir worshiipe: for she is deliuered in to the handes of them that hate vs.

And therefore shake of y greete heuynes, &

and putt awaye the multitude of sorowes: that the Nightie maye be mercysfull vnto the, and that the Daye maye geue the rest from y^e labour and trauayle. And it happened, that whan I was talkyng with her, hir face dyd shyne & glyster, so that I was a fraied of her, and mused what it might be. And immediatly she cast out a greete voyce, very fearfull, so that y^e earth shoke at the noyse of the woman: and I lokted, and beholde, the woman appeared vnto me nomore: but there was a cite buylded, and a place was shewed from the grounde and foundation.

Then was I afrayed, and cried with loude voyce, and sayde: where is Vniel the angell, which cameto me at the first? For he hath caused me to come in many considerations and hye thoughtes, and myne ende is turned to corrupcion, and my prayer to rebuke. And as I was speakyng these wordes, he came vnto me, and lokted vpon me, and I laye as one that had bene deed, and myne vnderstandinge was altered, and he toke me by the right hande, and comforted me, and set me vp vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstandinge veyed? and the vnderstandinge of thy hert, and wherfore art thou sorry? And I sayde: Because thou hast forsaken me: and I haue done a cōdyng vnto thy wordes, I wente into the felde, and there haue I sene chinges, that I am not able to expresse. He saide vnto me: Stōde vp and be manly, and I shal geue the exortacion.

Then sayde I: Speake on to me my LORD, forsake me not, lest I dye in vayne: for I haue sene that I knewe not, & herde that I do not knowe. O! shall my vnderstandyng be disceaued, and my mynde? But now I be seke the, that thou wilt shewe thy seruauent of this wōder. He answered me the and sayde: heare me, and I shall enfourme the, and tell the wherfore thou art afrayed, for the Daye hath opened many secrete thynges vnto the.

He hath sene that thy waye is righe, and that thou takest sorowe continually for thy people, and makest greete lamentacion for Sion: and therfore vnderstonde the vision which thou sawest a litle whyle agoo after this maner: Thou sawest a woman mourninge, and thou hast comforted her: Neuer theles now seist thou the licnes of the woman nomore, but thou thoughtest there was a cite buylded: and like as she tolde the of the fall of her sonne, so is this the answer:

The woman whom thou sawest, is Sion, and where as she tolde the, that she hath in thirtie yeares vnfructefull and barren, these are the xxx. yeares, wherin there was offeringe made in her.

But after xxx. yeares Salomon buylded her, and offred, and then bare the barren a sonne. And where as she tolde the, that she nourished him with labour, that was the walling of Jerusalem. But where as she tolde the, that she dyed in hir chamber, that is the fall of Jerusalem. And thou sawest hir licnesse, for she mourned for hir sonne: and what she happened vnto her, I haue shewed y^e. And now God seyth, that thou art sorry in thy mynde, and suffrest from y^e hert for her: and so hath he shewed the hir cleynesse, and the faynes of hir bewtye.

And therfore I bad the remayne in the felde, where no house is buylded. For I knewe y^e the Daye wolde shew this vnto the, that I commanded the to go into the felde, where no foundation ner buyldinge is. In the place where the Daye wyll shewe his cite, there shall be no mans buyldinge. And therfore feare not, and let not thine hert be afrayed, but go thy waye in, and see the glorious and fayre buyldinge, and how great it is, and how greete thou thinkest it after the measure of thine eyes, & then shal thou heare as moch as thine eares maye comprehend. For thou art blessed aboue many othe, and art called with the Daye, as y^e few. And tomorrow at night thou shalt remayne bar, and so shal y^e Daye shewe the visions of his chinges, which he wyll do vnto them that dwell vpon earth in y^e last dayes. So I slepe the same night like as he cōmānded me.

The XI. Chapter.

Then sawe I a dreame: and beholde, there came vp from y^e see an Aegle, which had xij. wynges and chereades: And I sawe, and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I beholde, and out of his fethers there grew othe lye contrary fethers: the heades rested, the head in the myddest was greater then the othe, & rested it with the residue.

Moroner I sawe, that the Aegle flew wth his wynges, and raigned vpon earth, & couered all them that dwell vpon the earth: and I sawe y^e all chinges vnder heauen were subiect vnto him, and no man spake against him, no nor one creature vpon earth. I sawe also that the Aegle stode vp vpon his clawes, &

gane a sounde wth his fethers, & a voyce sayde ge after this maner: watch not all together, slepe every mā in his owne place, & watch for a tyme, but let the heades be preferued at the last. Neuertheles I sawe, y^e the voyce wente not out of his heades, but from the myddest of his body. And I nombred his cōtrary fethers, & beholde, there were eight of them. And I lokted, & beholde, vpon the right syde there arose one fether, & raigned ouer all the earth. And it happened, y^e whan it raigned, the ende of it came, & the place therof appeared nomore. So the nexte folowinge stode vp, & raigned, & had a greete tyme: & it happened, y^e whan it raigned, the ende of it came also like as the first, so that it appeared nomore.

Then came there a voyce vnto it, & sayde: heare thou y^e hast kepte in the earth so longe, this I saye vnto the, before thou begynnest to appeare nomore: There shal none after y^e attayne vnto thy tyme. Then arose the thirde, & raigned as the othe afore, & appeared nomore also. So wrote it with all the residue one after another, so y^e every one raigned, & the appeared nomore. The I lokted, & beholde, in processe of tyme the fethers y^e folowed were set vp vpon the right syde, y^e they might rule also: and some of the ruled, but within a while they appeared nomore: for some of the were set vp, but ruled not. After this I lokted, & beholde, y^e xij. fethers appeared nomore, and the two wynges: & there was nomore vpon the Aegles body, but two heades that rested, & six fethers. Then sawe I also, y^e the six fethers were parted in two, & remayned vnder the heades, y^e was vpon the right syde, for the foure cōtinued in their place. So I lokted, and beholde, they that were vnder the wynges, thought to set vp them selues, and to haue the rule. Then was there one set vp, but shortly it appeared nomore, and the seconde were sooner awaye then the first. And I beholde, and lo, the two thought also by the selues to raigne: & whā they so thought, beholde, there waked one of the heades that were at rest, namely, it that was in the myddest, for that was the greater of the two heades. And then I sawe, that the two heades were fylled with him, and the heades were turned with them y^e were by him, & ate vp y^e two vnder wynges, y^e wolde haue raigned.

But this head put y^e whole earth in feare, and bare rule in it, ouer all those y^e dwelt vpon earth with moch labour, and he had the gouernaunce of the worlde, ouer all the foules, that haue bene. After this I lokted,

and beholde, the head that was in the myddest, suddenly appeared nomore, like as y^e wynges: then came the two heades, which ruled vpon earth, & ouer these that dwelt therein. And I beholde, & lo, the head vpon the right syde, deuoured it that was vpon the left syde. And I herde a voyce, which sayde vnto me: loke before the, and conside the thinge that thou seist. Then I sawe, and beholde, as it were a lyon that roareth, rennyng haistely out of y^e wood, and he sent out a mans voyce vnto the Aegle, and sayde: heare thou, I wyl talke with the, and the Daye shal saye vnto the: Is it not thou that hast the victory of the foure beastes, whom I made to raigne vpon earth and in my worlde, and that y^e ende of their times might come thorow the?

And the fourth came, and overwonne all the beastes that were past, and had power ouer the worlde with greete fearfulness, and ouer the whole compasse of the earth wth the most wicked labour, and so longe time dwelt he vpon the earth with disceate, & the earth hath thou iudged not with truerth. For thou hast troubled the meke, thou hast hurte the peaceable and quyet, thou hast loured lyers, and destroyed the dwelllynges of them that brought forth frute, and hast cast downe the walles of such as byd the no harme. Therfore is thy wrongeous dealinge and blasphemy come vp vnto the Daye, and thy pryde vnto the Nightie. The Daye also hath lokted vpon the proude tymes, and beholde, they are ended, and their abhominacions are fulfilled. And therfore appeare nomore thou Aegle, and thy horrible wynges, and thy wicked fethers, and thy vngacions heades, and thy synfull clawes, and all thy vayne body: that the earth maye be refreshed, and come agayne to herself, whan she is deliuered from thy violence, and that she maye hope for y^e iudgment and mercy of him that made her.

The XII. Chapter.

And it happened whā y^e Aegle spake the se wordes vnto y^e Aegle, y^e head y^e afore he had y^e upper hāde, appeared nomore: neither dyd y^e foure wynges appeare any more, y^e came to hī, & were set vp to raigne, & their l'ygndome was small & full of vprour.

And I sawe, & beholde, they appeared nomore, & y^e whole body of y^e Aegle was bitt, & the earth was in greete feare. Then waked I out of the traunce of my mynde, and from greete feare, and sayde vnto my spere: Lo, this hast thou geuen me, in y^e thou seardest out the wayes of the Daye: lo, yet am I weery in my mynde, and very weak in my spere.

and litle strength is there in me, for the greates feare that I receaved this night. Therefore wil I now beseeche the hysst, & he wyl comforte me vnto the ende, & I sayde: **LORDE LORDE** yf I have founde grace before thy sight, and yf I am iustified with y before many other, & yf my prayer be come vp before thy face, comforte me then, and shewe me thy seruante the interpretation & playne differēce of this horrible sight, that thou mayest perfectly comforte my soule: for thou hast iudged me worthy, to shewe me y last of tymes.

And he sayde vnto me: this is the interpretation of this sight, The Aegle whom thou sawest come vp from the see, is the kyngdome which was sene in the vision of thy brother Daniel, but it was not expounded vnto him, for now I declare it vnto the.

Beholde, the dayes come, that there shal ryse vp a kyngdome vpon earth, and it shal be feared aboue all the kyngdomes y were before it. In the same kyngdome shal xij. kynges raigne, one after another. For the seccode shal begynne to raigne, and shal haue more tyme the other, & this do y xij. wynges signifie, which thou sawest. As for the voyce that spake, and that thou sawest go out from the heades but not from y body, it betokeneth, that after the tyme of that kyngdome there shall aryse greates tryuynge, and it shal stonde in parell of fallynge: neuertheles it shal not yet fall, but shal be set in to his begynnyng. And y eight vnderwynges which thou sawest haue vnto y wynges of hi, betokene, y in hi there shal aryse eight kynges, whose tyme shal be but small, & their yeares swift, & two of them shal beare. But whan the myddest tyme cometh, there shal be foure kepte in the tyme, whan his tyme begynneth to come that it maye be ended, but two shal be kepte vnto y ende.

And where as thou sawest thre heades resting, this is the interpretation: In his last shal the hysst rayse vp thre kyngdomes, and call many agayne in to the, & they shal haue the dominion of the earth, and of those that dwell therein, with moch laboure aboue all those y were before the. Therefore are they called y heades of the Aegle: for it is they y shal bringe forth his wickednes agayne, & y shal perswade & synnise his last. And where as thou sawest, that y greates heade appeared nomore, it signifieth, that one of them shal dye vpon his bed, & yet with payne, for the two that remaine, shal be slayne with the swerde. For the swerde of the one shal deuoure the other, but at the last shal he fall thorow the swerde

de himself.

And where as thou sawest two wynges vpon the heade that is on the right, it signifieth, that it is they, who the hysst hath kepte vnto their ende: this is a small kyngdome, & full of trouble. The y wynges thou sawest rysinge vp out of the wold, and roaringe, and speakinge vnto the Aegle, and rebukinge him for his vnrightheousnes, is the wynde, which the hysst hath kepte in them and for their wickednesse vnto the ende: he shal reprove them, and rente them sunder before them. For he shal sette them bynges before the iudgment, and shal rebuke them: for the residue of my people shal be lyuer with trouble, those y be perswaded by myne endes: and he shal make them iust vntyll the commynge of the daye of iudgment, wherof I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest, and this is the interpretation. Thou only hast bene mete to knowe the secretes of the hysst.

Therefore wyte all these thinges y haue sene in a boke, and hyde them, and teach the wyse in the people, whose heart thou knowest maye comprehend and kepe the secretes. But wyte thou here y I saye from dayes moore, that it maye be shewed the, whan so euer it pleaseth the hysst to declare the, and with that he wente his waye.

And whan all the people perceaved, that seven dayes were past, & I not come agayne in to y cite, they gathered them all together from the least vnto the most, & came vnto me, and sayde: what haue we offended the? and what euell haue we done agaynst the, y thou forsakest vs, & syttest here in this place: for of all people thou only art left vs, as a part of the vyne, and as a candell in a dark place, and as an haven & shippe preserued from y trespess. Haue we not els aduersite ynough, but thou must forsake vs? Were it not thus for vs, that we had bene brennt with Sennacherib? For we are no better, then they y dyed than and they wepte w loude voyce. Then answered I the & sayde: Be of good comfort O y rael, & be not heuy thou house of Jacob: for y hysst hath you in remembrance, & y might hath not forgotte you in extirpaciō. As for me, I haue not forsake you, neither am I departed from you: but am come in to this place to praye, because of y misery of y rael, that I might see mercy for y lowe estate of y Sennacherib. And now go yd waye home euery man, and after these dayes wyl I come vnto you. So the people wente their waye in to the cite.

as I commaunded them: but I remaine and fall in the selde seven dayes, as y angell bid me, and I ace onely of the floures of the selde, and had my meate of the herbes in the selde dayes.

The XIII. Chapter.

And it happened after the sene dayes, y I dreamed a dreame by night. And beholde, there arose a wynde from the se, that it moued all the floudes therof. And I loked, and beholde, the man was stronge and increased with the cloudes of heauen: and whan he turned his countenance to coside, all the thinges trembled that were sene vnder him: and whan the voyce wente out of his mouth, all they brennt that herde him, like as the earth whan it selethe the fyre.

After these I sawe, & beholde, there was gathered together a multitude of men out of vnto the foure wyndes of the heauē, to fight agaynst y man, that came out from y se. And I loked, & beholde, he graued him self a greates moūntayne, and flew vp vpon it. But I wolde haue sene the border or place, wherout the hill was grauen, & I coude not.

I sawe after these, y all they which came to fight agaynst him, were sore afayed, and ydurst they fight. Neuertheles whan he sawe the fearnesse and violence of the people, he nether lifte vp his hande ner helde swerde, ner any weapon: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes y wynde of the flamme: and out of his tōge he cast out sparres and stonnes, and they were all myrte together: the blast of fyre, the wynde of the flamme, and y greates stonne, & fell with a rushe vpon y people, which was prepared to fight: but the ydurst every one: so that of the innumerable multitude there was nothinge sene, but onely dust & smoke. Whan I sawe this, I was afayed.

Afterwarde sawe I the same man come downe from the mountayne, and callinge vnto him another peaceable people: and there came moch people vnto him: some were glad some were sorry, some of them were bounde, so that they were caried and brought forth.

Then was I sicke thorow greates feare, and I amased, and sayde: thou hast shewed y seruante all y widders fro y begynnyng, & hast counted me worthy, y thou mightest receaue my prayer: shewe me now yet the interpretation of this dreame. For thus I coside in my vnderstandinge: Wo vnto them that shal be left in those dayes, & moch more wo vnto the

that are not left behynde: for they that were not left, were in heuynes.

Now vnderstande I y thinges that are layed vp in the latter dayes, which shal happen vnto them, and to those that are not left behynde. Therefore are they come in to greates perills, and many necessities, like as these dreames declare. Yet is it easier, y he which suffreth hurte, come in these, then to passe awaye as a cloude out of the woulde, and now to se y thinges y shal happen in y last.

Then answered he me, and sayde: The interpretation of the sight shal I shewe the, and I wil open vnto the, the thinges y thou hast requyred. For thou hast spoken of them that are left behynde, and this is the interpretation. He that taketh awaye the parell in that tyme, hath kepte himself. They that be fallen in to harme, are such as haue workes & saith vnto the Most mightie. Knowe this therefore, that they which be left behynde, are more blessed, then they that be deyd.

This is the meanynge of the vision. Where as thou sawest a man commynge vp from the depe of the see, y same is he whom God the hysst hath kepte a greates season, which by his owne self shal deliuer his creature, & he shal ordeine the that are left behynde. And where as thou sawest, y out of his mouth there came a blast of wynde, fyre & stonne, & how y he lifte vp nether swerde ner weapon, but y the russhinge in of him destroyed the whole multitude, y came to fight agaynst him: it signifieth, that the dayes come, whan God wyl deliuer the y are vpon earth, & in a trauance of mynde shal he come vpon the, y dwell in the earth. And one shal vnder take to fight agaynst another, one cite agaynst another, one place agaynst another, one people agaynst another, & one realme agaynst another. Whan this cometh to passe, then shal the tokens come, that I shewed the before: and the shal my sonne be declared, whos thou sawest clymme vp as a mā. And whan all y people heare his voyce, euery man shal in their owne lōde leaue the battayll, y they haue one agaynst another, and an innumerable multitude shal be gathered together, as they that be willinge to come and to ouercome him by fightinge. But he shal stonde vpon the toppe of the mount Sion. Neuertheles Sion shal come, & shal be shewed, beyng prepared & buylded for all men, like as thou sawest the hill grauen forth without any handes. But my sonne shal rebuke the people y are come for their wickednes, with the tempest, and for their euell ymaginacions: and

their paynes wherwith they shal be punysshed, are lickened vnto the flamme: and with out eny labour shal he destroye them, euen by the lawe, which is copared vnto the fyre.

E And where as thou sawest, that he gatherd another peaceable people vnto hi: those are the ten trybes, which were caried awaye prisoners out of their owne londe, in the tyme of Oseas the kynge, whom Salmanasar the kynge of Assiria toke prisoner, and caried them ouer y water, and so came they in to another londe.

But they gaue them this counsell, y they shulde leaue the multitude of the heithen, and go forth in to a farther countre, where neuer man ynde dwelt: that they might there kepe their statutes, which they neuer kepte in their owne lande. And so they entred in at the narrow passages of the water of Euphrates, and God shewed tokens for the, and helde styll the floude tyll they were passed ouer: for thorow that countre there was a greete waye, namely of a yere and an half iourney, for the same region is called Asareth. Then dwelt they there vnto the latter tyme: and when they come forth agayne, y they shal holde styll the springes of the streame agayne, that they maye go thorow, therfore sawest thou the multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now when he destroyeth the multitude that is gathered together, he shal defende his people that remayne, and then shal he shew them greete wonders.

S Then sayde I: O LORDE LORDE, shew me this: wherfore haue I sene the man comynge vp from the depe of the see?

And he sayde vnto me: Like as thou cast nether seke out ner knowe these thinges that are in the depe of the see, euen so maigest thou not se my sonne, or childe that be with him, but in the tyme of the daye. This is the interpretation of the dreame which thou sawest, therfore thou onely art here lightened: for thou hast forsaken thine owne lawe, and applied thy diligence vnto myne, and sought it. Thy life hast thou ordred in wysdome, and hast called vnderstandinge thy mother, and therfore haue I shewed the y treasure of the hysse. After this dayes I wil shew the more, and talke with the at more large, yet heuy and wonderous thinges wyl I declare vnto the.

Then wente I forth in to y felde, geuyng prayse and thankes greatly vnto God, because of his wonders which he dyd in tyme, and

because he gouerneth the same, and he is in tyme, and there I satte this daye.

The XIII. Chapter.

Opon the thirde daye I satte vnto the oke tre, then came there a voyce me out of the bush, and sayde: Esdras. And I sayde: here I am LORDE, and stode vp vpon my fete. The spirit then to me: In the bush dyd I appeare vnto the, and talke to him, wha my people sene in Egypte, and I sent him, and led my people out of Egypte, and brought him vp to Sion, where I helde him by me a long son, and tolde him my wonders as thou, and shewed him y secrettes of the tyme, and the ende, and commaunded him, saye: These wordes shalt thou declare, and not hyde. And now I saye vnto the, that thou lay in thine hert the dreames that thou hast sene, and the interpretations which I shewed the: for thou shalt be receaued of al, thou shalt be turned and remayne in my cell, and with such as be like the, vntil tyme be ended. For the worlde hath lost his youth, and the tymes begynne to waxe old. For the tyme is denyded in to twelue partes, and ten partes of it are gone all ready, and half of the tenth parte: yet remayneth that, which is after y half of y tenth parte.

Therfore prepare and orde thy house, and resourme thy people: comforte such as be in trouble: and tell now of the defuccion: let go from the mortall thought, and awaye the burthens of man: put of the melle nature: laye vp in some place y thought that agreest heuy vnto the, and haist thy flyt from these tymes: for such euell y melle nesse as thou hast now sene happed, shal do yet moch worse. For the more thou wouldest and the tyme is, the more shal thy wickednesse increase, in thine hert dwelt in earth. For the truth is fled farre awaye: synge is hard at hande. For now hast thou visio to come, that thou hast sene.

Then answered I and sayde: Beholde LORDE, I wyl go as thou hast commaunded, and resourme the people which are perished. But they y shal be borne afterwarde, and wyl exhorte or rebuke the: Thus the worlde is set in darcknes, and they y dwell therein without light: for thy lawe is tyndled, because no man kene with the thinges that are done of the, or that shalbe done. If thou wilt de grace before the, sende the holy ghost to me, and I shal wyte all that hath bene done in the worlde sence the begynning

which was wyrtten in thy lawe, that men maye fynde the path, and that they which wyl lyue in the latter dayes, maye lyue.

And he answered me, sayenge: Go y waye, gather thy people together, and saye vnto the, that they seke the not for xl. dayes, but loke thou gather the many bore trees, and take with the Sarcia, Dabua, Selemia, Echanus and Alial, the best fyue, which are ready to wyte wisely, and come hit her, and I shal lichte a candle of vnderstandinge in thine hert, which shal not be put out, tyll the thinges be performed which thou shalt begynne to wyte. And then shalt thou declare some thinges openly vnto the perfecte, and some thinges shalt thou shew secretly vnto y wise. To morrow this houre shalt thou begynne to wyte.

Then wrote I forth (as he commaunded me) and gathered all y people together, and sayde: heare these wordes of Israel: Oure fathers from the begynnyng were straunges in Egypte, from whence they were deliuered, and receaued the lawe of life, which they kepte not, which ye also haue trasgressed after the. Then was this londe and the londe of Sion parted amonge you by the lot to possesse. But y fathers and ye y selues also haue done vngodlynes, and haue not kepte the wayes which the hysse commaunded you. And for so much as he is a righteous iudge, he toke from you in tyme the thinge that had geuen you. And now are ye here and y brethren amonge you. Therfore yf so be that ye wil subdue ybome vnderstandinge, and resourme youre hert, ye shal be kepe alive, and after deatch shal ye opeyne mercy. For after deatch shal the iudgment come, when we shal lyue agayne: and then shal the names of the righteous be manifest, and y names of the vngodly with their woikes shalbe declared. Let no man therfore come now vnto me, nor are eny question at these xl. dayes.

So I toke the fyue men (as he commaunded me) and we wente in to the felde, and remayned there. The next daye a voyce called me sayenge: Esdras. Open thy mouth, and drynke that I geue the. The opened I my mouth, and beholde, he reached me a full cuppe, which was full of water, but the cold of it was lile fyre. And I toke it and dranke. And wha I had dronken it, my hert had vnderstandinge, and wysdome grew in my brest: for my hert was kepte in remembrance, and my mouth was opened and shut nomore. The hysse gaue vnderstandinge vnto the fyue men, y they wote y hye thinges of the night, which they vnderstode not. But in the nyght

they are bred: as for me, I spake in the daye, and helde not my tonge by night. In xl. dayes, they wote two hundred y foure boikes.

And it happened wha the xl. dayes were fulfilled, that the hysse spake sayenge: The first that thou hast wyrtte, speake openly, y the worthy and vnworthy maye rede it. But kepe y lxx. last, y thou mayest shew it onely to such as be wise amonge thy people. For in them is the springe of vnderstandinge, the fountayne of wysdome, and the streame of knowlege. And I dyd so.

The XV. Chapter.

Behold, speake thou in the eares of my people the wordes of prophecie, which I wyl put in y mouth, saith the LORDE: and cause them to be wyrtten in a letter, for it is the truth. Feare not the ymaginacions against y, let not y vnfaithfulness of them trouble the, that speake agaynst the. For all the vnfaithfull shal dye in their vnfaithfulness. Beholde saith the LORDE, I wil brynge plagues vpon the worlde: y swerde, hunger, deatch and destruction, for wickednes hath the vpper hande in all y earth, and their shamefull woikes are fulfilled.

Therfore saith the LORDE: I wil holde my tonge nomore vnto their wickednesse, which they do so vngodly: nether wil I suffer them in the thinges, that they deale with all so wickedly. Beholde, the innocent bloude of the troubled crieth vnto me, and the soules of the righteous complayne cōtynually: and therfore saith the LORDE, I wil surely avenge, and receaue vnto me all the innocent bloude from amonge them.

Beholde, my people, is led as a flock of shepe to be slayne, I wil not suffre them now to dwel in Egypte, but wyl brynge them eue with a nightie hande and a stretched out arme, and synne it with plagues as afore, and wyl destroye all the londe off it. Egypte shal mourne, and the foundations of it shalbe syncten with the plage and punysshment, y God shal brynge vpon it.

They that tyll y ground, shal mourne, for their sides shal be destroyed thorow the blasinge and hale, and an horrible starre. No worth y woulde and them that dwell therein, for y swerde y their destruccions draweth nyer, and one people shal stode vp to fight agaynst another, and swerdes in their handes. For me shal be vnstedfast, and I me shal do violence vnto other: they shal not regarde their kynge and prynces, the wayes of their doinges and habelinges in their power. A man shal desyre to go in to the cite, and shal not be able. For he

4. Ec. 17. a

xo. 14. b
2. Lu. 1. dApo. 5. b
and 19. aPsal. 41. b
Rom. 8. c
1. Co. 4. bReg. 1.
ou. 7. a

cause of their pryde & cities shalbe brought in feare, & houses shal shake, and men shalbe astrayed. A man shal haue no pitie vpon his neighbour, but one shal prouoke another vnto battaylle, so spoyle their goodes because of the hunger of bled, and because of the greate trouble.

D Beholde, I gather & call together all the kynges of the earth which are from the vpry synge, from the south, from the east and Libya to turne vnto them, and restore the thynges that they haue geue them. Like as they do yet this daye vnto my chosen, so wil I do also, and recōpense the in their bosome. Thus sayeth the LORD God: My right hande shal not spare synners, and my swerde shal not cease ouer them, that shed the innocēt bloude vpon earth. The feare is gone out frō his wrath, and hath consumed the foundations of the earth, and the synners like the strawe that is kindled. Wo worth them that synne, and kepe not my commaundementes, saith the LORD. I wil not spare them. So youre waye ye children from violence, desyle not my Sanctuary: for the LORD knoweth all the that synne agaynst him, and therfore deliuereth he them vnto death and destrucciō: for now are the plagies come vpon the wilde, & ye shal remayne in the. For God shal not deliuer you, because ye haue synned agaynst him.

E Beholde, an horrible visiō cometh frō the east, where generaciōs of Dragons shal come out, and the people of the Arabes with many charrettes, and the multitude of them shalbe as the wynde vpon earth, that all they which heare them ragynge in their wrath, maye feare and be afrayed: and as the wynde bores out of the wood, so shal they go out, and with greate power shal they come, and stonde fightinge with the, and shal waiste the porciō of the londe of the Assirians.

And then shal the Dragons haue the vpper hande, not remembryng their byrth, and shal turne aboute swearyng together in greate power, to persecute them. But these shalbe afrayed, and kepe sylence at their power, and shal sle: and one out of the londe of the Assirians shal beseege the, and consume one of the, and in their hoost shal be feare and drede, and strife amonge their kynges.

S Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme. They shal smyte one vpon another, and they shal smyte at the greate starre vpon earth and their starre, and the bloude shalbe from

the swerde vnto the hely, and the smoke of the fire vnto the Camels lytter: And there shal be the fearfulness and tremblinge vpon earth, and they that se the wrath, shal be afrayed, and tremblinge shal come vpon them.

And then shal there come greate warre from the south and from the north, and from the west, and from the stormy wynde from the east, and shal smyte them vpon agayne, & the cloude which berayseth vpon earth, and the starre to cause feare cometh to the west wynde, shalbe destroyed, & the cloude shalbe lyste vp, and the mightie cloudes full of wrath, and the starre, that maye make all the earth afrayed, shal dwell therein, and that they maye pour out all places an horrible starre, synners and flyenge swerdes, and many waters: all felde maye be full, and all ryuers, & the shal breake downe the cities & walles, mountaynes & hylles, all trees, wood, and the fesse of the meadowes, and all their frute. And they shal go stedfast vnto Babilon, and make her afrayed, they shal come to her and sege her: the starre and all wrath shal they poure out vpon her.

Then shal the dust and smoke go vpon the heauen, and all they that be aboue shal bewaile her: and they that remayne vnder her, shal do seruyce vnto them that haue put her in feare. And thou Asia & thou thyself also vpon the hope of Babilon, and a woishipe of hir persone: Wo be unto thou wretch, because thou hast made thyself like vnto her, & hast deceyved & daughed the dome, that they mighte tryumphe and playe thy lowers, which haue allwaye desyred myrrer whordome to the: thou hast folowed the abhominable cite in all hir wicked conuencions.

Therfore sayeth God: I wil sende plagis vpon the, wyddowhede, pouerte, hōgrynes, and pestilence, to waiste thy houses and destrucciō and death, and the glory of thy power shal be dryed vp as a floure, whan I heate arsyeth & is sent ouer the. Thou shalt be sicke as a poore wif that is plagued & full of women: so the mightie and lower shal not be able to receaue the. Wolde I shal the saith the LORD: If thou haddest allwaye slayne my chosen, exaltinge the felle of thy handes, and sayde ouer their death whan thou wast driought: set forth the bawne of thy countenance.

The rewarde of thy who: bene shalbe compensated the in thy bosome, therfore shal thou receaue rewarde.

S Like as thou hast done vnto my chosen (sayeth the LORD) even so shal God do vnto the, and shal deliuer the in to the plage. Thy childre shal dye of hunger, & thou shalt fall thorow the swerde. Thy cities shalbe broken downe, & all thine shal perish in the swerde in the felde. They & be in the moitaynes shal dye of hunger, & eate their owne flesh, & drinke their owne bloude for very hōgry of bled & thirst of water. Thou unhappie shalt come thorow the see, & receaue plagies agayne.

In the passage they shal cast downe the slayne cite, & shal rote out one parte of the londe, & consume the porciō of thy glory. They shal treade the downe like stubble, & they shal be thy fyre and shal consume the: thy cities and thy londe, thy wood & thy frute full trees shal they burne vp with the fyre. Thy childre shal they cary awaye captiue, and loke what thou hast, they shal spoyle it, and mar the beaute of thy face.

The XVI. Chapter.

W O vnto the Babilon & Asia, wo vnto the of Egypte & Syria: gyde ye selnes to clothes of sack & haye, and mourne for youre childre, be sory, for ye destrucciō is at honde. A swerde is sent vpon you, & who wil turne it back: A fyre is kyndled amonge you, & who wil quench it: plagies are sent vnto you, & what is he that wil drye them awaye: Maye eny man drye awaye an hōgrye lyon in the wood: Or maye eny man quench the fyre in the stubble, whan it hath begonne to burne: Maye one turne agayne the arrowe, & is shot of a stronge archer: The mightie LORD sendeth the plagies, & what is he that wil drye them awaye: The fyre is kyndled & gone forth in his wrath, & what is he that wil quench it: He shal cast lightenynges, & who shal not feare: He shal thunder, and who shal not be afrayed: The LORD shal threaten, & who shal not utter lybe beaten to poulder at his presence: The earth quaketh, & the foundations therof: & for arsyeth vp waves from the depe, and the floudes of it are vnquyete, & the fishes therof also before the LORD, & before the glory of his power. For stronge is his right hande that holdeth the bowe, his arrowes that he shureth, are sharpe, & shal not mysse, whan they begynne to be shot in to the felde of the wilde.

S Beholde, & plagies are sent, & shal not turne agayne, tyll they come vpon earth. The fyre is kyndled, & shal not be put out, tyll it consume the foundations of the earth. Like as an arrowe which is shot of a mightie ar-

cher, returneth not backward, even so & plagies & shal be sent vpon earth, shal not turne agayne. Wo is me, wo is me, who wil deliuer me in those dayes: The begynnyng of sorowes & greate mourninge: the begynnyng of derth & greate death: the begynnyng of warres, & the powers shal stonde in feare: the begynnyng of euels, & they shal tremble euery one. What shal I do in these thynges, whan the plagies come: Beholde, hōgry and plage, trouble & anguyshe are sent, as scourges for amendement. But for all these thynges they shal not turne frō their wickednesses, ner be allwaye mynde full of scourges.

E Beholde, vitayles shalbe so good cheape vpon earth, & they shal thinke themselves to be in good case: and even then shal my chese growe vpon earth, warres, derth & greate disquietnes. For many of them that dwell vpon earth shal perish of hōgry, & the other that escape the hunger, shal the swerde destroye: & the deed shalbe cast out as donge, & there shalbe no man to cōforce them. For the earth shalbe waisted, & the cities shalbe cast downe: there shalbe no man left to tyll the earth & to sowe it. The trees shal geue frute, & who shal plucke the of & gather them: The grapes shal be ripe, & who shal treade the: For all places shalbe desolate of me, so that one man shal desyre to se another, or to heare his voyce. For of one whole cite there shalbe ten left, & twos in the felde, which shal hyde themselves in the thicke bushes, & in the clyffes of stones: like as whan there remayne thre or foure olyues vpon the olyue tre, or as whan a vynyarde is gathered, there are left some grapes, of them that diligently soughed thorow the vynyarde.

D Even so in those dayes there shalbe thre or foure left, for the & search their houses in the swerde. And the earth shalbe left waiste, & the felde therof shal waxe olde: and hir wayes and all hir pathes shal growe full of thornes, because no man shal traunyle there thorow. The daughters shal mourne, hauinge no bydegromes: the women shal make lamentaciō, hauinge no husbādes, their daughters shal mourne, hauinge no helpe of their bydegrome. In the warres shal they be destroyed, & their husbādes shal perish of hunger. O ye seruantes of the LORD, heare these thynges, & marke the. Beholde, the worde of the LORD, & receaue it: beholde, the plagies drawe nye, & are not slack in tarienge. Like as a traunylinge woman, which after the moneth bringeth forth a sonne, whan the houre of the byrth is come, an

houre two or thre a fox that the paynes come vpo hir body. 2 whan the childe cometh to the byrth, they cary not the twyncklynge of an eye: For so shall not y plages be slack to come vpon earth, 2 the wolde shal mearne, 2 sorowes shal come vpo it on euery syde.

E O my people, heare my woide, make you redy to the battayll: 2 in all euell be euen as pylgryms vpon earth. He y seller, let him be as he that flyeth his waye: 2 he y byeth, as one that wil lese. Who so occupieth marchandies, as he that wynteth not: 2 he that buydeth, as he that shall not dwell therein: he that soweth, as one y shal not reape: he that twysteth the vynyarde, as he that shal not gather the grapes: they that mary, as they that shal get no children: 2 they y marry not, as the wyddowes: 2 therfore they y laboure, labo in vayne. For straungers shal reape their frutes, 2 spoyle their goodes, euer thoweth their houses, 2 take their childre captiue, for in captiuite 2 hunger shal they get children. And they that occupie their marchandies w robbery, how longe dede they their cities, their houses, their possessions 2 personnes: the more wil I punyssh them for their synnes, sayeth the LORDE. Like as an where entyeth an honest woman, so shall righteousnes hate iniquyte, whan she decteth hir self, and shal accuse her to hir face, whan he cometh that defendeth, which shal make inqysiciō for all synne vpo earth. And therfore be not ye like there vnto, ner to the workes therof: for or euer it be longe, iniquite shalbe taken awaye out of the earth, and righteousnes shal raigne amonge you.

S Let not the synner saye, that he hath not synned: for coles of fyre shal burne vpon his heade, which saith befoie the LORDE God 2 his glory: I haue not synned. Beholde, the LORDE knoweth all y workes of men, their ymaginacions, their thoughtes 2 their herres. For he spake but the woide: let the earth be made, 2 it was made: let the heauē be made, 2 it was made. In his woide were y starres made, 2 he knoweth the nombre of them. He searcheth the grounde of the depe, 2 the treasures therof: he hath measured the see, 2 what it conteyneth. He hath shunt the see in the myddest of the waters, and w his woide hath he hanged the earth vpon the waters. He spredeth out the heauen like a voute, vpon the waters hath he founded it. In the deserte and drye wyldernes hath he made sprynges of water, and poles vpo the toppe of the mountaynes, y the floudes might poure downe from y stony rockes to water

the earth. He made man, and put his bet in the myddest of y body, and gaue him breath, life and vnderstandinge, yee and the spere of y Allmyghtie God, which made all thynges, and hath searched the grounde of all the secretes of the earth.

He knoweth youre ymaginacions 2 desires, and what ye thynke, whan ye synne, 2 wolde hyde youre synnes. Therfore hath y LORDE searched and sought out all y workes, and he shal bewraye you all. And whan y synnes are brought forth, ye shal be ashamed befoie men, and youre owne synnes shal be youre accusers in that daye. What wil ye do? O how wil ye hyde youre synnes befoie God and his angels? Beholde, God himself is the iudge, feare him, leaue of from your synnes, and forget youre vnrightheousnes, and medle nemoire with them: so shal God be you forth, and deliuer you from all trouble. For beholde, the heate of a greaue multitude is kyndled ouer you, and they shal take awaye certayne of you, and fede the yclew Tjoles: and they that cōsent vnto them, shal be had in derision, laughed to scorne, 2 trodden vnder soie.

For vnto the places there shalbe a place, and in the next cities a greaue insurrection vpon those that feare y LORDE. They shal be like mad men, they shal spare no man: they shal spoyle and waiste soch as feare the LORDE, their goodes shal they take from them, and shute them out of their houses. Then shal it be knowne who are my chōse, 2 they shalbe tryed as the golde in the fyre. Heare O ye my beloued, saith the LORDE: beholde, the dayes of trouble are at hande, but I wil deliuer you from the same. Dene ye a fraied, dispayre not, for God is your captaigne.

Who so kepeth my cōmandementes and preceptes (sayeth the LORDE God) let not youre synnes weye you downe, 2 let not your vnrightheousnes be lift vp. Wo be vnto they that are subdued vnto their synnes, and tangled in their wickednes: like as a felde is hedged in with busshes, and the pach therof covered with thornes, y no man maye trauayle thowand so is he taken, and cast in the fyre, and bent.

The ende of the iij. boke of Esdras.

The boke of Tobias.

What this boke conteyneth.

- Chap. I.** Of the kyned, life and godly conuersation of Tobias.
- Chap. II.** The lounge compassion that Tobias sheweth in buryinge the deed, for the which cause he is hated and persecuted. God nurreth him with blindness. His wyfe casteth him in a ditch.
- Chap. III.** Tobias prayeth hertely vnto God, for the trouble and captiuite of him self and the people. Of Sara the daughter of Raguel.
- Chap. IV.** Tobias teacheth his sonne in the feare of God.
- Chap. V.** The sonne obeyeth the father, and goeth by his carade. God prayeth mercifully for him, and sendeth his angell to be his gyde.
- Chap. VI.** In their iourney they take a fish, wherof the angell commaundeth him to kepe the herte, the gall and the leuer, and telleth him whereto it is good.
- Chap. VII.** They come to Raguel, which receaue them loungly, and marryeth his daughter Sara vnto Tobias.
- Chap. VIII.** Tobias goinge to bed with his wyfe, sendeth him self as the angell had him, and so both he and his wyfe are preserued from euell.
- Chap. IX.** Tobias sendeth the angell vnto Gabelas for the money.
- Chap. X.** Tobias father and mother lōge sore for his commynge: And Raguel seynge that he can kepe him no longer, sendeth him awaye with his wife.
- Chap. XI.** They retorne home, and are welcommed ioyfully. Olde Tobias hath his sight agayne. They reioyse all together, and geneth shew vnto God.
- Chap. XII.** The father and the sonne wolde saye reward the angell. Hewil haue nothinge: but sheweth them what he is.
- Chap. XIII.** Tobias the eldier prayeth God, & exorteth other mē to be thankfull vnto him.
- Chap. XIII.** Tobias beyng now olde, prophecieth the destrucō of Ninue, and the prosperous health of Israel. The sonne forsaketh the sinfull cite, as his father had him, & goeth to his father in lawe.

The first Chapter.

Tobias was of the trybe and cite of Nephtali, which lyeth in the hye countrees of Galile above Naason the waye to warde the west, hauynge the cite of Sephet vpon the left syde.

Though he was taken prisoner in the dayes of Salmanasar kynge of the Assirians, neuertheles beyng in captiuite, he forgotte not y waye of trneth: In so moch that what so euer he might gett, he parted it dai

liewith his fellow prisoners 2 brethien, that were of his kyned. And though he were yonger the all in the trybe of Nephtali, yet dyd not he behaue himself chuldesly in his workes. And whan all the other wente to y golde calnes, which Jeroboam the kynge of Israel had made, he himself alone fled all their companies, and gat him to Jerusalem vnto the temple of the LORDE, and there worshipped y LORDE God of Israel, saith fully offeringe all his first frutes and tithes, so that in the thirde yeare he ministred all the tithes vnto the straungers and conuerres. These and soch like thynges dyd he accordinge to the lawe of God, whan he was yet but yonge.

But whan he was a man, he toke out of his owne trybe a wyfe called Anna, and of her he begat a sonne, whom he called after his owne name, and taught him from his youth vp, to feare God, and to refraine from all synne.

Now whan he with his wife, his sonne and with all his kyned was come in captiuite vnto Ninue, what tyme as they all are of the meates of the heithē, he kepte his sonne, and was neuer defyled in their meates. And for so moch as he was myndefull of the LORDE in all his herte, God gaue him fauoure in the presence of Salmanasar the kynge, which gaue him power to go where he wolde, and so had he liberte to do what him list.

So wente Tobias vnto all them that were in prison, and comforted them, and gaue them wholsome exortacions. And whan he came to Nages a cite of the Medes, hauynge ten talentes of syluer (of y thynges wherewith the kynge had honoured him) and sawe amonge a greaue company of people of his kyned, one Gabelas (which was of his owne trybe) beyng in necessite, he gaue him the sayde weight of syluer vnder an handwrytinge.

After a longe season whan Salmanasar the kynge was deed, and Sennacherib his sonne reigned in his steade, which hated the children of Israel, Tobias wente daylie thowout all his kyned, and comforted them, and gaue of his goodes to euery one of they, as moch as he might: he fed the hongrie, clothed the naked, and buried the deed and slaine, and that diligently.

And whan Sennacherib the kynge came agayne and fled out of Jewry (what tyme as God punysshed him for his blasphemie) 2 in his wrath slew many of the children of Is

1. Re. 12. 6

Exo. 22. 3
and 22. 5
Deut. 12. 1
19. 2. 25. 8

Num. 25. 2

Gen. 42
Judith. 12

1. Cor. 40

Matt. 25

Some reader
of golden

1. Cor. 10. 1

4. Eld. a. c. ruel, Tobias buried their bodies. But whan it was tolde the kynge, he commanded to slaye him, and toke awaye all his goodes. Nevertheless Tobias with his sonne & with his wife fled his waye, and was hyd naked, for there were many that loued him. But after xlv. dayes the kynge was slayne of his owne sonnes. Then came Tobias againe to his house, and all his goodes were restored vnto him.

The II. Chapter.

After these thinges vpon a selemprne daye of the LORDE Tobias made a good feast in his house, & sayde vnto his sonne: Go y waye & brynge hither some of oure trybe, soch as feare God, that they maye make mery with vs. And whā he was gone, he came agayne, and tolde his father, that one of the children of Israel laye slayne vpon the strete. And immediatly he leape from his table, lest the feast, came fastinge to the deed coarfe, toke him & bare him preuely in to his house, & whan the Sonne was downe, he might safely burye him. And whā he had hyd the coarfe, he ate his meate with mournynge and feare, remembryng y wordes, that the LORDE sayeth by the prophet Amos: yonre hye fiastes shalbe turned to sorrowe and heuynes.

mos. b.
Mac. b. b.

But whan y Sonne was downe, he wente his waye & buried h. m. Then all his neghbours reprobued him, sayenge: It is not lēge, sens it was commaunded to slaye the because of this matter, and hast scarce escaped the daunger of death, and buriedest thou the deed againe. Nevertheless Tobias fearinge God more then the kynge, toke the bodies of the slayne, hyd them in his house, & buried them at mydnight.

Tobias d.

C It happened vpo a daye, that he had buried y deed, & was weery, came home, & layed him downe by the wall & slepte. And whyle he was a slepe, there fell downe vpo his eyes warme donge out of the swalowes nest, so y he was blynde. This tentacion dyd God suffre to happen vnto him, that they which came after, might haue an example of his paciēce, like as of holy Job. For in so much as he ever feared God from his youth vp, & kepte his commaundementes, he was not heuy agaynst God, that the plage of blyndnes chaūsed vnto him, but remayned stedfast in the feare of God, and thanked God all the dayes of his life.

ec. a. b.
nd. 19. a.
it. 9. a.
nd. n. a.

D For like as blessed Job. was had in derision of kynge, even so was he laughed to scoone of his elders & kynssolkes, which say-

de vnto him: where is thy hope, for y which thou hast done allmes and buried the deed? But Tobias rebuted the, & spake: Say me so, for we are the children of holymen, & loke for the life, which God shal geue vnto them, that neuer turne their beleue from him. Anna his wife wente daylie to the mourning worke, & loke what luyng she coude get w the labo of hir handes, she brought it. And it happened y she toke a kyd and brought it home.

And whan hir husband herd it crye, he sayde: loke y it be not stolen, restore it agayne to the owners: for it is not lawfull for vs to eate or to touch eny chynge of thest. This was his wife angrie, and sayde: How y thy hope become vayne openly, & thy allmes dedes are manifest. With these & soch like wordes dyd she cast him in the teeth.

The III. Chapter.

Then Tobias toke it hendy, & wres beganne to make his prayer, sayenge: O LORDE, thou art righteous, & all thy iudgements are true, yee all y wayes are mercy, faithfulness & iudgment. And now O LORDE be mynde full of me, & take no vengeance of my synnes, nether remembre my mysdedes ner y mysdedes of my elders. For we haue not bene obediēt vnto y commaundementes, therfore are we spoyled, brought in captiuyte, in to death, in to derision & shame vnto all nacions, amonge whō thou hast iudged vs. And now O LORDE, y iudgements are greates, for we haue not done a cōdigeit y commaundementes, nether haue we walked in nocēty before y. And now O LORDE, be le with me a cōdigeit to thy wil, & cōmande my sperte to be recreated in peace, for we are erpediēt were it for me to dye, the to lyue.

At the sametyme it happened, that Sara the daughter of Raguel at Rages a cite of y Medes was slaundered of one of her fathers hand maydes, namely, that she shulde haue had seven husbādes, which as soone as they were gone in vnto her, were slayne of the deuill called Asmodeus. Therfore whan she reprobued the mayden for her faulte, she answerde her, sayenge: God let vs neuer se sonne ner daughter of the more vpon earth, thou kyller of thy husbādes. Wilt thou slay me also, as thou hast slayne my men? At this voyce wēt Sara into an bychamber of hir house, and thre dayes and thre nightes she nether ate ner drate, but continued in prayer, and besought God with teares, that he wolde deliuer her from the rebute.

C Upon the thirde daye it chanced, that whan she had made an ende of hir prayer, she prayd the LORDE, sayenge: Blessed be thy name O God of o fathers, which whan thou art wroth, shewest mercy, and in the tyme of trouble thou forgiest the synnes of them, that call vpon the. Vnto the O LORDE turne I my face, vnto the lift I vp my eyes. I beseeke y O LORDE, lōse me out of the bondes of this rebute, or els take me vnto awaye fro of y earth. Thou knowest LORDE, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vncleyn lust. I haue not kepte company with those that passe their tyme in spoite, nether haue I made my self partaker with them, that walke in lighte behauiour. Nevertheless an husbāde haue I consented to take, not for my pleasure, but in thy feare.

D Now peradventure either I haue bene unworthy of chem, or els were they vnnuere for me, for thou happily hast kepte me to ano ther husbāde. For why: thy counsell is not in y power of man. But who so ever loueth the and serueth the a right, is sure, that yf his life be tempted and pioned, it stādeth in thy reynge: and yf he endure in paciēce, he shal haue a rewarde and be hylie crowned: and yf he be in trouble, that God (no doute) shal deliuer him: and yf his life be in chaste mynge, that he shal haue lene to come vnto thy mercy.

For thou hast no pleasure in oure dampnation: & why: a fter a stōme thou makest y nether saye and still: after wepinge and baynes thou geuest greates ioye. Thy name O God of Israel, be prayd for ever. At the same tyme were boch their prayers herde in the sight of the magesty of the hyest God. And Raphael the holy angel of the LORDE was sent to helpe the both, whose prayers came together before God.

The III. Chapter.

So whā Tobias thought his prayer to be herde, that he might dye, he called vnto him his sonne Tobias, & sayde vnto him: My sonne, heare the wordes of my mouth, and laye the in thine hert as a fundacion. Whan God taketh awaye my soule, burie thou my body, & holde thy mouth in honoure all the dayes of hir life. For thou oughtest to remembre, what and how greates pards she suffred for y in hir wōbe. And whā she also hath fulfilled the tyme of her life, bury her besyde me. Haue God in thy thought all the dayes of thy life, & beware,

lest at eny tyme thou cōsent vnto synne, and lest thou let slippe the commaundementes of the LORDE oure God.

Bene allmes of thy goodes, and turne neuer thy face from the poore: and so shal it come to passe, that the face of the LORDE shal not be turned awaye from the. Be mercifull after y power. Yf thou hast much, geue plentifully: yf thou hast litle, do thy diligence, gladly to geue of that litle. For so gatherest thou thy self a good rewarde in the daye of necessite. For allmes deliuereth y fro death, & suffreth not the soule to come in darcknes. A greates comforte is allmes before the hye God, vnto all them that do it.

Rom. 8.1
Some reader
y fro all
synne &
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ath.

1. Tell. 4.1

My sonne, kepe the well from all who do me, and (besyde thy wife) se that no faute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde, for in pryde be ganne all destruction.

Gen. 3. a

C Who so ever worketh eny thinge for the, immediatly geue him his hye, and loke that thy hyed seruante wagies remayne not by the ouer night. Loke that thou neuer do vnto another man, the chynge that thou woldest not another mā shulde do vnto the. Lete thy bried with the hongrie and poore, and couer the naked with thy clothes. Serch thy bried and wyne vpon the buryall of the righteous, and do not thou eate and drynke there of with the synners. Are ever counsellat y wyse.

Deu. 24.1

Matt. 7. a

Luc. 14.1

De allwaye thant full vnto God, and be seke him, that he will ordre thy wayes, & that what so ever thou denyest or takest in hande, it maye remayne in him. I certifie the also my sonne, that (whan thou wast yet but a baby) I deliuered ten talentes of syluer vnto Gabelus, at Rages a cite of the Medes, & his handwritynge haue I by me. And therefore seke some meanes, how thou mayest come by him, & receaue of him y sayde weighe of syluer, and geue him his handwritynge agayne.

Tobias. 6

My sonne, be not a frayd: trusteth it is, we lede here a poore life: but greates good shall we haue, yf we feare God, and departe from all synne, and do well.

Rom. 8.1

The V. Chapter.

Then answered Tobias his father, & sayde: father, all that thou hast commaunded me, wil I do, and that diligently. But how I shal requyre this money, I cannot tell. Nether doth he knowe me, ner I him. What token shal I geue him? And as for the waye thither, I neuer knew it. Then

his father answered him, and sayde: I haue his handwritinge by me, which whan thou shewest him, immediately he shall paye the. But go thy waye now, and get the some faithfull man to go with y for an hye, that thou mayest receaue y money, whyle I am yet lyuyng.

B Then wente Tobias out, and vpon the strete he founde a fayre yonge man stondinge, gyrded vp, and as it were one ready to take his iourney. And he knew not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good yonge man? He answered: Of the children of Israel.

And Tobias sayde vnto him: Knowest thou the waye, that ledeth vnto the countre of y Medes? He answered: I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged with oure brother Gabelus, that dwelleth in Rages a cite of y Medes, which lyeth vpon the mount Egabthanis. Tobias sayde vnto him: I praye the, tarry for me, tyll I haue tolde my father these thinges. Then wote Tobias in, and tolde his father all. At y which his father marueled, and prayed, that he wolde come in vnto him.

C Now whan the angell came in, he saluted him, and sayde: Ioye be with the for evermore. And olde Tobias saide: what ioye can I haue, that sitt here in darcknes, and se not the light of heauen? The yonge man sayde vnto him: Be of good cheare, God shal helpe the shortly. And Tobias sayde vnto him: Canst thou brynge my sonneto Gabelus, vnto the cite of Rages in Media? And whan thou comest agayne, I shal paye the thy hye. And the angell sayde vnto him: I shal lede thy sonne, and brynge him to the agayne. Then Tobias answered him: Tell me I praye the, of what house, or of what trybe art thou?

The angell Raphael sayde vnto him: Arrest thou after the kynred of an hyeling, or sekest thou a gyde for thy sonne to go with him? But that I make the not carefull, I am Azarias the sonne of greate Hananias. And Tobias answered: Thou art come of a greate kynred, but I praye y, be not displeased, that I desired to knowe thy kynred. The angell sayde vnto him: Thy sonne shal lede forth safely, and brynge him whole to the agayne.

B Then answered Tobias, and sayde: well, go on youre waye, and God be in youre iourney, and his angell beate yea company. So whan they had prepared all thinges, y they

wolde take with them in their iourney, Tobias had his father and his mother fare well, and they wente on their waye both together. Now whan they were gone, his mother beganne to wepe, and sayde: The staff of oure age hast thou taken awaye, and sent him from vs.

Wolde God that money had neuer bene, for the which thou hast sent him awaye. If we had bene content w of pouerte, this had bene greate riches vnto vs, that we sawe our sonne here. Then sayde Tobias vnto his wepe not, oure sonne shall come to vs agayne safe and sounde, and thine eyes shall see him. For I trust, that y good angell of God shal beare him company, and ordie well all the thinges that he doth: so that he shal come to us agayne with ioye. At these wordes his mother left of fro wepyng, and helde hir tongue.

The VI. Chapter.

S Tobias wente on his waye, and a dogg folowed him, and y first night they abode by the water of Tigris. Then wente he out to wash his fete, and beholde, there came forth an horrible fish to deuoure him. Of whom Tobias was affrayd, and cried with a loude voyce, sayenge: LORD, he cometh vpon me. And the angell sayde vnto him: Take him by the chetle be, and drawe him to the. And he dyd so, and drew him vpo the londe, and the fish beganne to leape at his fete.

The sayde the angell vnto him: Take out the bowels of this fish, and as for the hert, the gall and the leuer, kepe them by the. For these thinges are necessary and good for manye. Tobias dyd so, and rested the fish, and they toke him with them in their iourney: there residue they salted, as much as was sufficient for them, till they came to Rages. Then Tobias asked the angell, and sayde vnto him: I praye y brother Azarias, tell me, wher to are these thinges good of the fish, that thou hast bydden me kepe?

The angell answered him and sayde: If thou layest a pece of the hert vpon the coales, the smoke therof dryueth awaye all manner of euell spertes, whether it be from man or from woman, so that from thence forth y same shal come nomore vnto them. The gall is good to anoynte or to strake y eyes with all, wher as there is any blemish in them, shal they be whole.

And Tobias sayde vnto him: wher is then that wermayne? The angell answered and saide: Here is a nye kinsman of thine, called Raguel by name, which hath a daughter

called Sara, and hath nether sonne nor daughter but her. All his good belongeth vnto the, and thou must marry his daughter: and therfor desire her at her father, and he shal geat her to wife. Then answered Tobias and sayde: As I vnderstande, she hath bene married vnto seven husbundes, and they all are dead: and I haue herde saye, that the deuell slaw them. I am affrayed therfore, lest soch thinges happen vnto me also: which yf it came to passe (seinge I am the onely sonne of my father and my mother) I shulde brynge the in their age w sorrow to their granes.

D Then sayde y angell Raphael vnto him: Feare me, and I will tell the, what they be of whom the deuell hath power. Namely, they that receaue mariage of soch a fashion, that they shut God out from the and from their hert, and geue them selues to their owne lust, even as it were an horse and Moole, which haue no vnderstandinge: vpon sech hath y deuell power. But whan thou takest her, and art come in to the chamber, withold thy self from her thre dayes, and geue thy diligence vnto nothinge but vnto prayer with her.

And in the first night rost the leuer of the fish, and the deuell shal be dryue awaye. The seconde night shalst thou be receaued in to the company of the holy patriarkes. The thirde night shalst thou opteyne the blessinge of God, so that whole children shal be borne of y. After the thirde night take the mayden in the feare of God, and more for the desire of children, then for any fleschly lust: that in the side of Abraham thou mayest opteyne the blessinge in children.

The VII. Chapter.

When wente they in to Raguel, which receaued them ioyfully. And whan Raguel looked vpon Tobias, he sayde vnto Anna his wife: How like is this yonge man vnto my sisters sonne. And whan he had spoken this, he saide: whence be ye good burghum? They saide: Of the trybe of Ephraim, out of the captivitye of Babilone. Then sayde Raguel vnto them: Knowe ye my brother Tobias? They saide: yee, we knowe him well. And whan he had spoken moche good of him, the angell sayde vnto Raguel: Tobias of whom thou art, is this yonge mans father. Then Raguel bowed him self downe, and wepte, toke him aboute the neck and kissed him, and sayde: Gods blessinge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna his wyfe and Sara his daughter wepte also.

Now wha they had talked together, Raguel had kyll a wether, and to make a feast. And wha he prayed the to sitt downe to dyner, Tobias sayde: I wil nether eate nor drinke here this daye, excepte thou first graunte me my petition, and promyse me to geue me thy daughter Sara. Whan Raguel herde this, he was astonnyed, for he knew, what had happened vnto the other seven men, that wote in vnto her: and he beganne to feare that it shulde chaunce vnto him also in like maner.

And whyle he stode so in doute, and gaue the yonge man no answer, the angell sayde vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wife, therfore might none other haue her.

The sayde Raguel: I doute not, but God hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for the same intent, that this daughter of myne might be married in hir owne kynred, accordinge to the lawe of Moses. And now doute thou not, but I wil geue her vnto the: So he toke the righthande of his daughter, and gaue her in to the right hande of Tobias, and sayde: The God of Abraham, the God of Isaac and the God of Jacob be with you, ioyne you together, and fulfill his blessinge in you. And they toke a letter and made a wytyng of the mariage. And then made they mery, and playsted God. And Raguel called Anna his wife vnto him, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of good cheare my daughter, the LORD of heauen geueth the ioye, for the benynesse that thou hast suffred.

The VIII. Chapter.

Now after y they had supped, they brought the yonge man in to her. The thought Tobias vpon the wordes of the angell, and toke out of his bagg a pece of the leuer of the fish, and layed it vpon the hote coales. So the angell Raphael toke holde of the deuell, and sent him awaye, and bounde him in the wyldernes of the hye Egypte. The spake Tobias vnto the virgin, and sayde: Up Sara, let vs make oure prayer vnto God to daye, to morrow, and ouer-morrow: for these thre nightes wil we reuoyce oure selues with God: and whan the thirde holy night is past, we shal ioyne together in y deuote of mariage. For we are the

children of holymen, and we maye not come together as the heithen, & knowe not God.

B Then stode they vp both together, and besought God earnestly, & he wolde preserue them. And Tobias sayde: O LORDE God of fathers, prayse be thou of heauē & earth of the see, welles, & floudes, & of all the creatures that be therein. Thou maydest Adam of the mould of the earth, & gauest him Eua for an helper. And now LORDE thou knowest that it is not because of voluptuousnes, that I take this sister of myne to wyfe, but onely for the loue of children, in whom thy name be blessed for ever. And Sara sayde: haue mercy vpon vs (O LORDE) haue mercy vpon vs, and let vs both come whole and sounde to a good age.

C And aboute the cocke crowe, it happened, that Raguel called his seruantes, and they wete with him, to make a graue. For he sayde: it is chaunced vnto him peradventure, as it dyd vnto the other seuen men, that wente in vnto her. Now whā they had made the graue, Raguel came agayne to his wyfe, and sayde vnto her: sende one of thy maydes, to lōke yf he be deed, that I maye burye him afore it be light daye.

So she sent a mayden to se, which whā she came in to the chamber, she founde them whole and sounde, slepyng together. And so she came agayne, & brought good tydings. Then Raguel and Anna his wife praysed f LORDE, and sayde: praysed be thou O LORDE God of Israel, for it is not happened vnto vs, as we thought. For thou hast dealt mercifully with vs, and put awaye from vs the enemye that persecuted vs, and hast shewed mercy vnto yonder two beloued. O LORDE, cause the to magnifie the more perfectly, and to offere the the sacrifice of thy prayse, and of their health: that all people maye knowe, & thou onely art God in all the earth.

E And immediatly Raguel commaunded his seruantes, to fyll the graue, that they had made, with earth, afore it was light: and bade his wife prepare a feast, & to make ready all thinges that were necessary for meat, to such as wente by waye. He caused two fatt kyne also and foure wethers to be slayne, & meates to be prepared for all his neighbours and frendes.

And Raguel charged Tobias, to remaine with him two weekes. As for all the good & he had, he gaue Tobias yf one half of it, and made this wrytinge, that the half which remainyng, shulde fall vnto Tobias after their death. The IX. Chapter.

Then Tobias called vnto him the angell, whom he thought to haue bene a man, and sayde vnto him. Brother Azarias, I praye the herke vnto my wordes. If I shulde geue myselfe to be y seruant, I shal not deserue y prouydence. Wherefore I beseeke the, that thou wylt take the busshes and the seruantes, and go vnto Gabelus in Ragas the cite of the Medes, and deliuer him his handwrytinge, and receaue the money of him, and praye him to come to my marriage. For thou knowest thyselfe, that my father telleth y dayes: and yf I tary one daye to longe, he wyl be sory in his mynde. Now seist thou how earnestly Raguel hath requyred me, so that I can not saye him nay.

Then toke Raphael foure of Raguels seruantes, and two Camels, & wente vnto Ragas the cite of the Medes: and whā he had founde Gabelus, he gaue him his handwrytinge, & receaued all y money. He tolde him also of Tobias y sonne of Toby, how all thinges had happened, & caused him to come with him to y marriage. Now whā he came in to the house of Raguel, he founde Tobias sittinge at y table: & he leape vp, & they kyssed one another, and Gabelus wepe, and praysed God, and sayde: the blessinge of the God of Israel hanethon, for thou art the sonne of a right vertuous & iust man, & of one y feareth God, & geueth greete almes. And blessinge haue y wife, and yd elders, that y maye f y children, and y eure childers childre, vnto the thirde and fourth generaciō, and that y our seede maye be blessed of y God of Israel, which reigneth woulde without ende. And whā they all had sayde Amen, they wente to the feast, but with the feare of the LORDE helde they the feast of the marriage.

The X. Chapter.

Now whyle yōge Tobias made kye & variēge by reason of y marriage, his father was full of care and heynes, and thought: what shulde be the cause, that my sonnetarieth so longe? Or why shulde he be kepte so longe there? Peradventure Gabelus is deed, and no man wyl geue him the money. Thus begane he to be very soryfull, he & Anna his wife with him, & beganne to wepe both together, because their sonne was not come agayne vnto them at the daye appointed. As for his mother, she wepte with discomfortable teares, and sayde: Wo is me, my sonne: Oh what ayled vs to sende the awaye into a straunge countre, thou light of oure eyes, thou staffe of oure age, thou comfort of oure life, thou hope of oure generaciō.

ginge all y thinges that we haue are one ly in the, we shulde not haue sent the awaye: from vs.

B Then Tobias comforted her, and sayde: bether thy conge, and be not discomfited, our sonne is whole and sounde: the man y we see him withall, is faithfull ynough. Neuer theles he might in no wyse be cōforted: but daylie wente out, loked aboute, and wente aboute all the stretes, wherby she thought he shulde come agayne: that (yf it were possible) he might se him cōmyng a farre of.

But Raguel saide vnto his sonne i lawe: Tary here, and I shall sende a messenger vnto thy father Tobias, to tell him y thou art in good health. Tobias sayde vnto him: I am sure, that my father and my mother comē euery daye, and that their hertes are sory.

C So whā Raguel prayed Tobias w many wordes, & he wolde in no wyse heare him, he deliuered Sara vnto him, & the half parte of all his good: in seruantes and handmaydes, in shepe, in camels, and in kyne and moch money, and so sent him awaye from him with peace and ioye, and sayde: The holy angell of the LORDE be with you in your iourney, and bryng you forth safe & sounde, that y maye fynde all thinges in good cōfort with y eure elders, and that myne eyes maye se y eure children, afore I dye.

So the elders embraced their daughter, kyssed her, and let her go, exhortinge her to honour her father and mother in lawe, to loue her husbāde, to rule well her hussholde, to kepe her house in good ordre, and to shew her selfe sancte.

The XI. Chapter.

Now as they were goinge homeward agayne, vpon y xi. daye they came to Charra, which lyeth in the half waye toward Etniue. And the angell sayde: Brother Tobias, thou knowest how thou hast left thy father: therefore yf it please the, we two wyl go before, and let the hussholde with thy wife and y catell come so fast & saye: y after vs. And whā Tobias was content that they shulde go before, Raphael sayde vnto him: Take of the gall of the fish with the, for it shal be necessary. So Tobias toke of the gall, and they wente their waye. But Anna the mother of Tobias sat daylie by the waye syde vpon y toppe of an hill, from whence she might se farre aboute her.

And whyle she was waytinge there for her cōmyng, she loked a farre of, and anon

she perceaued her sonne comminge, and ranne and tolde her husbāde, sayenge: beholde, thy sonne cometh. And Raphael sayde vnto Tobias: As soone as thou comest in to the house, immediatly worshippe the LORDE thy God, and geue thankes vnto him: then go to thy father, and kysse him, & strake his eyes over w the gall of y fish, that thou hast brought with the. For be sure, that his eyes shal straight waye be opened, and thy father shal se the light of heauen, and shal reioyse at the sight of the. Then the dogg that had bene roich than in their iourney, ranne before, and came as a messenger, and wagged with his taile for gladnesse.

So y blinde father arose, and beganne to erre, and stembled with his fete, and gaue a seruant his hande, ranne to meete his sonne, receaued him, and kyssed him, he and his wife, and beganne to wepe for ioye.

Now whā they had worshipped & thanked God, they satte downe. Then toke Tobias of the fishes gall, and anoynted his fathers eyes: and caried half an houre, and then beganne the blemish to go out of his eyes, like as it had bene the whyte stynne of an egge which Tobias toke and drew from his eyes, and immediatly he receaued his sight.

D Then they praysed God, he and his wife, and all they that knew him. And Tobias sayde: O LORDE God of Israel, I geue the prayse and thankes, for thou hast chastened me, and made me whole. And lo, now do I see my sonne Tobias. After seuen dayes came Sara, his sonnes wife also whole and sounde with all y honsholde and catell, with camels and moch money of his wyues, and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Tabath Tobias sister sonnes came and were glad, & reioysed with him, by reason of all the good that God had shewed vnto him.

And so, for y space of seuen dayes they made mery, and were right ioyfull euerychone.

The XII. Chapter.

Then Tobias called his sonne vnto him & sayde: What maye we geue this holy man, that wente with the? Tobias answered his father and sayde: Father, what rewarde shal we geue him? Or what thinge can deserue his benefites? He hath bene my gyde, and brought me safe agayne: he receaued the money from Gabelus, he

caused me to get my wife, he drew the enell spere from her, he hath bene occasiō of gladnesse to his father and mother: he deliuered me, that I was not deuoured of the fish; he hath made the to see the light of heauen, yet we all haue receaued greete good of him. How shulde we worthely deserue these thinges vnto him? But I praye the my father, that thou wilt desyre him, yf happlie he wil vouchsafe, to take with him the half of all that we haue brought.

B So the father and the sonne called him, to be him asyde, and beganneto praye him, that he wolde be content to take in good worth, the half parte of all that they had brought. Then sayde he secretly vnto them: Prayse ye God of heauen, and geue thankes vnto him before all men lyuynge, for he hath shewed his mercy vnto vs. It is good to hyde the Rynges secretes, but to shew and to prayse ye workes of God; it is an honorable thinge. Prayer is good with fastinge, and to geue almes is better, then to hoorde vp treasures of golde. For almes deliuereth from death, clenseth synne, and causeth to fynde euertlasting life. But they that do synne and vnrighteousnes, are ye enemies of their owne soules.

C Wherfore I tell you the truth, and wyll hyde nothinge from you. Whan thou praydest with teares, and burydest the deed, and ledest thy dynner, and hydest the deed in thy house vpon the daye tyme, that thou mightest burye them in the night, I offered thy prayer before the LORDE. And because thou wast accepte and beloued of God, it was necessary, that tentacion shulde trye the. And now hath the LORDE sent me to heale the, and to deliuer Sara ye somes wife from the enell spere. For I am Raphael an angell, one of the seven that stonde before God.

D Whā they herde this, they were sore afraied, and trembled, and fell downe vpon their faces vnto the ground. Then sayde the angell: Peace be with you, feare not. Where as I haue bene wth you, it is the will of God, geue prayse and thankes vnto him.

E You thought that I dyd eate and drinke with you, but I vse meate that is invisible, and drynke that can not be sene of men.

Now therfore is ye tyme that I must turne agayne, vnto him that sent me: but be ye thankfull vnto God, and tell out all his wonderful workes.

And whan he had spoken these wordes, he was taken awaye out of their sight, so ye they sawe him nomore. Then fell they downe flat vpon their faces by the space of thre

houres, and praysed God: and whan they rose vp, they tolde all his wonderful workes.

Then XIII. Chapter.

Then olde Tobias opened his mouth, and praysed the LORDE and sayde: Greate art thou O LORDE for clemencie, and thy kyngdome wolde without ende, for thou scourgest and healest, thou leadest to hell, and bringest out agayne, and there is none ye maye escape thy hande. O geue thankes vnto ye LORDE ye children of Israel, and prayse him in the sight of the heathen. For amonge the heathen which knowe him not, he hath scattered you, to the ende that ye shoulde shew forth his maruelous workes: and teach them for to knowe, that there is none other God allmightie but he. He hath chastised vs for oure mysdedes, and for his owne mercys sake shal be saue vs.

Considre then, how he hath dealt wth vs, prayse him with feare and drede, and magnifie the euertlastinge kyngdome in ye workes.

I wil prayse him euen in the lande of my captiuitie, for he hath shewed his mayesty to a synfull people. Turne you therfore O symmers, and do righteousness before God, and be ye sure, that he wil shew his mercy vpon you. As for me & my soule, we wil reioyse in God. O prayse the LORDE all ye his docten, holde the dayes of gladnesse, and be thankfull vnto hym. O Jerusalem thou cite of God, the LORDE hath punyshed the for the workes of thine owne handes. O prayse the LORDE in thy good thinges, & geue thankes to the euertlastinge God, that he maye build vp his tabernacle agayne in ye, that he maye call agayne vnto the, all such as be in captiuitie, and that thou mayest haue ioye for evermore. With a sayre lichte shalt thou shyne, & all ye endes of ye worlde shal honour the. The people shal come vnto the from farr, they shal bunge giftes, and worshippe ye LORDE in the, and thy lande shal they haue for Sanctuary, for they shal call vpon the grette name in the.

Cursed shal they be that despise the, & all they that blasphemethe, shal be condempned, but blessed shal they be, ye brylde the vp. As for the, thou shalt reioyse in ye childen, for they all shal be blessed, and gathered together to the LORDE. Blessed are they all ye lowly, and be glad of thy peace. Prayse thou the LORDE O my soule, for the LORDE Ome Ome hath deliuered his cite Jerusalem from all hir troubles. I wil counte myself happy, if my seditarye to se ye cleannes of Jerusalem.

The gates of Jerusalem shal be buylded with Saphyre and Smaragde, and all the house of hir walles with precious stones. All her stretes shal be paved wth whyte Marblestone, and in all hir stretes shal Alleluya be synge. Prayse be ye LORDE, which hath gaured her, & his kyngdome maye be vpon her for evermore, Amen. And so Tobias made an ende of his talkyng.

The XIII. Chapter.

After that Tobias had gotten his sight agayne, he luyed two and xl. yeres, & sawe his childers childen. Now whan he was an hundred and two yere olde, he dyed, & was buried honorably in Ninive. For whan he was sixe and fiftie yeres of age, he lost the sight of his eyes, and whā he was thre score yere olde, he gat his sight agayne. The residue of his life led he in ioye, and increased well in the feare of God, & departed in peace.

But in ye houre of his death he called vnto hym his sonne Tobias, & seven yonge spryngalbes his sonnes childen, and sayde vnto them: The destruccion of Ninive is at hande, for the worde of the LORDE can not faile, and oure biethien that are scattered out of the lande of Israel, shal come thither agayne. And the whole lande of it that hath bene wast, shal be fylled: and the house of God that was burnt in it, shal be buylded agayne, & all such as feare God shal retorne thither: the heithen also shal forsake their Idols, & come to Jerusalem, and dwell there, and all the kynges of the earth shal be glad of her, and worshippe the LORDE God of Israel.

And therfore my childen, heare youre father: Serue the LORDE in faithfulness, seke after his will, and do the thinge that pleaseth him. Commaunde youre childen & they do right, geue almes, be myndefull of God, and ever to be thankfull vnto him in eueryth and with all their power. Heare me therfore my childen, and abyde not here: but in what tyme so ever ye haue buried youre mother be hyside me, gett you from hence. For I se, that the wickednes of it shal bringe it to destruccion and ende.

After ye death of his mother, Tobias departed awaye from Ninive, with his wife and childen, and with his childers childen, & came agayne to his father and mother in lawe, and founde them whole and in a good age, and toke the care of the. And he closed their eyes, and was heye vnto all Raguels goodes, and sawe the fiftieth generacion and childers childen. And whan he was xxiij. yeres

re of age, he dyed in the feare of the LORDE, and his kynnsfolkes buried him. And all his posterite continued in a good life, and holy conuersacion: so that they were loued & accepted both of God and men, and of all the people of the lande.

The ende of the booke of Tobias.

The booke of Iudith.

What this booke conteyneth.

Chap. i. Of the noble cite Egbethania. Of Nabuchodonosor the kyng of the Assyrians, of his victorie and power.

Chap. ii. The vnfaciable desyre that Nabuchodonosor had to raigne of his boost & tyranye.

Chap. iii. Dyrerfe kynges and paynces yelde them selues for feare. The tyranny of Holofernes and payde of the kyng.

Chap. iiii. The Jewes are afrayed and carefull for Jerusalem and the temple, make thei longe stryde, prepare them selues to the battaylle, call vpon God, and Eliachim the prest comforteth them.

Chap. v. Holofernes taketh indignacion at the childen of Israel, because they go aboute to defende them selues. Achior beareth wytnesse to the truth.

Chap. vi. Achior for tellyng the truth is takē, and deliuered vnto the people of the Jewes: vnto whom he telleth all the matter, which mooueth the people to crye vpon God.

Chap. vii. Holofernes layeth sege to Bethulia. The childen of Israel crye vpon God. Holofernes taketh the water from them, so that they in the cite haue greater thirst, and are vnpatient. Olias comforteth them, and appoynteth fyue dayes to the grace of God.

Chap. viii. Iudith reproueth the elders that sette a tyme to the mercy of God: she exhorteth the people to amēdamēt & to prayer, rebaseth the benefites of God, and telleth them hir deuysce.

Chap. ix. Iudith goeth in to hir oratory, and prayeth feruently vnto God, for the deliuerance of hir people.

Chap. x. Iudith decketh herself of the best fashyō, taketh hir mayde with her, & goeth forth by night in to Holofernes tent.

Chap. xi. Iudith telleth Holofernes the cause of hir comyng, which pleaseth him well.

Chap. xii. Holofernes commaundeth to increase hir well, and geueth hir liberty to go in and out to hir prayer, maketh a greete supper, byderh hir to it, and is dronken.

Chap. xiii. Judith seeketh opportunitie prayeth vnto God for strenght, smyeth of the heade of dō Fen Golofernes, and bayngeth it in to the cite, where the people reioyse and prayse God.
Chap. xiiii. Golofernes heade is sticke vp vpon the walled, the children of Israel fall vpon their enemies, which take their flight. Achior cometh in to the nombe of the people of God.
Chap. xv. Golofernes hoost are out of their wyrtes after his death, the Israelites folowe vpo thz, the other cities of Israel helpe them, they wyne greatespoyles, & comede Judith.
Chap. xvi. Judith syngeth prayse vnto the LORDE. The people come together vnto Jerusalem to geue thankes and prayse vnto the LORDE how Judith made hir ende.

The first Chapter.

Arphaxat the kynge of the Medes subdued many people vnto his dominion, & buylded a noble strōge cite, which he called Egbachanis. The walles of it made he of fre stone, foure squared, seuētie cubites hye, and thirtie cubites brode. He made towres therevpon of an hundred cubites hye. But vpon the foure comers every syde was twētie fote brode. He made the portes in the heith, like as the towres. This kynge trusted in his mightie hoost, & in his glorious charettes.

So in & twolfe yeare of his raighe it hapened, that Nabuchodonosor & kynge of the Assyrians (which raigned in the greates cite of Ninue) fought agaynst Arphaxat, and ouercame hi in & greateselde called Ragan, besyde Euphrates and Tigris and Jadason in the felde of Eloth the kynge of the Elites.

B Mac. i. a Then was the kyngdome of Nabuchodonosor exalted, and his hert was lift vp: and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, and vnto the Zethen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the greateselde of Esdriel, to all them that were in Samaria, and beyonde the water of Jordane vnto Jerusalem and the whole londe of Jesse vnto the mountaynes of Ethiopia. Vnto all the se dyd Nabuchodonosor the kynge of & Assyrians sende messaungers. But they all w one consent wolde not agree vnto him, and sent the messaungers agayne emptye, and put the awaye without honoure. Then Nabuchodonosor the kynge toke indignaciō at all those londes, and sware by his trone & by his kyngdome, that he wolde be auenged of all these countrees.

The II. Chapter.

In the xiiij. yeare of kynge Nabuchodonosor, vpon the xiiij. daye of & first moneth, it was deuysed in the court

of Nabuchodonosor & kynge of the Assyrians, that he wolde defende himself. So he called vnto him all & elders, all his captaimes and men of warre, and shewed them his secret counsell, and tolde them, that his purpose was, to brynge the whole earth vnder his dominion. Now whan they were all comen with this sayenge, Nabuchodonosor the kynge called Golofernes the chiefe captaime of his warres and saide vnto him: So thy waye forch agaynst all the kyngdomes of the west and specially agaynst those that haue despised my commaundement. Thou shalt spare no realme, all stronge cities shalt thou brynge in subieccion vnto me.

Then Golofernes called together all the captaimes & rulers of all the power in Assyria, and mustred the souldyers vnto the hoost (like as the kynge commaunded him) namely, an hundred and twēty thousand fightinge men vpon fote, and twolue thousand archers vpon horsebacke. All his ordinaunce sent he before with an innumerable multitude of camels, so that the hoost was well payded for with oren, and small catell, and without nombe. He caused cometo be prepared out of all Syria for his hoost. Much golde and syluer also toke he out of the kyngs house. So he toke his iourney, he and all his hoost, with charettes, horsmen, and archers of whom there were so many, that they covered the grounde of the lande, like the grasshoppers.

And whan he was gone past the bodan of the Assyrians, he came towarde the greates mountaynes of Ange, which lye vpon the left syde of Celicia: and so he wente vp in all their castels, and wanne every strōge holde. As for & welthy cite of Melochus, he brake it downe, & spoyled all the childre of the sye and the Ismaelites, which laye toward the wysdernes and vpon the south syde of & londe of Chelon. He wente ouer Euphrates also, and came in to Mesopotamia, and brake downe all the hye cities that were there from the broke of Mambryll a man cometo the see: and he toke the borders in from Celicia vnto the coastes of Japhet toward the south. He caried awaye all the Madiamites, and spoyled all their goodes: & who so met withstode him, he slew them with the swerde. After this he wente downe in to the felde of Damascus in the tyme of harvest, and cutt up all the come and all the trees, and caused the vines to be cutt downe. And the feare of him fell vpon all them that dwelt in & earth.

The III. Chapter.

So the kynges & prynces of all cities & londes sent their Embassitours: namely, they of Syria and Mesopotamia, Syria Sobal & Lybia & Celicia, which came to Golofernes, & sayde: Let thy wiath cesse towarde vs: It is better for vs to serue the greates kynge Nabuchodonosor with ouerlynes, and to be subiecte vnto the, then that we shulde dye and be slayne, and receaue greater hurte. All oure cities and possessiōs, all mountaynes and hilles, all feldes, greates and small catell, shepe, goates, horses, and camels, all oure goodes and householdes, be in thy power, vnder thy subieccion be it all together. We oure selues also and oure childre wylbe thyne owne, come vnto vs a peccable lorde, and vse oure seruyce at thy pleasure.

B Then came Golofernes downe from the mountaynes with horsemen & greates power, and conquered all stronge fenced cities, and all that dwelt in the londe. And out of all cities he toke stronge men, & soch as were mete for & warre, to helpe him. There came soch a shere also vpon those countrees, that the in dwelers of all the cities, the prynces and rulers & the people together, were forth to meete whan as he came, & receaued him honorably with garlandes & torches, with daunces, tabrettes and pipes.

C Nevertheless though they dyd this, yet might they not swage his rigorous stomack: but he destroyed their cities, & hewed downe their woddes. For Nabuchodonosor the kynge had commaunded him, that he shulderate out all the goddes of the londe: to & iurme that he onely might be called and taken for God, of the nacions which Golofernes with his power broughe vnder him. So wente he thorow Syria Sobal, and thorow all Appamia, and all Mesopotamia, came to the Ioumeans in the lode of Gabaa and Serepoli, and toke their cities, and remayned there thirtie dayes, wherin he caused all the whole multitude of his hoost to be gathered together.

The IIII. Chapter.

Whan the children of Israel & dwelt in Jewry herde this, they were sore afrayed of him. There came soch tramblinge also and feare vpon them, that they sorowed he shulde do vnto the cite of Jerusalem and the temple of the LORDE, as he had done to other cities & their temples. So they sent in to all Samaria rode a' out vnto Jericho, toke in and occupied all the toppes of the mountaynes, made fast the

townes with walles, and prepared come for them agaynst the battayll.

Eliachim also & prest wrote vnto all the that dwelt towarde Esdrielon (which lyeth ouer agaynst & greateselde by Dotha Im) & vnto all those by whom men might haue passage vnto them, that they shulde take in the wayes of the mountaynes, & herby they might be eny waye and passage to Jerusalem, & & they shulde holde diligent watch, where eny strate waye was betwixte & mountaynes. And the childre of Israel dyd, as Eliachim the prest of the LORDE had commaunded them. And all the people, cried earnestly, and humbled their soules with fastinges and prayers, they and their wyues. The prestes put on hayrie clothes, and layed the yonge babes before the temple of the LORDE, and couered the auter of the LORDE with an hayrie clothe. And with one accord cried they vnto the LORDE God of Israel, that their childre shulde not be geuen in to a pray, and their wyues in to a spoyle, & their cities shulde not be layed waiste, & their Sanctuary shulde not be vnhalowed, and so they to be a shame and rebuke vnto the heithen.

E Then Eliachim the hye prest of the LORDE wente rounde aboute all Israel, and spake vnto them, sayenge: Be ye sure, & the LORDE wil heare youre petitions, yf ye cōcynue stedfast in fastinges and prayers in & sight of the LORDE. Remember Moses the seruante of the LORDE, which ouerthrew & Amalechites (that trusted in their might & power, in their hoost, in their shildes, in their charettes & horsmen) not with weapons, but with holy prayers. Euen so shal all the enemies of Israel be, yf ye contynue in this worke, that ye haue begonne. So vpon this exortacion they contynued in prayer befoie the LORDE: In so moch that they which offered bren: sacrifices vnto the LORDE, offered the offringes vnto & LORDE, theynge arrayed in hayrie clothes, and had ashes vpon their heades. And they all besought God from their whole hert, & he wolde vyset his people of Israel.

The V. Chapter.

Now came to Golofernes the prynces of the warres of the Assyrians, & the childre of Israel prepared them selues to make resistance. & how they had stepped the wayes betwixte the mountaynes. Then was he exceedingly wroth, & called all the prynces of Moab, & the captaimes of Ammon, & sayde vnto them: Tell me, what

people is this, & kepeth in the mountaynes: What manner of cities are they? What is their power? What manner of hoost haue they? Who is their captayne? And why do they despise vs (more then all those that dwell in the east) and come not forth to meete vs, & they might receaue vs with peace?

Then Achior the captayne of all the Ammonites answered, and sayde: Sye, yf it please the to heare me, I wil tell the truely before the concerninge this people that dwell in the mountaynes, and there shal no lye go out of my mouth.

This people is of the generacion of the Caldees, they dwelt first in Mesopotamia, for they wolde not folowe y goddes of their fathers that were in the londe of the Caldees, & so forsake they the customes of their fore fathers (which had many goddes) and worshipped one God, that made heauē and earth: which also commanded them that they shulde go from thence, and dwell at Haran. Now whan there came a verch in to y whole londe, they wente downe to Egipte, & there they dwelt foure hundred years, in y which they multiplied so greatly, that their hoost might not be nombred. And whan the kynge of Egipte oppressed them, and subdued the in buyldinge of his cities with masonrye of claye & brick, they cried vnto God their LORDE, which punished the whole londe of Egipte with dyuerse plagues.

Now whan the kynge of Egipte let the go their waye, & the plague ceased, & then followed after the, to take the, & to bringe the agayne in to his seruyce, whyle they were flyenge awaye, the God of heauē opened y see, so y the waters stode fast vpon both the sydes as a wall, & these wente thorow the botome of the see drye shod, In the which place whā an innumerable people of the Egiptians followed vpon them, they were so curwhelmed with the waters, that there remayned not one, to tell the that came after, how it happened.

So whan this people was passed thorow the reed see, they came in to the wilderness of the mount Synai, where neuer man might dwell afore, & where the sonne of mā had neuer rested. There were y bytter waters made sweete for the, that they might drynke, & y years had they meate from heauē. Where so euer they wente (without bowe & arrowe, without bulker or swerde) their God fought for the, & caused the to haue the victory. Yee no man was able to hurte this people, excepte it were so, & they departed unfaichfully

from y worshippinge of the LORDE their God. But as oft as they worshipped any other besyde their God, he gaue them to be spoiled, to be slayne, & to be put to confusion. Neuertheles as oft as they were for departyng from the worshippe of their God, the same God of heauen gaue them power & strenght to withstode their enemies.

Moreover they slew the kynge of the Cananites, Jebusites, Pherezites, & Ammonites, & all y mightie in the land, & toke their lodes & cities in possession: so longe as they synned not in y sight of their God, it wente well with them, for their God hated vnrightheousnesse. For in tymes past whan they wente out of y waye, which God had geuen them, & they shulde walke in, they were destroyed in dyuerse battayles of many nacions, & many of them were caried awaye prisoners into a straunge countrey. Now lately they haue turned the selues agayne vnto the LORDE their God, & are come together agayne out of the countrees where they were scattered abroad: and thus haue they conquered these mountaynes & dwelt therein: as for Jerusalem where their Sanctuary is, they haue it agayne in possession.

And therefore my lord, make diligēcie in this, yf this people haue done wickedshe in the sight of their God, then let vs go agaynst them, for doubtles their God shal deliuer them in to thy handes, & subdew them vnto y power. But yf this people haue not displeased their God, we shal not be able to withstande them, for their God shal defende the, & so shal we be a shame to all y world.

Now whan Achior had spoken out these wordes, all the prynces of Holofernes wroch, & thought to slaye him, & sayde one to another: what is he this, which barreth y childre of Israel are able to withstode Nabuchodonosor the kynge & his hoost? what as they are an vnwarped people, without strenght or understōdinge of y fettes of warre? That Achior therfore maye knowe, y he hath disceaued vs, we wil go vp in to y mountaynes: & whan the mightie men of the armye taken, he also shal be stucke with the swerde. Y all people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without him.

The VI. Chapter.

Whan they had lest of speakinge, Holofernes toke sore indignacion, & sayde vnto Achior. So so much as thou hast prophesied vnto vs, sayenge that the people of Israel shal be defended of their

God, I will shew the, that there is no God but Nabuchodonosor. Yee whan we slaye them all as one man, thou also shalt perish with them thorow the swerde of the Assirians, & all Israel shal be destroyed with the, & the shalt thou see, that Nabuchodonosor is the LORDE of the whole earth. The shalt the swerde of my knyghthode go thorow y sydes, & thou shalt fall downe sticken amonge the wounded of Israel, & shalt not come to thy self agayne, but be utterly destroyed with the. But yf thou thynkest thy prophesie true, why dost thou then chaunge thy colour? why art thou a frayd? Thynkest thou that my wordes are not able to be performed? But that thou mayest knowe, that thou shalt see these chinges with the, beholde, from this houre forth wyll I sende the vnto yonder people, that whan the punishment of my swerde (which they haue meritedly deserved) falleth vpon them, thou mayest be punished with them.

So Holofernes commaunded his seruantes to take Achior, & to cary him vnto Bethulia, and to deliuer him in to the handes of the childre of Israel. Then Holofernes seruantes toke him, & wente thorow the playn felde. But whan they drew nye vnto the mountaynes, the syngers casters came out agaynst them: Neuertheles they gat them awaye by the syde of the mountayne, & bounde Achior hand & fote to a tre, & so left him bounde with wythies, & turned agayne vnto their loide.

Notwithstōdinge the childre of Israel wente downe fro Bethulia, came vnto him, looked hym, brought him to Bethulia, set hym in the myddest of the people, and axed hym what the matter was, that the Assirians had lest him bounde.

Olas the sonne of Michas of the trybe of Symeon, & Charmim (which is also called Berthaniel) were the pryncipall rulers at the same tyme. Now whan Achior stode in the myddest of the Senatours, & before the all, beholde them, what answer he gaue Holofernes, to the thinge that he axed him, and how Holofernes people wolde haue slayne him for so sayenge, & how Holofernes himself was wroch, & commaunded him for the same cause to be deliuered vnto y Israelites: that whan he overcame the childre of Israel he might commaunde Achior also to be put to death with dyuerse tormentes, because he sayde: the God of heauen is their defender.

And whā Achior had playnely tolde out all these chinges, all the people fell downe

vpon their faces, praysinge the LORDE, and poured out their prayers together vnto the LORDE, with a generall complaynte & wepyng, & sayde: O LORDE God of heauen & earth, beholde their pryde, & loke vpon our lowlynnes, & cōsidre how it standeth with thy sayntes, & make it to be knowne, y thou forsakest not those, which holde them fast by the, & how y thou bringest the lowe, y presume of the seiuers, & make their boast in their owne strenght. So whan the wepyng and prayer of the people (which they had made the whole daye longe) was ended, they cōforted Achior, sayenge: the God of oure fathers, whose power & strenght thou hast praysed, shall so rewarde the, y thou shalt rather see their destruccion. Whan y LORDE of God then shall geue his seruantes this liberte, God be with the also amonge vs: so yf it please y, thou wylt thine mayest dwell w vs.

Now whan Olias had ended the counsell, he toke him in to his house, and made a greace supper, called all the elders to it, & so they refreshed them selues after the fastinge. And afterwarde was all the people called together, which made their prayers all the night longe in the congregacion, and besought the God of Israel for helpe.

The VII. Chapter.

The next daye Holofernes commaunded his hoost, to go vp agaynst Bethulia. There were an C. & xx. thousande fightinge men on fote, & two & twentie thousande horsmen, besyde the preparinge of them y were womē, & came to them on euery syde out of the countrees & cities which he had take. All these prepared them selues vnto the battayll agaynst the Israelites, and came on by the hyll syde, vnto the topp that loketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon y lyeth towarde Esdrelon.

Now whan the childre of Israel sawe so greate a multitude of the Assirians, they fell downe flat vpon y ground, strowed as fishes vpon their heades, & prayed w one a corde, y the God of Israel wolde shew his mercy vpon his people. And so they toke their weapons, & sat betwixte the mountaynes in y narrow place, & kepte the waye daye & night. But whyle Holofernes was goinge abowte, he founde the water springe, which from the south syde was conueyed in to the cite by a condyte: this commaunded he to be directe another waye, & to cut their condite in sunder. There were welles also not farre from the walls, which they used secretly, more for

pleasure then for necessity.

C Then wente the Ammonites & the Moabites vnto Holofernes, and sayde: The children of Israel trust neither in speare nor arrowe, but haue taken in, and kepe the mountaynes and hilles. That thou mayest overcome them therfore without y^e strykinge of any battayll, sett me to kepe the welles, that they drawe no water out of them: so shalt thou destroye the without swerde, or at the least they shall be so feble, that they must be fayne to geue ouer the cite, which they thinke not able to be wone, for so moch as it lieth in the mountaynes. These wordes pleased Holofernes well and all his men of warre, and he set an hundred men at every well reunde aboute.

Judit. 16. a

Exo. 17. a

D And whan this watch had endured twentye dayes, the Cisternes and all that had water, sayled them that dwelt in the cite of Bethulia, so that in y^e whole cite they had not drynke ynough for one daye, for the people had water geuen them daylie in a measure. Then came the men and women, yonge personnes and children all vnto Osias, and sayde all with one voyce: God be iudge betwixte vs and the, for thou hast dealt euell with vs: thou woldest not speake peaceably with the kyng of the Assirians, therfore hath God solde vs in their handes, and there is no man to helpe vs, where as we are brought downe before their eyes in thirst and greate destruction. Therfore gather now together all the people that be in the cite, that we maye all yelde oure selues wyllingly vnto y^e people of Holofernes: for better it is y^e we be captiue and prayse the LORDE with oure lyues, then to be slayne and perishe, and to be laughed to scorne & shamed of euery man whan we se oure wyues and children dye before oure eyes. We take heauen & earth this daye to recorde, and the God of oure fathers (which punyssheth vs accordinge to the deservynge of oure synnes) and geue you warnynge, y^e ye geue vp the cite now in to y^e power of Holofernes hoost, that oure ende maye be shorte with the swerde, which els shal endure longe for wante of water and for thirst.

Gal. 10. a

E Whan they had spokt out these wordes, there was a greate wepyng and howlyng in the whole congregacion, and that of euery man, and they cryed an whole houre longe vnto God with one voice, sayenge: we haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Thou y^e art gracious, haue mercy vpon vs, punyssh oure vnrighteousnes with thine owne scour

ge, and geue not those ouer that knowe the, vnto a people which knoweth them, lest they saye amonge the heithen: what is their God?

And whan they were so weery with this crienge and wepyng, that they helde their tinges, Osias stode vp with watry eyes, and sayde: O take good hartes vnto you (deare brethien) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the LORDE: peradventure he shal awaye his indignacion, and geue glory vnto his name. But yf he helpe vs not whan these fyue dayes are past, we shall do as ye haue sayde.

The VIII. Chapter.

And it happened whan these wordes came to the eares of Judith a wyddow, which was the daughter of Merari, the sonne of Ioor, the sonne of Joseph, the sonne of Osias, the sonne of Elai, y^e sonne of Jammor, the sonne of Jeecon, the sonne of Raphoim, the sonne of Achitob, the sonne of Michia, the sonne of Euan, y^e sonne of Nethania, the sonne of Salathiel, y^e sonne of Symeon, the sonne of Raben. And hir husbände was called Manasse, which dyed in the dayes of the barlye harvest. For whyle he was byndinge y^e sheeues together in the felde, the heate came vpon his heade, and he dyed at Bethulia his cite, and there was he buried beside his fathers. Now was Judith his desolate wyddow the yeres y^e fir monethes. And in the hyer partes of hir house she made hirself a priety chambur, where she dwelt, beyng closed in with hurmaydes. She ware a smock of hayre, and fastid all the dayes of hir life, excepte the Sabbathes, and new moones & the solempne dayes that the people of Israel kepte. She was a very fayre and beutyfull personne. Hir husbände also had left her greate riches, a plenteous houshelde, greate vnmoueable possessions and many catell. This Judith was a woman of a very good repute with euery one, for she feared the LORDE greatly, and there was no body that speake an euell word of her.

Whan this Judith herde, how Osias had premised the people, that after the fyfte daye he wolde geue vp y^e cite vnto the Assirians, she sent for the elders Chabbi and Charmin: and whan they came to her, she sayde: what thinge is this, wherein Osias hath consented, y^e yf God helpe not within fyue dayes, he wil geue ouer the cite to the Assirians? What are ye, that ye tempt the

LORDE? This denyce optayneth no mercy of God, but prouoketh him vnto wiath and displeasure. Wyl ye set the mercy of y^e LORDE a tyme, & appoynte him a daye after you re wyl?

C Nevertheless for so moch as the LORDE is patient, let vs rather amende oure selues, pearinge out teares, and besekynge him of grace. For God threateneth not as a man, neither wyl he be prouoked vnto wiath as the children of men. And therfore let vs hertely fall downe before him, and serue him with a mekespirt, and with wepyng eyes saye vnto the LORDE, that he deale with vs accordinge to his owne wyl and mercy: that like as oure hart is now vexed, & brought lowe thow the pryde of them, it maye so be comforted thow his grace: in so moch as we so lowe not the synnes of oure fathers, which falsed their God, & worshipped other goddes: for the which synne they perished with the swerde, were spoyled & brought to shame of all their enemies. As for vs, we knowe none other God but onely him, for a hoste cōfesse let vs tary with mekenesse. He shal requyre and make inquisition for oure bloude, from the veracions of oure enemies: he shal bringe downe all the heithen, that rise vp agaynst vs, and put them to dishonoure, euē the LORDE oure God.

D Therfore deare brethien, seinge ye are the honorable and elders in the people of God, vnto whom all y^e people haue respecte, and vpon whom the life of the people stondesth, lift vp their hartes with youre exortacion, y^e they maye call to remembraunce, how oure fathers also in tymes past were tempted, y^e they might be proued, yf they worshipped their God a righte. They ought to remembre, how oure father Abraham beinge tempted, and tryed thow many tribulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beinge tryed thow many troubles, were founde stedfast in faith. Agayne, they that receaved not their tentacions with the feare of God, but put the selues forth with vnpatience and murmuringe agaynst God, perished of the destroyer, and were slayne of serpentes. And therfore shal denot we undertake to be auenged, for the thinge that is done vnto vs: but to confesse, that all these punysshmentes are farre lesse then oure synnes & mysdoes: Belcuyng also, that this correccion commeth vnto vs (as to the seruantes of God) for amendement, and not for oure destruction.

Then sayde Osias & the elders vnto Judith: All that thou speakest, is true, and no man can reproue y^e wordes. Praiethou for vs now therfore vnto God, for thou art an holy womā, and fearest God. And Judith sayde vnto them: Seynge ye knowe, that my wordes are of God, then proue my counsell and denice, yf it be of God: and besetke God, that he wyl bringe my counsell to a good ende.

1. cor. 14. d
1. ioh. 4. a
1. Tell. 3. d

Thus haue I denyed: Ye shal stode this night before the porte, and I wyl go forth with Abia my mayde: Praye ye therfore vnto God, that he wyl graciously remembre his people of Israel within fyue daies, as ye haue sayde. As for the thinge that I go in hande withall, are ye no questions of it, tyll I open it vnto you myself: do ye nothinge els, but praye vnto the LORDE youre God for me. Then Osias the prynce of the people of Iuda sayde vnto her: Go thy waye in peace, the LORDE be with the, that we maye be auenged of oure enemies, And so they wente from her agayne.

Judit. 10. b

The IX. Chapter.

Now whā they were gone their way, Judith wente in to hir oratory, put on an hayrie smock, strowed ashes vpon hir heade, fell downe before the LORDE, and cryed vnto him, sayenge: O LORDE God of my father Symeon, which gauest him a swerde for a defence agaynst the enemies, that vsed violence and wilfulnes, and that rauyshed y^e vyrgin and put her to dishonesty. Thou that gauest their wiues in to a praye, and their daughters in to captiuite, and all their praye for a spoyle vnto thy seruantes, which bare a zeale vnto the, helpe me wyddow, O LORDE my God, I besetke y^e. For thou hast done all thinges from the begynnyng, and loke what thou hast taken in hande and denyed, it came euer to passe. For all thy wayes are prepared, & thy iudgements are done in thy euerlastinge fore knowledge. O loke now vpon the armyes of the Assirians, like as it was thy pleasure somtyme to loke vpon the hoost of the Egipcians, whan they beyngeweapened, persecuted thy seruantes, & put their trust in their charrettes, horsmen, and in the multitude of their men of warre. But thou lokest vpon them: and whan they came in to the depe, the waters overwhelmed them.

Gen. 24. d

Exo. 14. d

Euē so LORDE let it go with these, that trust in y^e power and multitude of their men

Plal. 45. b of warre, in their charrettes, arrowes & speares, and knowe not, that thou only art our God, which destroyest warres from the begynnyng, and that thou art the LORDE. O lift vp thine arme now like as ever from & begynnyng, and in thy power brynge their power to naught, cause their might to fall in thy wrath. They make their boast, & they wyl unhallowe and defyle thy Sanctuary, and to waiste the tabernacle of & name, and to cast downe the home of thine altar with their swerde. Brynge to passe (O LORDE) & the pryde of the enemye maye be cut downe with his owne swerde: that he maie be taken with the snare of his eyes in me, and & thou mayest synye him with the lippes of my loue. O geue me a stedfast mynde, that I maye despyse him and his strength, and that I maye destroye him.

C This shal brynge thy name an euerlastinge remembrance, yf the hande of a woman ouerthrowe him. For thy power (O LORDE) stondeb not in & power of men, nether hast thou any pleasure in the strengthe of horses. There was neuer proude personne that pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and LORDE of all creatures, heare me poore woman, callinge vpon the, and puttinge my trust in thy mercy. Remembre thy couenaunt O LORDE, and my mister wordes in my mouth, & stablysh this deuyc in my hert, that thy house maye coneyne still in holynes, and that all the heithen maye knowe and understode, that thou art God, and that there is none other but thou.

The X. Chapter.

And whan she had lest of cryenge vnto the LORDE, she rose vp from the place, where she had lyen flat before the LORDE, and called hir mayde, wente downe in to hir house, layed & hayue cloth from her, put of the garmentes of hir wyddowhede, washed hir body, anoynted hir self with precious thinges of swete sauoure, broyded and plated hir hayre, sett an hooone vpon hir heade, and put on soch apparell as belongeth vnto gladnesse, slippers vpon hir fete, armeletes, spanges, earynges, fyngerynges, and deckte herself with all hir best aray.

The LORDE gaue her also a speciall beneygne and saynesse: for all this decking of hir self was not done for any voluptuousnesse

and pleasure of the flesh, but of a right creacion and vertue, therefore dyd the LORDE increase hir bewtye: so & she was exceedinge amiable and wel fauoured in all mens eyes. She gaue hir mayde also a bottell of wyne, a pot with oyle, pottage, cates, and chese, and wente hir waye.

Now whan she came to the porte of the cite, she founde Osias and the elders of the cite waitinge there. Which whan they sawe her, they were astonnyed, & marvelled greatly at her bewty, neuertheles they asked no question at her, but let her go, sayenge: The God of cure fathers geue & his grace, and with his power persourme all the bewty of thy hert: that Jerusalem maye reioyse over the, and that thy name maye be in the nombre of the holy & righteous. And all they that were there, sayde w one voyce: so be it, so be it. Judith made hir prayer vnto & LORDE, & wente out at & porte, she & hir mayde.

And as she was goinge downe the mountayne, it happened that aboute the springe of the daye, the spyes of & Assirians met her, and toke her, sayenge: whence comest thou? Or whither goest thou? She answered: I am a daughter of & Hebrewes, and am fled from them, for I knowe, that they shal be geue vnto you to be spoyled: because they thought to come to yelde the selues vnto you, that they might fynde mercy in your sight. Therefore haue I deuysed by my self after this maner: I wyl go before the prynce of holsernes, and tell him all their secretes, and wyl shew him, how he maye come by them, and wyne them, so that not one man of his hoost shal perish.

And whan these men had herde hir wordes, & considered hir saye face, they were astonnyed: for they wondred at hir excellent bewtye: & sayde vnto her: Thou hast saved life by fyndinge out this deuyc, & thou wyldest come downe to & loide: & be thou sure, that whā thou comest vnto him, he shal wreathe the well, & thou shalt please him at & hert. So they brought her in to holsernes paulyon, and tolde him of her. Now whan she came in before him, immediatly he was overcome & taken with hir bewtye. Then tolde his seruantes: who wolde despyse & people of & Jewes, & haue so sayre wome: Shal we not by reason fight against the for the se? So whā Judith sawe holsernes sittinge in a canopye, & was wrought of purple, sylke, golde, smaragde and precious stones, she looked fast vpon him, & fell downe vpon the earth. And holsernes seruantes toke hir

agayne, at their lordes commaundement.

The XI. Chapter.

Then sayde holsernes vnto her: Be of good chere, and feare not in thine hert, for I neuer hurte man, that wolde serue Nabuchodonosor the kynge. As for thy people, yf they had not despyed me, I shulde not haue lye vp a speare agaynst the. But tell me now, what is the cause & thou art departed from them, and wherfore art thou come vnto vs?

And Judith sayde vnto him: Syr, vnderstonde the wordes of thy handmayden: for yf thou wilt do after & wordes of thy handmayden, the LORDE shal brynge thy mat-ter to a prosperous effecte. As truly as Nabuchodonosor a loide of the londe lyueth, & as truly as his power lyueth, which is in the to the punishment of all men that go wrothge, all men shal not onely be subdued vnto him thorow the, but all the bestes also of & felde. For all people speake of thy pryncet ac-tyre, and it hath euer bene reported, how thou only art good and mightie in all his kyngdome, and thy discrecion is commended in all londes.

The thinge is manifest also, that Achier saie, and it is wel knowne, what thou commaundest to do vnto him. For this is plaine and of a suretye, that our God is so wroth with vs (by the reason of oure synnes) that he hath shewed by his prophetes vnto the people, how that for their synnes he wyl de-lyuere them ouer vnto the enemye. And for so much as the children of Israel knowe that they haue so displeased their God, they are for a frayd of the. They suffre greate hunger also, & for wante of water, they are deede now in a manner. Moreover, they are appoynted to slaye all their catell, that they maye drynke the bloude of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbydde the to touch) for come, wyne and oyle. Seinge now that they do these thinges, it is a playne case, & they must nedes be destroyed. Which whan thy handmayden perceaued, I fled from them, and the LORDE hath sent me vnto & to shew the these thinges. For thy handmayden worshippe God euen here now besyde the, and thy honde mayden shal go forth, and I wyl make my praier vnto God, and he shal tell me, whan he wyl rewarde the their synnes: then shal I come and shew the, & brynge the thorow the myddest of Jerusalem, so that thou shalt haue all & people of Israel, as the shepe without a shepheard: here shal

not so much as one dogg bark agaynst the, for these thinges are shewed me by the prouydence of God: and for so much as God is displeased with them, he hath sent me to tell the the same.

These wordes pleased holsernes and all his seruantes, which marvelled at the wysdome of her, and sayde one to another: there is not such a woman vpon earth, in bewtye and discrecion of wordes. And holsernes sayde vnto her: God hath done well, that he hath sent the hither before thy people, that thou mayest geue them in to oure handes. And for so much as & promyse is good, yf thy God persourme it vnto me, he shal be my God also, and thou shalt be excellent and greate in the court of Nabuchodonosor, and thy name shalbe spoken of in all the londe.

The XII. Chapter.

Then commaunded he her to go in, & where his treasure laye, and charged that she shulde haue byr dwellinge there, and appoynted, what shulde be geuen her fro his table. Judith answered him, and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (lest I displease my God) but wyl eate of soch as I haue brought with me. Then sayde holsernes vnto her: As the se thinges that thou hast brought with the sayle, what shal we do vnto the? And Judith sayde: As truly as thou lyuest my lord, thy hande mayden shal not spende all this, tyll God haue brought to passe in my hande, the thinges that I haue deuysed.

So his seruantes brought her in to the tent, where as he had appointed. And as she was goinge in, she desired that she might haue leue to go forth by night & before daye, to hir prayer and to make intercession vnto the LORDE. Then commaunded holsernes his chamberlaynes, that she shulde go out and in at hir pleasure, to praye vnto hir God those thre dayes.

And so in the night season she wote forth in to the valley of Bethulia, and washed herself in the wellwater. Then wente she vp, and besought the LORDE God of Israel that he wolde prospere hir waye, for the deliuerance of his people. And so she wente in, and remayned cleane in hir tent, till she toke hir meate in the evenyng.

Vpon & fourth daye it happened, & holsernes made a costly supper vnto his seruantes, and sayde vnto Dagao his chamberlay-

ne: Go & waye, and counsell this hebrewe, that she maye be wyllynge to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shulde so laugh a man to scorne, that she were come from him vnnedled withall.

Then wente Vagao vnto Iudith, and sayde: Let not the good daughter be a frayd, to come in to my lord, that she maye be honoured before him, that she maye eate and drynke wyne, and be mery with him. Vnto whom Iudith answered: Who am I, that I shulde saye my lord naye? what so euer is good before his eyes, I shal do it: and let what is his pleasure, that shal I thinke well done, as long as I lyue.

D So she stode vp, and deckt herself with hir apparell, and wente in, and stode before him. And Holofernes hert was whole moued, so that he bent in desyre towarde her. And Holofernes sayde vnto her: drynke now and syt downe, and be mery, for thou hast founde fauoure before me. Then sayde Iudith: Syr, I wil drynke, for my mynde is mery to daye, then euer it was in all my life. And she toke and ate and drank before him, the thynges that hir mayden had prepared for her. And Holofernes was mery w her, and drank more wyne, then euer he dyd afore in his life.

The XIII. Chapter.

Now whan it was late in the night, his seruantes made haist, every mā to his lodgynge. And Vagao shutt the chamber doores, and wente his waye, for they were all eucladen with wyne. So was Iudith alone in the chamber. As for Holofernes, he laye vpon the bed all droncken, and of very dronkennes fell a slepe.

Then commaunded Iudith hir mayden, to stode without before the doore, and to wayte. And Iudith stode before the bed, makinge hir prayer with teares, and moued hir lippes secretly, and sayde. Strengthen me O LORDE God of Israel, and haue respecte vnto the workes of my handes in this houre, that thou mayest set vp thy cite of Jerusalem, like as thou hast promysed: O graunte that by the I maye perfourme the thyng, which I haue denyed thorow the beleue that I haue in the.

B And whan she had spoken this, she wente to the bedsteade, and lowed the swerde that hanged vpon it, and drew it out. Then toke she holde of the hairie lockes of his hea-

de, and sayde: Strengthen me O LORDE God in this houre, and with that, she gaue him two strokes vpon the neck, and smote of his heade. Then toke she the canapy awaye, and rolled the deed body asyde. Immediately she gat her forth, and deliuered the head of Holofernes vnto hir mayden, and bad hir put it in hir walett.

And so these two wente forth togetha after their custome, as though they wolde praye, and so passed by the hoost, and came thorow the valley vnto the porte of the cite. And Iudith cried a sate of vnto & wach men vpon the walles: Open the gates (sayde she) for God is with vs, which hath rewarded his power in Israel. And whan they herde hir voyce, they called the elders of the cite togetha. And they came all to mete her, litle & greute, yonge & olde, for they thought not that she shulde haue come so soone. So they lighted candels, and gathered about hir euerychone: but she wente vp into an hye place, and caused silence to be proclaimed.

Whan everyman now helde his tongue, Iudith sayde: O prayse the LORDE our God, for he hath not despyed, ner forsaken them, that put their trust in him: and in me his honde mayden he hath perfourmed his mercy, which he promysed vnto the house of Israel: yee in my hāde this same night hath he slayne the enemy of his people.

And with that she toke forth the heade of Holofernes out of the walett, and shewed it them, sayenge: Beholde the heade of Holofernes the captayne of the Assirians, and this is the canapy, wherein he laye in his dronkennes: wherethe LORDE our God hath slayne him by the hande of a woman.

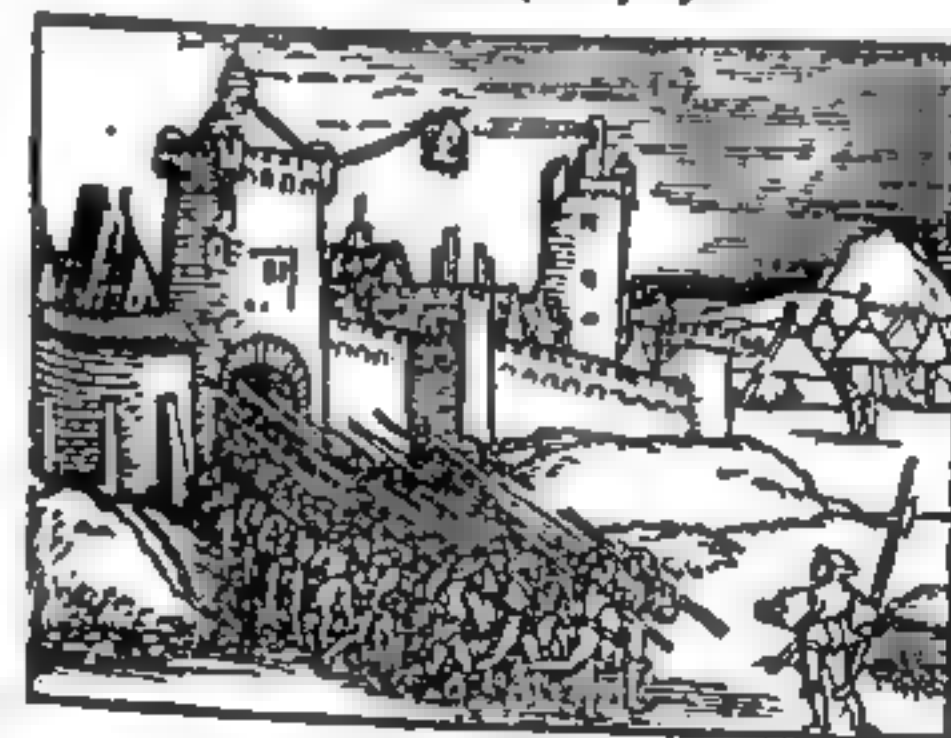
But as truly as the LORDE lyueth, his angel hath kepte me, goinge thither, remayninge there, and commynge hither agayne from thence. And the LORDE hath not suffred me his handmayden to be defyled, but without eny fylchynes of synne hath he brought me agayne vnto you: & with greute victory, that I am escaped, and ye deliuered. O geue thankes vnto him euerychone, for he is gracious, and his mercy endureth for ever.

So they praysed the LORDE alletogetha, and gaue thankes vnto him. And to her they sayde: The LORDE hath blessed the in his power, for thorow the he hath brought our enemies to naught.

And Ozias y chefe ruler of the people of Israel, sayde vnto her: Blessed art thou of the LORDE the hye God, aboue all women vpon earth.

Blessed be the LORDE the maker of heauen and earth, which hath gyded & a right to wounde and to synce of the heade of the captayne of our enemies. For this daye he hath made thy name so honorable, that thy prayse shal neuer come out of the mouth of me, which shal all waye remembre & power of the LORDE: seinge thou hast not spared thine owne self, but put the in icoperdy, conseruinge the anguylsh and trouble of thy people, and so hast helped their fall before God & LORDE. And all the people sayde: Ame, Amen.

E Achior also was called. & he came. Then sayde Iudith vnto him: The God of Israel vnto whos thou gauest wytnes, that he wolde be anenged of his enemies, euen he hath this night thorow my hande synctified of the heade of all the vnfaithfull. And that thou mayest see that it so is, beholde, this is & heade of Holofernes, which in his presumptuous pryde despyed the God of the people of Israel, and threatened & with destruction, sayenge: whan the people of Israel is take, I shal cause the also to be stricke with the swerde. Whan Achior sawe Holofernes heade he fell downe vpon his face to the grounde for very anguylsh & feare, so & he sworued withall. But after that he was come agayne to himself, he fell downe before her & prayd her, sayenge: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name, shal prayse the God of Israel because of the.



The XIII. Chapter.

Iudith saide vnto all the people: Brethren heare me, Strengthen vp this heade vpon our walles, and whan the Sonne aryseth, take everyman his weapon, and fall out violently: not as though ye wolde go bysde them, but to renne vpon them with violence. Whan the spyas in the tētes see this, they shal of necessity be compelled to fle backward, and to rayse vp their captaynes to the battayll. So whā their captaynes

come in to Holofernes panyllion, and fynde the deed body wrapped in the blonde, fearfulness shall fall vpon them: and whan ye perceauē that they fle, folowe them without all care, for God shal deliuer them vnto you to be destroyed.

Then Achior seyng the power of God which he had shewed vnto the people of Israel, fell of from his heithenly beleue, and put his trust in God, and let him self be circumcised: and so was he nombred amonge the people of Israel, he and all his posterite vnto this daye.

Now as soone as it was daye, they stucke vp Holofernes heade vpon the walles, and eueryman toke his weapon, and so they wente out with an horrible crye. Whan the spyas sawe that, they ranne vnto Holofernes tent. And they that were within the tent, came before his chamber, and made a greates ruffhinge to wake him vp, because they thought with the noyse to haue raised him. For there durst not one of the Assirians knowe, go in, ner to open.

But whan the captaynes and prynces and all the chiefe in the kynge of the Assirians hoost came togetha, they saide vnto the chamberlaynes: Go youre waye in, and wake him vp, for the myse are crepte out of their holes, and darre prouoke vs vnto battayll.

Then wente Vagao in to his chamber, stode before the bed, and clapped with his handes, for he thought he had bene slepyng with Iudith.

But whā he had herkened perfectly with his eares, and coude perceauē no sterynge, he wente nyer to the bed, and lift it vp, and then sawe he the deed body of Holofernes lyenge there without a heade, welcted in his blonde vpon the earth. Then cried he with loude voyce, and with wepyng rent his clothes, and wente in to Iudiths tent, and founde her not: And so he leapte out vnto the people, and sayde: one womā of & Jewes, hath brought all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpon the grounde, and hath no heade.

Whan the chiefe of the assirians hoost herde that, they rente their clothes, and there fell an intollerable feare and tremblinge vpon them. So & they myndes were sore a frayd. And there was an excedyng greute crye in the whole hoost.

The XV. Chapter.

Now whan all the hoost herde that

Holofernes was headed, their mynde and councell fell from them: and soch a feare came vpon them, that they vnderooke to defende them selues by flyenge awaye: one spake not to another, but hanged downe their heades, lest all behynde them, and made haiste to escape from the Hebrues: for they herde, that they were haistinge to come after with their weapons, and so they fled by the wayes of the felde, and thorow all the fore pathes of the dales.

And whan 3 children of Israel sawe that they fled, they folowed vpon them, and wente downe with troopes, blowinge and makinge a greate crye after the. As for the Assirians, they had no ordie, and kepte not the selues together, but fled their waye. Neuerthelesse the children of Israel fell vpon them with one company and ordie, and discomfited as many as they might gett. And Osias sent messengers vnto all the cities and countrees of Israel.

B So all the regions and every cite sent out their best men after them in harnesse, 2 smote them with the swerde, tyll they came to 3 vtmost parte of their borders. And thereafter that were in Bethulia came into the retes of the Assirians, and toke all that they which were fled, had left behynde them, and so they founde greate good. And they that came agayne to Bethulia from the battayll, toke with them soch thinges as had bene theirs: there was no nobre of the catell, and of all costly Jewels, so that from the lowest vnto the hiest, they were all made riche of the spoyle of them. And Joachim the hye priest at Ierusalem, came to Bethulia with all the elders, that they might se Iudith.

C Now whan she came out vnto them, they begonne all to prayse her with one voyce, sayenge: thou worshippe of the cite of Ierusalem, thou ioye of Israel, thou honr of oure people, thou hast donemanly, and thy hert is comforted, because thou hast loued clenlynes and chastyte, 2 hast knowne no man but thine owne husbände: therfore hath the hande of the LORDE comforted the, and blessed shalt thou be for ever. And all people sayde: so be it, so be it.

In thirtie dayes coude the people of Israel scarce gather vp the spoyle of the Assirians. But all that belonged vnto Holofernes, and had bene his specially, (whether it were of golde, of syluer, precious stones, clotheinge and all ornaments) they gaue it vnto Iudith. And all the people reioysed, both we men, maydens, and yonge people, with pipes

and harpes.

The XVI. Chapter.

Then sange Iudith this songe vnto the LORDE: Begynne vnto the LORDE vpon the tabrettes, singe vnto the LORDE vpon the cymbals. O singe vnto him a new songe of thankesgeyng, being full and call vpon his name. It is the LORDE that destroyeth warres, euen the LORDE is his name. Which hath pitched his tentes in the myddest of his people, that he might deliuer vs from the hande of all oure enemies. Assur came out of the mountaynes in the multitude of his strength. His people stopped the water brokes, and their houses covered the valleyes. He purposed to haue bit my londe, and to slaye my yongemen with the swerde.

He wolde haue caryed awaye my children and virgins into captiuyte, but the almighty LORDE hurte him, and deliuered him to the handes of a woman, which brought him to confusion. For their mightie was not destroyed of the yonge men. It was not the sonnes of Titan that slew him, neither had the greate giannes sette them selues agaynst him: but Iudith the daughter of Merari. Her sayre bewtye hath discomfited him, and brought him to naught. For she layed awaye her widowes garment, and put on the apparell of gladnesse in the reioysinge of the children of Israel. She anoynted hir face, and bounde vp hir hayre in an hooone, to beguile him. Her slippers rauysht his eyes, her bewtye captiuated his mynde, with the swete smote she of his neck. The Persians were confounded at hir stedfastnesse, and the Medes at hir boldnes. Then howled the armyes of 3 Assirians, whan my symple appeared dry of chylde. The sonnes of the daughters haue perished them thorow, and slayne them as fruitie chylde: they perished in the battayll for the very feare of the LORDE my God. As vs synge a songe of thankesgeyng vnto the LORDE, a new songe of prayse wyl we synge vnto oure God. LORDE, LORDE, thou art a greate God, mightie in power, whom no man maye ouercome. All thy creatures shall deserue the, for thou spakst but the word, 2 they were made: thou sentest thy spere, 2 they were created, and no man maye withstande thy voyce. The mountaynes shall moue from the foundations with the waters, the stony rockes shall melt before the like warre. But they that feare the, shall be greate with 3 in all thinges. Wo vnto the people that rise vp agaynst my generacion, for the almighty

LORDE wyl auenge him self of them, 2 in the daye of iudgment wyl he vyset them. For he shall geue fyre 2 wormes in to their flesh, that they maye burne and sele it for evermore.

D After this it happened, that after the victory all the people came to Ierusalem, to geue prayse and thankes vnto the LORDE. And whā they were purified, they offred all their best sacrifices and their promysed offerynges. And Iudith offred all Holofernes weapons, and all the Jewels, that 3 people had gathered, and the canopy that she toke from his bed, and hanged them vp vnto the LORDE. The people was ioyfull, as the vse is: 2 this ioye by reason of the victory, with Iudith endured thre monethes.

So after these dayes euery man wente home agayne, and Iudith was in greate reputation at Bethulia, and right honorably taken in all the londe of Israel. Vnto hir vertue also was chastice ioyned, so 3 after hir husbonds Manasses dyed, she neuer knewe man all the dayes of hir life. Vpon the hye sompne dayes she wente out with greate worshippe. She dwelt in hir husbonds house an hundred and fyue yere, 2 left hir honoure mayden fre, and dyed, and was buried before hir husbonds in Bethulia. And all the people monned for her seven dayes. So longe as she lyled, there was none that troubled Israel, and many yeres also after hir death.

The daye wherein this victory was gotten, was solemnly holden, and rekened of the Jewes in the nombre of the holy dayes, and is yet greatly holden of the Jewes euer since vnto this daye.

The ende of the boke of Iudith.

The chapters in the boke of Hester, which are not founde in the text of the Hebrue, but in the Greke and Latyn.

The XI. Chapter after the Latyn.

In this chapter is describied the dreame of Mardocheus.

Mardocheus the sonne of Jair, the sonne of Semei, 3 sonne of Cisei of 3 trybe of Ben Jamin a Jew: which had his dwell

lyng in Susis, a man of greate reputaciō, 2 excellent amonge all them that were in the kynges court. (Neuerthelesse he was one of the prisoners, whom Nabuchodonosor the kyng of Babilō had caried awaye from Ierusalem vnto Babilō with Jechonias the kyng of Iuda.) In the seconde yere of the reigne of greate Artaxerxes in the first daye of 3 moneth Nisan, had this Mardocheus soch a dreame: he thought he herde a greate repest, horrible thunder clappes, earth quakes, 2 greates vpe in 3 londre: 2 he sawe two greates dragons, ready to fight one agaynst another. Their crye was greate. At the which roaringe and crye all heithen were vp, to fight agaynst 3 rigorous people. And 3 same daye was full of darcknes 2 very vnclere, full of trouble 2 anguysht, yee a greate fearfulness was there in all the londe. The righteous were amased, for they feared 3 plage 2 euell 3 was deuysed ouer the, 2 were at a poynte to them selues to dye. So they cried vnto God, and while they were cryenge, the litle well grew in to a greete ryuer 2 in to many waters. And with 3 it was daye, 2 the sonne rose vp agayne. And 3 lowly were exalted, and denoured the glorious and proude.

Now whan Mardocheus had sene this dreame, he awoke, and mused stedfastly in his hert, what God wolde do: and so he desired to knowe alle the matter, and his mynde was there vpon vntill the night.

The XII. Chapter.

In this chapter is declared, how Mardocheus uttereth the treason of the two seruantes agaynst the kyng, and therfore both the kyng rewardeth him.

In the same tyme dwelt Mardocheus with Bagatha and Thares the kynges chamberlaynes and porters of the palace. But whan he herde their deuysce, and had diligently considered their ymaginacions, he perceaued that they wente aboute, to laye their cruell handes vpon the kyng Artaxerxes: and so he certified the kyng thereof. Then caused the kyng to examen 3 two gelded with tormentes. And whan they had graunted it, they were put to death.

This the kyng caused to be put in 3 Cronicles for an everlasting remembrance, and Mardocheus wrote vp the same matter. So the kyng commaunded, that Mardocheus shulde do seruyce in the court, and for this faithfulness of his, he gaue him a reward. But Aman the sonne of Amadath the Agagite, which was holden in greate honoure and reputacion in the kynges court,

4. Reg.
24 d
leue. 24. a

B

Heb. 2. d
and 5. a

B

undertoke to hurte Marbochus z his people, because of the two chamberlaynes that were put to death.

The XIII. Chapter.

The copie of the commaundement, which Bigartarces (by the entisinge of Ama) sent out in to all countres, for the destruction of the Jewes. The prayer of Marbochus.

A The greates kynge Artaxerxes which raigneth from India vnto Ethiopia, ouer an hundred and seuen and two eye londes, sendeth his frendly salutation vnto all the prynces and debytes of the countrees, which be subiecte vnto his dominion. When I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my mynde was not with crueltye and wronge to exalte myself by the reason of my power: but purposed w e quyte allwaye and gentylnes, to gouernethose that be vnder my iurisdiction, and wholy to set them in a peaceable life, and therby to bringe my kingdome vnto tranquylite, that men might safely go thorow on euery syde, and to renue peace agayne, which all men desyre. Now when I axed my counsellors, how these thinges might be brought to a good ende, there was one by vs, excellent in wysdome, whose good wyll, truely z faithfulness hath oft bene shewed z proued (which was also y pryncipall z next vnto y Ege) Ama by name, which certified vs, how y in all lodes there was crepte in a rebellious folke; y made statutes z lawes agaynst all other people, z haue allwaye despyed the proclaimed commaundementes of kynges: and how that for this cause it were not to be suffered, that soch rule shulde continue by you z not to be put downe. Seinge now we perceiue the same, that this people alone are contrary vnto euery man, vsynge straunge and other maner of lawes, z withstande oure statutes and doinges, and go aboute to stablish shewd matters, that oure kingdome shulde neuer come to good estate and stedfastnes: Therefore haue we commaunded, that all they that are appoynted in my kyngdom shewd vnto you by Ama (which is ordened and set ouer all oure busynes, and the most pryncipall next vnto the kyng, and in maner as a father) shal with their wiues z children be destroyed and roted out with the swerde of their enemies, and aduersaries: z y there shalbe no mercy shewed, z no man spared. And this shalbe done y xiii. daye of the moneth called Adar of this yere, that they which of olde (and now also) haue euer bene rebellious, maye in one daye with violence be

thrust downe in to the hell, to the infernall after this maner, oure empyre maye haue peace and tranquylite.

But Marbochus thought vpon all the woordes and noble actes of y LORD, z made his prayer vnto him, sayenge: O LORD, thou valeaunt and almightyng (for all thinges are in thy power, and yf thou wilt helpe and delyuer Israel, there is no ma that can withstode ner lett the: for thou hast made heauen z earth, and what wonderinge so euer is vnder the heauen: thou art LORD of all thinges, and there is no man, y can resist the O LORD) Thou knowest all thinges, thou wotest LORD, that it was rather of malice, ner presumption, ner for any desyre of glory, that I wolde not bowe downe myself ner worshipec yonder proude presumptuous Aman (for I wolde haue bene content, and y with good wyll, yf it might haue done Israel any good, to haue tysted his feetes) but that I dyd it, because I wolde not lett the honoure of a ma in the shade of the glorye of God, and because I wolde worshipec none but onely y my LORD. And thus haue I done in no pryde ner presumption.

And therfore O LORD thou God and kinge, haue mercy vpon thy people for they synn how they maye bringe vs to naught, in their mynde and desyre is to destroye and ouerthrowe the people, that hath warrent thine inheritance of olde. O despyse not thy porciō, which thou hast delyuered z brought out of Egipte for thine owne self. Hear my prayer, and be mercifull vnto y people, whiche thou hast chosen for an heritage vnto thy self. Turne oure complaynte and sorow in to ioye, that we maye lyeve O LORD, and praise thy name. O LORD, suffre not y mouthes of them that praise the, to be destroyed.

All y people of Israel in like maner cryed as earnestly as they coude vnto the LORD, for their death and destruction stood before their eyes.

The XIII. Chapter.

Of the sorowe, complaynte and prayer of quene Hester.

Hene Hester also beyng in the bayll of death, resorted vnto the LORD, layed awaye hir glorious apparell, and put on the garmetes that serued for sighinge and mournynge. In the shade of precious oymment, she scattered ches and ge vpon hir heade: and as for hir body, she humbled it, and brought it very lowe. All places where she was wote to haue ioye of, these fylled she with y hayre, y she placed

at herself. She prayed also vnto the LORD God of Israel with these wordes:

O my LORD, thou onely art oure kynge, helpe me desolate womā, which haue no helper but y, for my misery and destruccione is harde at my hande. Fro my yowth vp I haue herde out of the kynged of my father, that thou tokest Israel from amonge all people (and so haue oure fathers of their fore elders) that they shulde be thy perpetuall inheritance, and loke what thou didest promise the, thou hast made it good vnto the.

Now well LORD, we haue synned before the, therfore hast thou geuen vs in to the handes of oure enemies, because we worshipped their goddes. LORD thou art righteous. Nevertheless it satisfieth the not, that we are in bytter and heuy captiuyte and oppressed amonge them, but thou hast layed thy handes vpon the bondes of their goddes: so that they begynne to take awaye, the thinge that thou with thy mouth hast ordened and appoynted: to destroye thine inheritance, to shut and to stoppe y mouthes of them that prayse the, to quench the glorye and worshipec of thy house and thine altar, and to open the mouthes of the heithen, y they maye prayse the power z vertue of the goddes, and to magnifie the fleshy kynges for euer.

O LORD, geue not thy cepter vnto the that be nothinge, lest they laugh vs to scorn in oure misery and fall: but turne their daye vpo them selues, and punyssh him, that hath begonne the same ouer vs, and set him to an example. Think vpon vs O LORD, and shew thy self in y tyme of oure distress and of oure trouble. Strengthen me O thou kyng of goddes, thou LORD of all power, geue me an eloquent and pleasaunt speech in my mouth before the Lyon. Turne his herte in to y hate of oure enemye, to destroye him, and all soch as consent vnto him. But delyuer vs with thy hande, and helpe me desolate woman, which haue no defence ner helper but onely y. LORD thou knowest all thinges, thou wotest that I loue not the glorye and worshipec of the vnrighteous, and that I hate and abhorre the bed of the vn circūcised and of all heithen.

Thou knowest and wotest my necessite, y I hate the token of my preemynance z worshipec, which I beare vpon my heade, what tyme as I must shew my self and be seene, z that I abhorre it as an vn cleane cloth, and that I wote it not whā I am quyet and alone by my self. Thou knowest also that I

thy honde mayden haue not eaten at Amas table, and that I haue had no pleasure ner delyte in the kynges feast, that I haue not dionte the drynk offeringes, and that I thy honde mayden haue had no ioye seno y daie that I was brought hither vnto this daye: but enely in the O LORD. O thou God of Abraham, O thou mightie God aboue all, heare the voyce of them, that haue none other hope, and delyuer vs out of the hande of y wicked, z delyuer me out of my feare.

The XV. Chapter.

Quene Hester appeareth before the kyng, with an heuy hert for the trouble of hir people, and God turneth the kynges hert.

And vpon y thirde daye it happened, that Hester layed awaye y mournynge ge garmetes, and put on hir glorious apparell, and deckt herself goodly (after that she had called vpon God, which is the beholder z Sanioure of all thinges) toke two maytes w her: vpon the one she leant herself, as one y was tender: the other folowed her, and bare the trayne of hir vesture. The shyne of hir beweye made hir face rose coloured. The similitude of hir face was chearfull and amiable, but hir hert was sorowfull for greates feare. She wente in thorow all the doores, and stode before the kyng. The kyng sat vpon the trone of his kingdome, and was clothed in his goodly aray, all of golde, and sett w precious stones, and he was very terriblye. He lift vp his face, that shone in the clearnes, and looked grymly vpon her. Then fell the Quene downe, was pale and faynt, leant herself vpon the heade of the mayde that wente with her.

Nevertheless God turned y kynges mynde, that he was gentle, that he leape out of his seate for feare, and gat her in his armes, z helde hir vp tyll she came to herself agayne. He gaue her lounge wordes also, z sayde vnto her: Hester, what is the matter? I am y brother, be of good cheare, thou shalt not dye: for oure commaundement toucheth the commons, not the. Come nye. And with that he helde vp his golden wande, and layed it vpon hir neck, and embraced her frendly, and sayde: talke with me. The sayde she: I sawe the (O lorde) as an angell of God, z my hert was troubled for feare of thy maiesty and clearnesse. For excellent and wonderfull art thou (O lorde) and thy face is full of amytie. But as she was thus speakynge vnto him, she fell downe agayne for fayntnes: for the

Hester. 3. a

Pro. 31. a

Gen. 31. b
2. Re 19. e

The boke of Hester.

which cause the kynge was a frayed, and all his seruantes comforted her.

The XVI. Chapter.

A cople of the commandement, which King Artaxerxes caused to be proclaimed in all the countrees of his domynion, for the wealth of the Jewes.

In the greate kynge Artaxerxes, which raigneth fro India vnto Ethiopia, ouer an hundred and xxvij. londes, sendeth vnto the prynces & rulers of the same londes, soch as loue him, his frendly salutation. There be many, that for the sondaye friendshipes and benefites which are diuersly done vnto them for their worshippe, be ener y more proude and hie mynded, and vndertake not onely to hurte oure subiectes (for plentyous benefites maye they not suffre, and be gyfte to ymagin some thinge agaynst those that do them good, and take not onely all vnto thankfulness awaye fro men) but in pryde and presumption (as they that be vnmaynde full and vnto thankfull for the good dedes) they go aboute to escape the iudgment of God, yf they all thinges, which (iudgment hateth & punyssheth all wickednes. It happeneth oft also, yf they which be set in office by the hyer power, and vnto whom the busynes and causes of the subiectes are comytted to be handled, were proude, and desyle the selues with shewyng of innocent bloude, which bryngeth them to intollerable hurte. Which also with false and disceitfull wordes and with lyenger tales, disceue and betraye the innocent goodnes of prynces.

Now is it profitable and good, that we take hede, make search thereafter, and consider, not onely what hath happened vnto vs of olde, but the shamefull, vnhonest, and noy some thinges, that the debites haue now taken in hande before oure eyes: and thereby to beware in tyme to come, that we maye make the kynge quyet & peaceable for all men, and that we might some tyme drawe it to a chaunge: and as for yf thinge that now is present before oure eyes, to withstande it, and to put it downe, after the most frendly maner.

Hester 1. a What tyme now as Aman the sonne of Amadathu yf Macedonyan (a straunger rarely of the persians bloude, and farre from oure goodnes) was come in amonge vs as an aleaunt, and had opeyned the friendshippe that we beare toward all people, so that he was called oure father, and had in hie honoure of every man, as the next and prynci-

The xvi. Chap.

pal vnto the kynge, he conde not forbeare him self from his pryde, hath vnderaken not onely to robbe vs of the kynge, but of oure life.

With many folde disceate also hath he sired to destroye Mardocheus oure helpe and preseruer, which hath done vs good in all thinges: and innocent hester the like partaker of oure kynge, with all hir people. For his mynde was (whan he had taken them out of the waye, and robbed vs of them) by this meane to translate the kynge of the persians vnto the of Macedona. And we fynde, that the Jewes (which were accused of yf wicked, yf they might be destroyed) are no euell doers, but vse reasonable & right lawes, and that they be the children of the most hie lyuynge God, by whom the kynge of vs and oure progenitours hath bene well ordied hither to. Wherfore, as fourth letters and comaundermentes, that were put forth by Aman the sonne of Amadathu, ye shal do well, yf ye holde them of none effect: for he that set them vp and inuented the hangeth at Susis before the porte, with all his kindred, and God (which hath all thinges in his power) hath rewarded him after his deservynge.

And vpon this ye shal publish and set vp the copy of this letter in all places, that the Jewes maye frely and without hinderance holde them selues after their owne statutes, and that they maye be helped, and that vpon yf xij. daye of yf ramoneth Adar they maye be auenged of them, which in the tyme of their anguyshe and trouble wolde haue oppressed the. For the God that governeth all thinges, hath turned to ioye, the daye whan in yf chosen people shulde haue perished.

Moreover, amonge the hie solompne dayes that ye haue, ye shal holde this daye also w all gladnesse: hat now and in tyme to come, this daye maye be a remembraunce to god, for all soch as loue the prosperite of the persians: but a remembraunce of destruction to those that be sedicious vnto vs.

All cities and lodes that do not this, shal horribly perishe and be destroyed w the fire and fyre, and shall not onely be nomore inhabited of men, but be abhorred also of yf wilde beastes & foules.

The boke of Wyssdome.

What this boke conteyneth.

- Chap. I.** An exortacio for iudges and rulers to loue wyssdome. The spere of wyssdome hath false, dissimulation and Apocryfie, rebuketh vngodlynesse and abhorreth wicked doers.
- Chap. II.** The ymaginacions and thoughtes of the vngodly, how they geue the selues ouer vnto synne, and perscure all vertue and trueth.
- Chap. III.** The felicity and health of godly people, though they be put here to trouble and heynesse: Agayne, what sorow shall happen to the vngodly and their children.
- Chap. IIII.** To lyue chaist & godly withall, is commendable. A dispraise of the wicked. The honoure of vertuous age. The shameful death of the vngodly.
- Chap. V.** How the iust men shal stode agaynst the wicked, that haue put them here to trouble & what sorow shall come vpon the vngodly. Agayne, what ioye shal happen to the righteous, which haue God himself for their defence.
- Chap. VI.** An exortacion vnto soch as be in rule and auctorite, to receaue wyssdome. A commendacion of wyssdome.
- Chap. VII.** All men haue life in traicte in to the worlde: yet who so calleth vpon God for wyssdome, shal haue his desyre. The profit that cometh by wyssdome passeth all other thinges.
- Chap. VIII.** Wyssdome shulde be receaued in youth. He that marieth himself vnto her, shall optayne loue of God and men.
- Chap. IX.** A prayer vnto God for the gift of wyssdome.
- Chap. X.** What profit and good came by wyssdome in the olde tyme.
- Chap. XI.** How wyssdome ledeth the righteous, & how the vngodly are punished thorow the mightie hande of God.
- Chap. XII.** God is mercifull and suffreth longe, to the intent that synners shalde amende.
- Chap. XIII.** Wayne are they that haue not the knowlege of the lyuynge God, but turne vnto the creatures: vnhappie are they that honoure ymages.
- Chap. XIII.** The worshippinge of ymages. The power of God. Punishment of them that make ymages, and of soch as worshippe them. How ymages came vp first. The honouringe of ymages is the cause, begynnyng, and ende of all myschefe.
- Chap. XV.** The faithfull haue respecte vnto God and not vnto ymages.
- Chap. XVI.** God punisheth the wicked, but defendeth the godly, & that by greate wonders.
- Chap. XVII.** Of the greate darcknesse in Egipte, and blindness of the vngodly.
- Chap. XVIII.** How God destroyed the first borne of Egipte. Gods people eate the easter lambe ioyfully, the Egiptians mourne, God punyssheth the synners in the wilderness. Moses increaseth for the people.
- Chap. XIX.** Like as the wicked are euer synninge more and more, so doth the wrath of God neuer cresse, tyll they be destroyed. Of them that were punished in the tyme of Lorth.

The first. Chap. Ho. xxxij.



The first Chapter.

Set youre affection vpon wyssdome, ye that be iudges of the earth. Haue a good opinion of the LORDE, & set him in the synglenesse of hert. For he will be soude of them that tempre him not, and appeareth vnto soch as put their trust in him. As for frowarde thoughtes, they separate from God, but vertue (yf it be allowed) resourmeth yf vnyssed. And why? wyssdome shall not entre in to a frowarde soule, nor dwell in the body that is subdued vnto synne. For the holy goost abhorreth fawmed nurture, & withdraweth himself fro yf thoughtes that are without vnderstandinge: & where wickednes hath the vpper hande, he flieth from thence. For the spere of wyssdome is lowynge, gentle and gracious, and wil haue no pleasure in him that speaketh euell with his lippes. For God is a witnesse of his reynes, a true searcher out of his hert, and an hearer of his tonge. For the spere of yf LORDE sylleth the rounde compasse of the worlde, and yf same that vpholde all thinges, hath knowlege also of the voyce.

Therfore he that speaketh vnrighteous thinges, can not be hydd, nether maye he escape the iudgment of reprove. And why? inquisition shal be made for the thoughtes of the vngodly, and the reporte of his wordes shal come vnto God, so that his wickednes shal be punished. For the eare of gelousy heareth all thinges, and the noyse of the grudginges shal not be hydd. Therfore beware of murmuringe, which is nothinge worth, and refrayne youre tonge from slaunder. For there is no worde so darck and secrete, that it shall go for naught: and the mouth that speaketh lyes, slayeth the soule.

O sete not youre owne death in yf error of youre life, destroye not youre selues thorow the workes of youre owne handes. For God hath not made death, nether hath he pleasure in the destruction of the lyuynge.

For he created all thinges, that they might haue their beyng: yee all the people of the earth hath he made that they shoulde haue health, that there shoulde be no destruccion in them, and that the kyngdome of hell shoulde not be vpon earth (for righteousnesse is euerlasting and immortall, but vnrighteousnesse bringeth death). Neuerthelesse, the vngodly call her vnto them both wth wordes & workes, & whyle they thinke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take hir parte, are worthy of death.

The ii. Chapter.

Amonge them selues (but not right:) The tyme of oure life is but short & tedious, & when a man is once gone, he hath nomore ioye ner pleasure, nether knowe we eny man & turneth agayne from death: for we are borne of naught, & we shal be hereafter as though we had neuer bene. For oure breth is as a smoke in oure nostrils, & y^e wordes as a sparck to moue oure herte. As for o^r body, it shalbe very asshes & are quēched, & o^r soule shal vanish as & softe ayre. Oure life shal passe awaye as & trace of a cloude, & come to naught as & myst & is dryū awaye wth the beames of y^e Sonne, & put downe wth the heate therof. Oure name also shalbe forgotten by litle & litle, & no man shal haue oure workes in remembrance.

So o^r tyme is a very shadow & passeth awaye, & after o^r ende there is no returnyng, for it is fast sealed, so & no mā cometh agayne. Come on therfore, let vs enioye & pleasure & there are, & let vs soone vse & creature like as in youth. We wil fyll oure selues wth good wyne & oymment, there shal no floure of the tyme go by vs. We wil crowne o^r selues wth roses afore they be wythered. There shal be no sayre medowe, but o^r lust shal go thorow it. Let every one of you be partaker of oure voluptuousnes. Let vs leaue some to ken of o^r pleasure in every place, for & is oure porcion, els gett we nothinge. Let vs oppresse the poore righteous, let vs not spare the wyddowe ner olde man, let vs not regard y^e heades & are gray for age. Let & lawe of vnrighteousnesse be oure auctorite, for & thinge & is feble is nothinge worth. Therfore let vs defraude the righteous, & why he is not for o^r profit, yee he is cleane contrary to o^r doinges. He chedeth vs for offendinge agaynst & lawe, & standeth vs as transgressours of all nurto^r. He maketh his boost to haue y^e knowledge of God, yee he calleth him

self Gods sonne. He is the bewayer of our thoughtes: It greneth vs also to lōt vpon him, for his lyfe is not lyke other mens, his wayes are of another fashion. He cometh vs but vayne personnes, he wth draweth him self from o^r wayes as from fylchynes: he commendeth greatly & latter ende of the iust maketh his boast & God is his father. Let vs se then yf his wordes be true, let vs knowe what shal come vpon him: so shal we knowe what ende he shal haue. For yf he be & true sonne of God, he will receaue him & deliuer him from the handes of his enemies. Let vs examen him with despitesfull rebuke and ementinge, that we maye knowe his dignite & proue his pacience. Let vs condemne him wth the most shamefull death: for like as he hath spoken, so shal he be rewarded.

Such thinges do the vngodly ymagin, & go astraye, for their owne wickednes hath bynded them. As for the misteries of God, they vnderstonde them not: they nether hope for the rewarde of righteousnesse, ner regard the worshipec that holy soules shal haue. For God created man to be vnderstonde, yee after the ymage of his awne likenesse made he him. Neuerthelesse the thowndre of the deuill came death in to the worlde, and they that holde of his syde, do as he doth.

The iii. Chapter.

Wher the soules of & righteous are in & & hande of God, & y^e payne of death shal not touch the. In y^e sight of the vnwyse they appeare to dye, & their endes take for very destruccion. The waye of the righteous is iudged to be vetter destruccion, but they are in rest. And though they suffer payne before men, yee is their hope full of immortallite. They are punished but in fewe thinges, neuerthelesse in many thinges shal they be well rewarded. For God proueth them, & fyndeth the mete for himself: yee as the golde in the fornace doth he trye them, & reueneth them as a burnt offeringe, and when & tyme cometh they shalbe lōted vpon.

The righteous shal shyne as the sparck & & renne thorow the rede busshes. They shal iudge the nacions, & haue dominion ouer & people, & their LORDE shal raigne for euer. They & put their trust in him, shal vnderstande the trouth, & soch as be faithfull, wil agryue vnto him in loue: for his chosen shal haue giftes & peace. But the vngodly shal be punished accordinge to their awne ymaginacō, for they haue despysed the righteous, & forsaken the LORDE.

Who so despyseth wysdome & nurture, he

is unhappie, and as for the hope of soch, it is but vayne, their labours vnfructfull, and their workes vnprofitable. Their wyues are vnchaste, and their chyldre most vngodly. Their creature is cursed. Blessed is rather y^e barren & vndeuyled, which hath not knowne the synfull bedde: she shal haue frute in the rewarde of the holy soules. And blessed is y^e gedeb, which wth his handes hath wroughte no vnrighteousnesse, ner ymagined wicked thinges agaynst God. For vnto him shal be given y^e speciall gift of faith, and the most acceptable porcion in y^e temple of God. For glorious is the frute of good labour, & the race of wysdome shal neuer fade awaye. As for & chyldre of aduoutrers, they shal come to an ende & the seide of an vnrighteous bedde shal be roted out. And though they ly in lōge, yet shal they be nothinge regarded, & their last age shalbe without honoure. Yf they dye hastily, they haue no hope, nether shal they be spoken to in the daye of knowlege. For horrible is the death and ende of the vngodly.

The iiii. Chapter.

How sayre is a chaist generacion wth vertue. The memoriall therof is immortal, for it is knowne to God and men. When it is present, mē take exāple there at: and yf it go awaye, yet they desyre it. It is allwaie crowned & holden in hono^r, & wynneth & rewarde of the vndeuyled battayll. But the multitude of vngodly chyldre is vnprofitable, and the thinges & are planted wth whoredome, shal take no depe roote, ner laye any fast foundation. Though they be grene in the brayndes for a tyme, yee shal they be shakē wth the wynde: for they stonde not fast, & thorow the vehemence of the wynde they shalbe roted out. For the vnperfecte brayndes shalbe broken, their frute shalbe vnprofitable & sower to eate, yee meete for nothinge. And why? all the children & are borne of the wicked, must beare recorde of the wicked agaynst their fathers & mothers, when they be aied. But though the righteous be ouertaken wth death, yet shal he be in rest.

Age is an honorable thinge: neuerthelesse it stoneth not only in the lenth of tyme, ner in the multitude of yeaes: but a mans wysdome is the graye hayre, and an vndeuyled li fe is the olde age. He pleased God, & was beloued of him: so that where as he lyued amonge synners, he traslaced him. Yee so delly was betaken awaye, to the intent & wickednesse shulde not alter his vnderstōdinge, & & ypo-crisse shulde not beayle his soule. For y^e craftie bewitchinge of lyes make good thinges bad, & vnstedfastnesse also & wickednes of

voluptuous desyre, turne as yde & vnderston dinge of & symple. Though he was soone deed, yet fulfilled he moch tyme. For his soule pleased God, therfore haisted he to take him awaye frō amonge & wicked. This the people se, & vnderstōde it not: they laye not vpon such thinges in their hertes, how & & lōnyng fauor & mercy of God is vpon his saintes, & & he hath respecte vnto his chosen.

Thus & righteous & is deed, cōdemneth the vngodly which are lyuinge: & & youth & is soone brought to an ende, & lōge life of & vnrighteous. For they se & ende of & wyse, but they vnderstōde not what God hath deuysed for him, & wherfore & LORDE hath taken him awaye. And why? they se him & despyse him, therfore shal God also laugh the to scorne: so & they the selues shal dye here after (but without hono^r yee in shame amonge & deed for euermore. For without eny voyce shal he burst those & be put vp, & remoued the frō & foundations, so & they shalbe laied wast vnto the hyst. They shal mourne, and their memoriall shal perishe. So they beynge astrayed shal remembre their synnes, and their owne wickednesse shal bewraye the.

The v. Chapter.

Then shal & righteous stonde in great & stedfastnesse agaynst soch as haue dealt extremely wth the, & take awaye their labours. When they se it, they shalbe vexed wth horrible feare, & shal wonder at the haistynesse of & sodane health: & they shal be very distresse of mynde, & shal saye within them selues (hauyng inwarde sorrow, and mournyng for very anguyshe of mynde).

These are they, whom we somtyme haue in derision, & iested vpon. We foolcs thought their life very madnesse, & their ende to be wth out honoure. But lo, how they are counted amonge the children of God, & their porcion is amonge the sayntes. Therfore we haue erred from the waye of trouth, & light of righteousnesse hath not shyned vnto vs, and the Sōne of vnderstōdinge rose not vpon vpon vs. We haue weered o^r selues in & waye of wickednesse & destruccion. Tedious wayes haue we gone: but as for the waye of the LORDE, we haue not knowne it.

What good hath & pryde done vnto vs? Or, what profit hath the pompe of riches brought vs? All those thinges are passed awaye like a shadowe, & as a messenger rennyng before: as a shippe & passeth over the waves of the water, which whan it is gone by, the trace therof can not be founde, neither & path of it in the floudes. Or as a byrde & flyeth thorow & ayre, & no man can se

eny token where she is flowne, but only hearth the noyse of hir wynges, beatinge the light wynde, partinge the ayre thorow the vehemence of hir goinge, & flyeth on shakynge hir wynges, where as afterwarde no token of hir waye can be founde. Or like as when an arrowe is shot at a mark, it parteth the ayre, which immediatly cometh together againe, so that a man can not knowe where it wente thorow. Euen so we in like maner as soone as we were borne, begonne immediatly to drawe to oure ender, & haue shewed no token of vertue, but are consumed in oure owne wickednesse.

C Such wordes shal they that haue synned, speake in the hell: for the hope of the vngodly is like a drye chistell floure (or dust) that is blowne awaye wth the wynde: like as thynne scumme is scattered abroad wth the storme: like as smoke which is dispersed here & there wth the wynde, & as a remembrance of a stranger & tarieth for adaire, & the departeth.

But a righteous shal lyue for evermore: their rewarde also is wth the LORDE, & their remembrance wth the h^{ighest}. Therfore shal they receaue a glorious kyngdome & a beutifull crowne of the LORDES hande: for wth his righte hande shal he couer the, & wth his owne arme shal he defende the. His glorious also shal take awaye the harness, & he shal waite a creature to be aueraged of a enemies. He shal put on righteousness for a brest plate, & take sure iudgment in steade of an helmet. The invincible shyld of equite shal he take, his cruell wrath shal he sharpe for a speare, & the whole compasse of the worlde shal fight wth him agaynst the vnwyse.

D The shal the thonder boltes go out of lightninges, & come out of the rayne bowe of the cloudes to the place appointed: out of the hard stony indignacion there shal fall thick hales, & a water of a see shal be wroth agaynst the, & the floudes shal renne roughly together. A reynie wynde shal stode up agaynst them, & a storme shal scatter the abroad. Thus the vnrighteous dealinge of the shal bunge all the lode to a wyldernes, & wickednes shall currethorne the dwellinges of the mightie.

The VI. Chapter.

Wysdome is better then strength, & a man of understandinge is more worth then one that is stronge. Heare therfore (O ye kynges) & vnderstande: O lerne ye the iudges of the endes of the earth. Goe are ye a rule & multitudes, & delite in much people. For the power is geue you of the LORDE, & the strength from the h^{ighest}: which shal trie y^e workes and search out y^e ymaginacions: how that ye beynge officers of his kyngdo

me, haue not executed true iudgment, haue not kepte the lawe of righteousness, nor walked after his will. Horribly & that righte none shal he appeare vnto you: for an harte iudgment shal they haue & beare rule. Alas is graunted vnto the symple, but they that be in auctorite shal be sore punysshed. For which is L O R D E ouer all, shal excepte no mans personne, nether shal he stande in awe of any mans greatnesse: for he hath made small and greates, & careth for all alike. But the mightie shal haue a sore punysment.

Vnto you therfore (O ye kynges) do I speake, & ye maye lerne wysdome and not go amysse: for they that kepe righteousness shal be righteously iudged: and they that are lerne in righteous thinges, shal finde to make answer. Wherefore set y^e lust vpon my wordes, & lo ueth, so shal ye come by nurre. Wysdome is a noble thinge, & neuer saydeth awaye: she is easely sene of the that loue her, & founde of such as seeke her. She proueth them that desyre her, & she maye first shewe herself vnto the. Who so awaketh vnto her by tymes, shal haue no greates traualle, for he shal fynde her settinge ready at his doores. To that vpon her, is perfecte vnderstandinge: & who so watcheth for her, shal be safe, & that soone. For she goeth aboute, seekinge such as are meete for her, sheweth her self cherefully vnto them in their goynges, & meteth them wth all diligēce. For a vnfained desyre of reformation is hir begynnynge: to care for nurre is loue, and loue is the keepinge of hir lawe. Now the keepinge of a lawe is perfection: & an vn corrupt life, & an vn corrupt life maketh a man familer wth God. And so the desyre of wysdome ledeth to a kyngdome called stinge. As y^e delyte be the in royall festes & cepters (O ye kynges of the people) set y^e lust vpon wysdome, & ye maye raigne for evermore. O loue the light of wysdome, all ye that be rulers of the people. As for wysdome, what she is, and how she came vp, I will tell you, and will not hyde the misteryes of God from you: but wil set her out from a begynnynge of the natyure, and bringe the knowledge of her in to light, and wil not kepe backe the trouth. Neither will I haue to do wth a mynge enuye, for soch a man shal not be partaker of wysdome. But the multitude of the wyse is the welfare of the worlde, and a wise kyng is the vpholdinge of the people. O receaue nurre then thorow my wordes, and it shal do you good.

The VII. Chap.

I myself also am a mortall man, like as all other, & am come of a earthly generacion of hum & was first made: in my mothers wombe was I fashioned to be

flish: in the tyme of ten monethes was I brought together in bloude thorow the sede of man, & the comodious appetite of slepe. When I was borne, I receaued like ayre as other men, & fell vpon the earth which is my nature: crienge & wepinge at the first, as all other do. I was wrapped in swadlinge clothes, & brought vp wth greates cares. For there is no kyng that hath had eny other begynnynge of byrth. All men then haue one intrance into life, & one goinge out in like maner.

D Wherefore I desyred, and vnderstandinge was geue me: I called, & the sperte of wysdome came in to me. I set more by her then by kyngdomes & royall states, & counted riches nothinge in comparison of her. As for precious stone I compared it not vnto her: for all golde is but grauell vnto her, & syluer shal be counted but claye before hir sight. I loued her above welfare & beutie, & purposed to take her for my light, for hir shyne can not be quenched. All good thinges came to me wth her, & innumerable riches thorow hir handes. I was glad in the all, for this wysdome wth it before me, & I knew not that she is the mother of all good thinges. Now as I myself lered vnfaignedly, so do I make other men partakers of her, & hyde her riches from no man: for she is an infinite treasure vnto men, which who so vse, become partakers of the loue & friendship of God, and are accepted vnto him for the gistes of wysdome.

C God hath graunted me to talke wysely, & conveniently to handle the thinges that he hath graciously lent me. For it is he, that ledeth vnto wysdome, & teacheth to vse wysdome a nyght. In his hande are all our dooers: yee all & wysdome, & vnderstandinge & knowledge of all workes. For he hath geue me a true science of these thinges: so that I knowe how a worlde was made, & the powers of a elements: a begynnynge, endinge & myddest of a tymes: how the tymes alter, how one goeth after another, and how they are fulfilled: a course of the yere: the ordinaunces of the starres: the natures & kyndes of beastes: the furiosnesse of beastes: the power of a wyndes: the ymaginacions of men: the diuersities of yonge plantes: the vertues of rootes, & all such thinges as are secrete & not looked for, haue I lered. For the workmaster of all thinges hath taught me wysdome. In hir is a sperte of vnderstandinge, which is holy, masculine, one onely, foryll, curteous, discrete, quyet, vndeysed, playne, swete, leuynge the thinge that is good, sharpe, which forbyddeth no good do well, geale, kynde, stedfast, sure, fre: bynyng all vices, circumspecte in all thinges.

ges: receauinge all spertes of vnderstandinge beiege cleane & sharpe. For wysdome is neembler the all needle thinges: she goeth thorow & attayneth to all thinges, because of hir clenness. For she is a birth of a power of God, & a pure cleane expressinge of a cleannes of All-mightie God. Therfore can no vndeysed thinge come in to her: for she is a byghness of a euerlastige light, & vndeysed myrrour of a maiesty of God, & a ymage of his goodnesse. And for so moch as she is one, she maie do all thinges: & beingested fast herself she renuerth all, & amoge a people conueyth she herself in to a holy soules. She maketh Gods frendes & prophetes: for God loneth no man, but him in whos wysdome dwelleth. For she is more beutifull then the Sonne, and geueth more light then the starres, and the daye is not to be compared vnto her: for vpon a daye cometh nyght. But wickednesse can not ouer come wysdome, and foolishnes maye not be wth her.

The VIII. Chapter.

Wysdome reacheth fro one ende to another mightely, & lowgly doth she ordie all thinges. I haue loued her and laboured for her eue from my yowth up: I dyd my diligēce to mary my self wth her, soch loue had I vnto hir beutie. Who so hath a company of God, cometh by hir nobilyte, yee the LORDE of all thinges himself loueth her. For she is a scolemastresse of a nurre of God, & a choser out of his workes. As a man wolde desyre riches in this life, what is richer then wysdome, & worketh all thinges? (Thou wilt saye:) vnderstandinge worketh. What is it amoge all thinges, & worketh more then wysdome? As a man loue vertue & righteousness, let him labo for wysdome, for she hath greates vertues. And why? she teacheth sobernes & prudence, righteousness & strength, which are such thinges as man can haue nothinge more profitable in their life. As a man desyre moch knowledge, she can tell a thinges that are past, & discerns thinges for to come: she knoweth a sotiltes of wordes, & can expounde darcke sentences. She can tell of toiles & woderous thinges, & neuer they come to passe, & the endes of all tymes & ages. So I purposed after this maner: I will take her vnto my company, & comolowgly wth her: no doute she shal geue me good counsell, & speake comfortably vnto me in my carefulnes & grese. For hir sake shal I be well and honestly taken amoge the comers & lordes of a counsell. Though I be yonge, yet shal I haue sharpe vnderstandinge: so that I shal be maruelous in a sight of greates men, & a faces of prynces shal wonder at me. What I helde my toge, they shal hyde my leysure: lob. 32. a

whā I speake, they shal loke vpon me: & yf I talke moch, they shal laye their handes vpon their mouth. Moreover, by the meanes of her I shal obtayne immortallite, and leaue behinde me an euerlasting memorie, amonge the people that come after me. I shal see the people in ordie, & the nations shal be subdued vnto me. Horrible tyrantes shal be afrayed, when they do but heare of me: amonge the multitude I shal be counted good, & mightie in battayll. Whā I come home, I shal fynde rest & her: for his company hath no bytternes, & his fellowship hath no redousnesse, but myrrour & ioye.

C Now when I considered these thinges by myself, & pondered them in my heart, how I to be ioyned vnto wyssdome is immortallite, & greates pleasure to haue his friendship: how I in the workes of his handes are infinite riches: how that, who so keepeth company with her, shal come to honoure: I wente aboute seekinge, to gett her vnto me. For I was a ladd of a ripe wytt, and had a good understandinge.

But when I grew to more understandinge, I came to an vnderstanded body. Neuertheless when I perceaued that I coude not kepe myself chaist, excepte God gaue it me (& I was a poynte of wyssdome also, to knowe whose gift it was) I slepte vnto the LORDE, and besought him, and with my whole heart I sayde after this maner:

The IX. Chapter.

A God of my fathers, & LORDE of mercies, (thou hast made all thinges with thy worde, & ordeyned man thowow thy wyssdome, & he shulde haue dominion ouer the creature, which thou hast made: & he shulde ordie & woulde accordinge to equite & righteousness, & execute iudgment with a true heart) geue me wyssdome, which is euer aboute thy seate, & put me not out fro amonge the children: for I thy seruant & sonne of thy handmayden, am a feeble personne, of a shorte tyme, and to yonge to the understandinge of iudgment and of lawes. And though a man be neuer so perfecte amonge the children of men, yet yf thy wyssdome be not with him, he shal be nothinge regarded. But thou hast chosen me to be a kynge vnto the people, and the iudge of thy sonnes and daughters.

B Thou hast commaunded me to buylde a temple vpon thy holy mount, & an altier in the cite wherein thou dwellest: a lictnesse of thy holy tabernacle which thou hast prepared fro the begynnynge, and thy wyssdome with I, which knoweth thy workes: which also was with I when thou maydest I woulde, & knew

what was acceptable in thy sight, & right in thy commaundementes. O sende her vnto of thy holy heauens and from the throne of thy maiesty, that she maye be with me, & labour with me: that I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth all thinges: and she shal leade me soberly in my workes, and preferre me in his power. So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be worthy to sit in my fathers seate. For what man is he, that maye knowe the counsell of God? Or, who can chaunge what the will of God is? For the thoughtes of mortall men are miserable, & our forecastes are but vncertaine. And why? a mortall and corruptible body is hevy vnto the soule, and the earthy mansion kepeth downe the understandinge & musteth vpon many thinges. Very hardly can we discern the thinges that are vpon earth, and greates laboure we, or we can fynde the thinges which are before our eyes: Who will then see out the grounde of the thinges that are done in heuē? Whā LORDE, who can haue knowledge of thy vnderstandinge and meaninge, excepte thou geue wyssdome and sende thy holy goost vnto aboute? that the wayes of them which are vpon earth maye be reformed: ymen maye lerne the thinges that are pleasant vnto the, and be preferred thowow wyssdome.

The X. Chapter.

Wysdome preserved I first mā, who God made a father of the world, whā he was created alone, brought him out of his offence, toke him out of the mould of the earth, & gaue him power to rule all thinges. Whā the vnrighteous were awaye in his wrath from this wyssdome, & brotherhede perished thowow I wrath of murthur. Agayne, whā I water destroyed the whole worlde, wyssdome preserved the righteous thowow a poore tre, wherof she was gouerner herself. Moreover whā wickednes had gotten the vpperhande, so I the nations were puffed up with pryde, she knewe the righteous, preserved him faultlesse vnto God, and layed vpon sure mercy for his children. She preserved the righteous, when he fled from the vngodly & perished, what tyme as I fell downe vpon the cities: Like as yet this daye the vnfructfull waiste and smokynge is degeneth testimony of their wickednes: & the vnripe and vntymely frutes that growe vpon the trees.

And for a toke of a remembrance of the vnfructfull soule, there standeth a pillar of salt. For all such as regarded not wyssdome

gatte not only this hurte, that they knewe not the thinges which were good, but also left behinde them vnto me, a memorie of their foolishnes: so I in the thinges wherein they sinned, they coude not be hydd. But as for such as take hede vnto wyssdome, she shal de liuer them from sorowe.

C Whā the righteous fled because of his brothers wrath, wyssdome led him the right waye, shewed him the kyngdome of God, gaue him knowledge of holy thinges, made him rich in his laboures, and brought to passe the thinges that he wente aboute. In the difficultes of such as defrauded him, she stood by him, & made him ryche. She saued him from the enemies, and defended him from the deceauers. She made him stronge in battayll, and gaue him the victory, & he might knowe, how that wyssdome is stronger then all thinges. Whā the righteous was sold, she forsoke him not, but deliuered him fro sinners. She wente downe with him in to the dongeon, and sayled him not in the bandes: yll she had brought him the cepter of realme, and power agaynst those that oppressed him. As for them that had accused him, she declared them to be lyars, & brought him to perpetuall worshippe.

D She deliuered the righteous people and faultlesse seide, from the nations that oppressed them. She entred in to the soule of the seruant of God, and stode by him in wordes and tokens agaynst the horrible kynge. She gaue the righteous the rewarde of their labours, & led them forth a marvelous waye: on the daye tyme she was a shadowe vnto them, and a light of starres in the night season. She brought them thowow the reed see, and caried them thowow the greates water. She drowned their enemies in the see, and brought them out of the depe. So the righteous toke the spoyle of the vngodly, and praised thy holy name (O LORDE) and magnified thy victorious had with one acorde. For wyssdome openeth the mouth of the domine, & maketh the conges of babes to speake.

The XI. Chapter.

She ordeined their workes in the habes of the holy prophet: so I they wente thowow the wyldernes I was not inhabited, & pitched their cēttes in the waiste deserte. They stode agaynst their enemies, & were auenged of their aduersaries. Whā they were thirstie, they called vpon I, & water was geuen them out of the rocke, & their thirst slackened out of the harde stone. For by the thinges, where thowow their enemies were punished, were they hel-

ped in their neede. For vnto the enemies thou gauest mā bloude in steade of lynnynge water. And where as they had scarcenesse in I rebulke whā the children were slayne, thou gauest vnto thine awne a plenteous water vnloked for: declaringe by the thyyst I was at that tyme, how thou wouldest bringe thine awne vnto hono, & slaye their aduersaries.

So whā they were tryed & nourtured with fatherly mercy, they knowledged how the vngodly were iudged, and punished thowow I wrath of God. These hast thou exorcised as a father, & proued the: but vnto I ether thou hast bene a boytous kynge, layed hard to their charge, & condēned the. Whether they were absent or present, their punishment was alyke. For their greife was double: namely, mourninge, and remembrance of thinges past. But whā they perceaued the their punishmentes dyd the good, they thought vpon the LORDE, & wondered at I ende. For at the last they helde moch of him, of whō in I outcastinge they thought scorn, as of an abiecte. Neuertheless I righteous dyd not so when they were thirstie: but euē like as I thoughtes of I foolish were, so was also their wickednes. Where as certayne men now (thowow errō) dyd worshippe domme serpentes & vayne beestes, thou sendest a multitude of domme beastes vpon them for a vengeance: & they might knowe, that loke where withall a mā synneth, by the same also shal he be punished. For vnto thy allmighty hande, that made the worlde of naught, it was not vnpossible, to sende amonge them an heape of Bees, or woode lyes, or cruell beastes of a strange kynde, such as are vnkowne, or spoute fyre, or cast out a smokynge breth, or shote horrible sparkes out of their eyes: which might not only destroye them with hurtynge, but also kylle them with their horrible sight. Yes without these beestes might they haue bene slayne with one winde, beyng persecuted of their awne workes, and scattered abrode thowow the bieth of thy power.

Neuertheles thou hast ordeined all thinges in measure, nōbre & weight. For thou hast enner had greates strength & might, & who maye withstode I power of thine arme? And why like as I small thyng I & balaunce weyeth, so is I woulde before I: yee as a droppe of I morninge dew, that falleth downe vpon the earth. Thou hast mercy vpon all, for thou hast power of all thynges: and makest the as though thou sawest not the synnes of me, because they shulde amende. For thou louest all the thinges that are, and hatest none of

Deut. 32.

C
Sap. 11. 2
Rom. 8. 6Leuit. 16. 4
Sap. 16. 2
Ier. 17. 6

Rom. 2. 1

the whō thou hast made nether didest thou ordeyne or make any thinge of euell will.

How might any thinge endure, yf it were not y will? Or how coude any thinge be preserved, excepte it were called of y? But thou sparest all, for all are thine, O LORDE, thou lover of soules.

The XII. Chapter.

LORDE, how gracious & sweete is thy sperte in all thinges: Therfore chastenest thou the measurably that go wronge, and warnest them, concernynge the thinges wherein they offende: thou speakest vnto them (O LORDE) and exortest the to leaue their wickednes, and to put their trust in the. As for those olde inhabitants of thy holy londe, thou mightest not awaye with them, for they commytted abhominable workes agaynst the: as wythcraft, sorcery and Idolatry: they slew their owne children without mercy: they ate vp mens bowels, and deuoured the bloude: Yee because of soch abhominacions, mysbelenes & offeringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: that y londe which thou louest aboue all other, might be a dwellinge for the childre of God.

Neuertheles thou sparedest the also (as me) & sendest y forerunners of thyne hoost, euē hornettes to destroye the out by lytle & lytle. Not y thou wast unable to subdue y vngodly vnto y righteous in battayll, or with cruell beestes, or w one rough worde to destroye the together: But y mynde was to drye the out by lytle & lytle, geuynge the tyme & place to amende: knowynge well, y it was an vnrighteous nacion & wicked of nature, & y their thought might neuer be altered. For it was a cursed seide from y begynnynge, & feared no mā: Yet hast thou pardoned their synnes. For who wyl saye vnto the: why hast thou done y? Or who wyl stode agaynst thy iudgmet: Or who wil come before y face an auēger of vnrighteous mā? Or who wil blame y, yf y people perish, whō thou hast made: For there is none other God but thou, y carest for all thinges: y thou mayest declare how y y iudgmet is not vnright. There dare nether kige, ner tyrant in y sight requyre accōptes of them, whō thou hast destroyed.

For so moch the as thou art righteous y self, thou ordrest all thiges righteously, & punishest euē hī y hath not deserved to be punished, & takest him for a straūger & an aleaunt in y lōde of y power. For y power is y begynnynge of righteousnes: and because thou art LORDE of all thinges, therfore art thou gracious

vnto all. Whan men thinke y not to be of a full strength, thou declarest y power boldly deluyrest thou them quer y knowe y not. But thou LORDE of power iudgest quetly, and ordrest us with greates worshippe, for thou mayest do as thou wilt.

By soch workes now hast thou taught thy people, that a mā also shulde be wise and louynge: and hast made thy childre to be of a good hope: for euen when thou iudgest, thou geuest rowme to amende from synnes. For so moch as thou hast punyshed, and do soch diligence deluyered y enemies of thy seruantes, which were worthy to dye (where thou hast thou gauest the tyme & place of amēdement y they might turne frō their wickednes) & how greates diligence then punyshest thou thine awne childre, vnto whose fathers thou hast sworne & made couenantes of good promises: So where as thou doest but chasseye, thou punyshest y enemies by diverse wayes: to y intēt y whā we punysh, we shulde remembre y goodnesse: & whan we d selues are punyshed, to put oure trust in thy mercy.

Wherefore where as men haue lyued ignorantly & vnrighteously, thou hast punyshed the sore, euē thorow y same thinges that they worshipped. For they wente astraye verylge in y waye of errō, & helde y beestes (which euē their enemies despyed) for goddes, lyuynge as children of no vnderstandinge. Therefore hast thou sent a scoynfull punyshment amonge them, as amonge the childre of synne & raunce. As for soch as wolde not be reformed by these scoynes & rebukes, they felt the worthy punyshment of God. For y thinges y they suffred, they bare the vnpackely, beinge not content in them but vnwyllynge. And whan they perished by y same thinges that they toke for goddes, they knowledged that there was but one true God, whom before they wolde not knowe: therfore came y ende of their dampnacion vpon them.

The XIII. Chapter.

Ayme are all men, which haue nō knowlege of God: as were they that out of the good thinges which are sene, knewe not him, that of himself is enalastinge. Neether toke they so moch regard of the workes that are made, as to knowe, who was the craftesman of them: but some toke the fyre, some the wynde or aye, some y course of y starres, some y water, some the Sonne and Moone, or the lightes of heauen which rule y earth, for goddes. But though they had soch pleasure in their beuty, that they thought them to haue bene goddes:

The boke of Wysdome.

yet shulde they haue knowne, how moch more saye he is that made them. For the matter of beuty hath ordered all these thinges. Or yf they marueled at the power and workes of the, they shulde haue perceaued thereby, y which made these thinges, is mightier then they.

For by the greatnesse & beuty of the creature, y matter thereof maye playnely be knowne. For notwithstandinge they are the lesse to be blamed, that sought God & wolde haue founde him, and yet myssed. And why? for so moch as they were abute in his workes and sought after them, it is a tokē, that they regarded and helde moch of his workes y are sene: howbeit they are not wholly to be excused. For yf their vnderstandinge and knowlege was so greates, y they coude discern the worlde and y creatures, why dyd they not rather synde out y LORDE thereof?

But unhappie are they, and amenge the deed is their hope, that call the God which are but the workes of mens handes: golde, syluer and the thinge, that is founde out by conynge, the similitude of beastes, or any vayne stone that hath bene made by hande of olde. Or as whan a carpenter entrecth downe a tre out of the wodd, and pareth of the hard of it conyngly: and so with the one parte maketh a vessell to be used, and highteth meate with the residue. As for the other parte that is left, which is profitable for nothinge (for it is a croked pece of wodd and full of knobbes) he carneth it diligently thorow his vanite, and (acordinge to the knowlege of his conynge) he geueth it some proporcion, fashioneth it after the similitude of a man, or maketh it like some beest, straketh it ouer with reed and paynteth it, and loke what soule spot is in it, he casteth some colour vpon it. Then maketh he a conuēnt tabernacle for it, setteth it in the wall and maketh it fast with yron, prouydinge so for it, lest it happē to fall: for it is well knowne, that it can not helpe it self: And why? it is but an ymage, and must of necessity be helped.

Then goeth he and offreth of his goodes vnto it for his childre and for his wife: he seeketh helpe at it, heareth counsell at it: he is not ashamed to speake vnto it y hath no soule: for health, he maketh his petition vnto him that is sicke: for life, he prayeth vnto him that is deed: he calleth vpon him for helpe, that is not able to helpe him self: & to sende him a good iourneye, he prayeth him that maye not go. And in all the thinges y

The xiiij. Chap. Fo. xxxvi.

he taketh in hande (whether it be to optayne any thinge or to worke) he prayeth vnto him that can do maner of good.

The XIII. Chapter.

Sayne, another mā purposinge to saye lēz begynnynge to take his iourneye thorow y raginge see, calleth for helpe vnto a stock, y is farre weaker, the y tre y beareth him. For as for it, couetousnesse of money hath founde it out, & y craftesman made it his conynge. But y prouydence (O farther) governeth all thinges frō y begynnynge, for thou hast made a waye in y see, & a sure path in the myddest of y waves: declaringe therby, y thou hast power to helpe in all thinges, yee though a man wente to the see without shippe. Neuerthelesse, y y workes of y wysdome shulde not be vaine, thou hast caused an arke to be made: & therfore do men commytte their lyues to a small pece of wodd passynge ouer the see in a shyppe, & are saved.

For in the olde tyme also whā the proude giannes perished, he (in whō the hope was left to increase y worlde) wēt in to the shippe, which was governed thorow thy hande, & so left seide behinde him vnto y worlde. For happie is y tre where thorow righteousnes cometh: but cursed is the ymage of wodd, y is made w hādes, yee both it & he y made it: he, because he made it: & it, because it was called God, where as it is but a frayle thinge. For the vngodly & his vngodlynes are both like abhominable vnto God. Euen so y worke & he y made it also shal be punyshed together. Therefore shal there a plage come vpon the ymages of the heithen: for out of the creature of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the feete of the vnwyse. And why? the settinge out of ymages is the begynnynge of whoredome, and the bringynge vp of them is the destruccion of life. For they were not from the begynnynge, nether shal they continue for euer. The welchy ydilnes of men hath founde them out vpon earth, therfore shal they come shortly to an ende. Whā a father mourned for his sonne y was taken awaye frō him, he made him an ymage (in all y haist) of his deed sonne: & so began to worshiipe him as God, which was but a deed mā & ordered his seruantes to offre vnto him. Thus by processe of tyme & thorow lōge custome, this errō was kepte as a lawe, & tyrantes cōpelled mē by violence to honō ymages. As for those y were so farre of, y mē might not worshiipe them presently, their picture was brought frō farre (like the ymage of a kyng)

Deut. 9.2
12. d. 10. bExo. 33. d
Deut. 7. d

Pet. 5. a

Job. 9. b

Exo. 14. d

Gen. 6. c

Gen. 7. b

Psal. 7. a

whiche they woldehonoure) to the intent that with greace diligence they might worshippe him which was farre of, as though he had bene present. Agayne, the syngular conynge of the craftesman gaue the ignorant al so a greate occasiō to worshippe ymages. For the workman wyllinge to do him a pleasure that sett him a worke, laboured with all his conynge to make the ymage of the best fashion. And so (thorow the beauty of the worke) the comon people was disceaved, in so much that they toke him now for a God, which a litle afore was but honoured as a man. And this was the erreure of mans life, whan men (ether for to serue their owne affection, or to do some pleasure vnto kynges) as crybed vnto stones and stockes the name of God, which ought to be geuen vnto no man.

Moreover, this was not ynough for them that they erred in the knowlege of God: but where as they lyued in the greate warres of ignorance, these many and greate plagges called they peace. For ether they slewe their awne children and offred them, or dyd sacrifice in the night season, or els helde vnreasonable marches: so that they kepte nether life nor mariage cleane: but ether one slewe another to deatch maliciously, or els greued his neyghboure wth aduoutrie. And thus were all thynges myrre together: bloude, manslaughter, thefte, dissimulation, corrupcion, vnfaithfulness, sedicion, periury, disquyetinge of good men, vnto that fulnes, desylinge of soules, chaunginge of byrth, vnstedfastnesse of mariage, mysorde of aduoutrie and vnclennesse. And why? the honouringe of abhominable ymages, is the cause, the begynnyng and ende of all euell. For they y^e worshippe Idols, either they are madd whā they be mery, or prophecie lyes, or lyue vngodly, or els lightly manswaere them selues. For in so much as their trust is in y^e Idols (which haue nether soule nor vnderstandinge) though they sweare falsely, yet they thinke it shal not hurte them.

Therfore commeth a greate plage vpon them, and that worthely: for they haue an euell opiniō of God, geuynge hede vnto Idols, swearinge vniustly to disceane, and dyspynginge righteousnes. For their swearinge is no vertue, but a plage of them that synne, and goeth ever with the offence of the vngodly.

The XV. Chapter.

Wether thou (O God) art swete, longe sufferinge and true, and in mercy ordiest thou all thynges. Though we synne, yet are we thine, for we knowe thy strength. If we synne not, then are we sure,

that thou regardest vs. For to knowe the is perfecte righteousnes: For to knowe y^e righteousnes and power, is the rote of immortallite. As for the thinge that men haue founde out thorow theyr euell science, it hath no disceaved vs: as the payntinge of the picture (an vnprofitable labour) and carued ymage, with diuerse colours, whose sight maketh the ignorant: so that he honoureth and loueth the picture of a deed ymage, that hath no soule.

Nevertheless, they that lonesoche and thynges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honoure them. The potter also taketh y^e tempereth softe earth, labourerh it, and geueth it the fashion of a vessel, what so euer serueth for euer use: and so of one pece of claye he maketh some cleane vessel for service, and some contrary. But what to every vessel serueth, that knoweth y^e potter himself. So with his wayne labour he maketh a god of the same claye: this doth euen he, which a litle afore was made of earth himself, and within a litle whyle after (whan he dyeth) turneth to earth agayne.

Notwithstandinge, he careth not y^e more because he shal labo^r ner because his life is shorte: but stryuethe to excell goldsmithes, y^e syluer smithes y^e copper smithes, and maketh it for an hono^r to make wayne thynges. For his hert is ashes, his hope is but vaine earth y^e his life is more vyle then claye: for so much as he knoweth not his awne mater, that geue him his soule to worke, and brathed in him the breth of life. They counce oute life but a pastyme, and oure conuersacion to be but a market, and that men shulde euer be gettinge, yee and that by euell meanes. Now he y^e of earth maketh frayle vessel and ymages, knoweth himselfe to offende aboue all othe^r.

All the enemies of thy people and y^e holde them in subieccion, are vnwyse, vnclap^p and excedinge proude vnto their owne selues: for they iudge all the Idols of the heathē to be goddes, which nether haue eyesight to se, ner noses to smell, ner eares to heare, ner fingers of handes for to grope: y^e as for their fete, they are to slowe to go. For man maketh them, and he that hath but a borrowed spere, fashioned them. But no man can make a God like vnto him: for seinge he is but mortall himself, it is but mortall that he maketh with vnrighteous handes. He himselfe is better then they whom he worshippeth, for he lyued though he was mortall, but so dyd neuer they. For they worshippe bestes also

which are most miserable: for compare thynges that can not sele vnto them, y^e they are worse then those. Yet is there not one of the bestes, that with his sight cā beholde eny good thyng, nether haue they geuen prayse ner thankes vnto God.

The XVI. Chapter.

Or these and soch other thynges haue they suffred worthy punishment, y^e thorow y^e multitude of bestes are they roted out. Insteade of y^e which punishmentes thou hast graciously ordied chine awne people, y^e geuen them their desyre that they loged for: a new y^e straunge taist, prepa^runge them quales to be their meate: to the intent y^e (by the thynges which were shewed and sent vnto them) they y^e were so greedy of meate, might be withdrawen euen from the desyre that was necessary. But these within shone tyme were brought vnto pouerte, and tasted a new meate. For it was requisite y^e (without eny excuse) destruction shulde come vpo^r those which vsed tyraⁿy, y^e to shewe only vnto the other, how their enemies were destroyed. For whan the cruell woodnesse of the bestes came vpon them, they perished thorow the stinges of the cruell serpentes.

Notwithstandinge y^e wiath endured not perpetuall, but they were put in seare for a litle season, y^e they might be reformed, ha^rynge a token of saluacion, to remembre the commaundement of thy lawe. For he y^e couer^red, was not healed by the thynges y^e he sawe, but by the O sauio^r of all. So in this thou shewdest thine enemies, y^e it is thou, which delinest fro^m all euell. As for the whan they were bytten wth greshoppers and flies, they died, for they were worthy to perish by soch: But nether the teth of dragons ner of venymous womes ouer came y^e children, for thy mercy was euer by them y^e helped the. Therfore were they punished to remembre thy wordes, but hastily were they healed agayne: lest they shulde fall in to so depe forgetfulness, that they might not use thy helpe.

It was nether herbe ner plaster y^e restored the to health, but thy worde (O LORDE) which healeth all thynges. It is thou (O LORDE) y^e hast the power of life y^e death: thou ledest vnto deatches doie, y^e bringest vp agayne. But man thorow wickednes slayeth his owne soule, y^e when his spiete goeth forth, it turneth not agayne, nether maye he call agayne y^e soule y^e is takē awaye: It is not possible to escape y^e hande. For y^e vngodly y^e welde not knowe y^e, were punished by y^e strength of thine arme: wth straunge waters, hales and

raynes were they persecuted, y^e thorow fyre were they consumed. For it was a wonderous thyng that fyre might do more then water which quēcheth all thynges: but y^e worde is y^e auēger of the righteous. Some tyme was y^e fyre so tame, y^e the bestes which were sent to punish y^e vngodly, bren^t not: y^e because they shulde se y^e knowe, y^e they were persecuted wth the punishment of God. And somtyme bren^t the fyre in the water on euery syde, y^e it might destroye y^e vnrighteous naciō of the earth. Agayne, thou hast sed chine awne people wth angels fode, y^e sent the bried ready from heauē (without their labo^r) beyng very pleasant y^e well gusted. And to shewe thy riches y^e siuetnesse vnto thy childre, thou gauest euery one their desyre, so y^e every man might eate what liked him best. But the snowe y^e yse abode the violence of the fyre, y^e melted not: y^e they might knowe, y^e the fyre burninge in the hales y^e rayne, destroyed y^e frute of y^e enemies: y^e fyre also forgatt his strength agayne, y^e y^e righteous might be noursed. For y^e creature y^e serueth y^e (which art y^e maker) is farse in punishment y^e vnrighteous, but it is easy y^e gentle to do good, vnto soch as put their trust in the. Therfore dyd all thynges alter at the same tyme, y^e were all obediēt vnto thy grace, which is y^e noyse of all thynges, accordinge to y^e desyre of the y^e had nede therof: y^e y^e childre (O LORDE) whō thou lonest, might knowe, y^e it is not nature y^e the growinge of frutes y^e fedeth mā, but y^e it is y^e worde, which preserueth the y^e put their trust in the. For loke what might not be destroyed wth the fyre, as soone as it was warmed wth a litle Sonne beame, it melted: y^e all men might knowe, y^e thankes ought to be geuen vnto y^e before y^e Sonne ryse, y^e y^e thou oughtest to be worshipped before y^e daye sprynge. For y^e hope of y^e vnto hant full shal melt awaye as the wynter yse, y^e perishe as water, y^e is not necessary.

The XVII. Chapter.

Create are thy iudgements (O LORDE) y^e thy counceils can not be expressed: therfore men do erre, y^e wil not be reformed wth thy wysdome. For whan the vnrighteous thought to haue thy holy people in subieccion, they were bounde wth the bandes of darcknes y^e longe night, shut vnder y^e rase, thynkinge to escape y^e euerylatinge wysdome. And why lo they thought to be hyd in y^e darcknesse of their synnes, they were scattered abroad in y^e very myddest of the darck coueringe of forgetfulness, put to horrible feare y^e wonderously vered. For the corner where they were, might not kepe them from feare: because y^e

Deut. 10. 8
ere. 7. 2
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Exo 16. 1

Deut. 6. 4
Matt. 4.

Rom. 11.

Exo 10. 6

for the same came downe and vexed them: yee many terrible and straunge visions made them afayed.

B No power of the fyre might geue them light, nether might the cleare flames of the starres lighte & horrible myght. For there appeared vnto the a sodane fyre, very dreadfull: the which (whan they sawe nothinge) they were so afayed, that they thought & thynge which they sawe, to be the more fearfull. As for the sorcery & enchauntemēt & they used, it came to derisio, and the proude wysdome was brought to shame. For they & promysed to dyue awaie the fearfulness & dyde fro & weake soules, weresick for feare the selues, and that wth scorne. And though none of & wōders feared the, yet were they afayed at the beestes which came vpon the, & at & his synge of the serpentes: In so much that with trembling they swowned, & sayde they sawe not & aye, which no mā yet maye escape.

C For it is an heuy thinge, whā a mans ewe conscience beareth recorde of his wickednes & condēpneth him. And why? a vexed & wounded conscience, taketh euer cruell thinges in hādē. Fearfulness is nothinge els, but a declaringe & a mā seeketh helpe & defence, to answer for him self. And loke how much lesse the hope is within, the more is & vncertaintye of the matter, for the which he is punished. But they & came in & mightie myght, slepe & slepe & fell vpo the frō vnder & frō aboue: somtyme were they afayed thorow & feare of & wonders, & somtyme they were so weake, & they swowned withall: for an hastie & sodane fearfulness came vpon the. Afterwarde, yf eny of the had fallē, he was kepte & shut in prison, but without chaynes. But yf eny dwelt in a vyllage, yf he had bene an hyrd or husbandman, he suffred intollerable necessite: for they were all bounde with one chayne of darcknesse.

D Whether it were a blasynge wynde, or a swete songe of & byrdes amonge the thicke boughes of the trees, or the vehemence of haistie rūnyng water, or greates noyse of & fallynge downe of stones, or the playenge & rūnyng of beastes whō they sawe not, or & mightie noyse of roaryng beestes, or & sownde & answereth agayne in the hie mountaynes: it made the swowne for very feare. For all the earth shyned wth cleare light, & no mā was hyndered in his labo^r. Onely vpon the there fell a heuy night, an ymage of darcknesse that was to come vpon them. Yee they were vnto them selues the most heuy & horrible darcknesse.

U Lucrtheles thy sayntes had a ray of greates light (and the enemies herde their voyce, but they sawe not the figure of them). And because they suffred not & same thinges, they magnified the: and they & were vexed a fore (because they were not hurt now) thanked the, and besought & (o God) & there might be a difference. Therefore had they a burnynge piler of fyre to let them in the vntowne waye, & thou gauest them the Semie for a fre gift without eny hūte. Reason it was, that they shulde want light to be put in the prison of darcknes, which kepte thy childre in captiuyte, by whom the corrupt light of the lawe of & would be geuen. Whan they thought to slay & the babes of the righteous (one beinge laid out, and yet preserved to be leder vnto the: then broughtest out the whole multitude of the children, and destroydest the same the mightie water. Of that night were our fathers certified a fore, that they knowinge vnto what oother they had geuen credite, might be of good cheare. Thus thy people receaued & health of the righteous, but the vngodly were destroyed. For like as thou hast hurte our enemies, so hast thou promoted vs whom thou caldest a fore. For the righteous children of the good men offred & creely, & ordred the lawe of righteousness vnto vnto: & the iust shulde receaue good and euell in like maner, singinge prayse vnto & father of all men. Agayne, there was hādē an vncōuenient voyce of the enemies, & a piteous crie for childre that were bewailed. The master and the seruaunt were punished alike, the meane man and the kynge suffred in like maner. For they all together had miserable that dyed one death.

Neither were & lynginge sufficient to lary & deed, for in & twyncklinge of an eye, the noblest nacion of the was destroyed. As oft as God helped the a fore, yet wolde it not make the beleue: but in & destruction of & first bene they knowleged, that it was & people of God. For whyle all thinges were still, & whā & night was in & myddest of hir course, thy Almightie worde (o LORDE) leaped downe frō heauē out of & royall throne, as a rough mā of warre, in & myddest of & londē & was destroyed: & & sharpe swerde persecuted & straitē cōmandemēt, slādinge & fyllinge all thinges wth death: yee it stode vpo & earth & reached vnto the heauen. Then the sight of the euill dreames vexed them sodenly, and fearfulness came vpon them vnto the.

D Then laye there one here, another there half deed half quyet, and shewed the cause of his death. For the visions that vexed the, shewed the these thinges a fore: so that they were not ignoraunt, wherfore they perished.

The tentacion of death touched the righteons also, and amonge the multitude in the wilderness there was insurreccion, but thy myght endured not longe. For the faultlesse man wente in all the haist, and toke the batayll vpon him, brought forth the weape of his munstracion: euen prayer and & cōsolacion of recōlunge, set himself agaynst & myght, and so brought the misery to an ende: declaryng theby, that he was thy seruaunt. For he overcame not the multitude with bodely power, not with weapes of myght: but with the worde he subdued him that vexed him, puttinge the in remembraunce of the ooth & cōuenaunt made vnto the fathers. For whan the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the myght, and parted & waye vnto the lynginge. And why in his longe garmēt was all the beuty, and in the foure rowes of the stones was the glory of the fathers graue, and thy maiesty was witten in the crowne of his heade. Vnto these the destroyer gaue place, and was afayed of them: for it was only a tentacion worthy of myght.

The XIX. Chapter.

AS for the vngodly, the myght came vpo them without mercy vnto the ende. For he knew before what shulde happen vnto them: how that whan they had consented to lett them go, and had sent them out with greates diligence they wolde repent, & folowe vpon them. For whan they were yet mourninge and makinge lamentacion by the graves of the deed, they deuysed another foolishnes: so that they persecuted them in their flūge, whom they had cast out a fore wth prayer. Worthy necessite also brought them vnto this ende, for they had cleane forgotten the thinges & happened vnto them a fore. But the thinge that was wantynge of their punishment, was requysite so to be fulfilled vpon them with cōmētes: that thy people might haue a maruelous passage thorow, and that these might fynde a straunge death.

The was enery creature fashioned agayne of the newe acordyng to the wyll of their maker, obeyenge thy cōmandementes, & thy children might be kepte without hurte. For the cloude overshadowed their tentes, & the drye earth appeared, where a fore was

water: so & in the reed see there was a waye without impediment, and the greates depe became a grene felde: where thorow all & people wente that were defended with thy hande, seinge thy wonderous & maruelous workes. For as & hoises, so were they scōd, & leaped like lābes, praylinge the (o LORDE) which haddest deliuered them. And why? they were yet mynde full of the thinges, that happened whyle they dwelt in the londē: how the grounde brought forth fyles in steade of cattell, and how & ryuer scawled with the multitude of frogges in steade of fysshes.

But at the last they sawe a newe creacion of byrdes, what tyme as they were discaued with lust, and desyred delicate meates. For whan they were speakinge of their appetite, the quales came vp vnto them from the see, and punishmentes came vpon & synners, not without the tokēs which came to passe a fore by the vehemēce of & streames: for they suffred worthely acordyng to their wickednesse, they dealt so abhominably & churlishly with straungers. Some receaued no vntowne gestes, some brought & straungers in to bondage that dyd them good. Besyde all these thinges there were some, that not only receaued no straungers with their wylls, but persecuted those also, and dyd the much euell, that receaued the gladly. Therefore were they punished with blindnesse, like as they that were couered with sodane darcknesse at the doores of the righteous: so & every one sought & inuauce of his doore.

Thus the elementes turned in to them selues, like as whan one tūne is chaunged vpon an instrument of musick, and yet all the residue kepte their melody: which maye easely be perceaued, by the sight of the thinges that are come to passe. The drye lōde was turned in to a watery, & & thinge that a fore swam in the water, wente now vpon the drye grounde. The fyre had power in the water (cōtrary to his awne vertue) and the water forgatt his awne kynde to quench. Agayne, the flammes of the noysome beastes hurte not the flesh of them that were with them, nether melted they the yse, which els melteth lightly. In all thinges hast thou promoted thy people (o LORDE) and brought them to honoure: thou hast not despyed them, but allwaye and in all places hast thou stonde by them.

(*)

The ende of the boke of wysdome.

Ecclesiasticus called Jesus Syrac

The prologe of Jesus the sonne of Syrac vnto his boke.

Many and great men have declared wysdome vnto vs out of 3 lawe, out of 3 prophetes & out of other that folowed the. In the which thinges Israel ought to be commended, by the reason of doctrine and wysdome: Therfore they that haue it reade it, shulde not onely the selues be wyse there thorow, but serue other also with teachinge and wytyng.

After that my graundfacher Jesus had genen diligent labour to reade the lawe, the prophetes and other boke that were left vs of oure fathers, and had wel exercised himself therein: he purposed also to wyte some thinge of wysdome and good maners, to the intent that they which were wyslinge to lerne and to be wyse, might haue the more understandinge, and be the more apte to lede a good conuersacion.

Wherfore I exorte you to receaue it louyngly, to reade it with diligence, and to take it in good worth: though oure wordes be not so eloquent as the famous oratours. For the thinge that is wyttin in the hebrue tonge, soundeth not so well whan it is traslated in to any other speache. Not only this boke of myne, but also the lawe, the prophetes, and other boke sounde farre other wyse, then they do, whan they are spoken in their awne language.

Now in the XXXVIII. yere whan I came in to Egipte in the tyme of Ptolomey Euergetes, and continued there all my life, I gat libertie to reade and wyte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and trauaile to interpret this boke. And consideringe that I had tyme, I laboured and byd my best to peruse me this boke, and to bryng it vnto lichte: that the straigers also which are disposed to lerne, might applye them selues vnto good maners, & lyue accordinge to 3 lawe of 3 LORDE.

What this boke conteyneth.

- Chap. I. All wysdome cometh of God, for he onely is wyse. The frute of Gods feare.
- Chap. II. An exortacion vnto patience & to the feare of God.
- Chap. III. A doctryne for children, how they shulde honoure father and mother: & how men ought to be gentle and lowly.
- Chap. IIII. Wysdome lerneth to be mercifull and louyng vnto every man. What rewarde wysdome geueth, to them that loue her and febe her.
- Chap. V. Let no man trust in his riches, let no man leane vpon his owne power, let no man despyse the mercy & longe sufferynge of God.
- Chap. VI. Of true & false frendshipe. An exortacion to herken vnto wysdome.
- Chap. VII. Many goodly lessons and documetes.
- Chap. VIII. He teacheth to beware of strife, to shynke scoone of no man, to avoyde flattery, to beware of branelesse and cruell people.
- Chap. IX. How men shulde behaue them selues with their wyues, & how olde frendshipe ought not to be broken &c. with many other good lessons.
- Chap. X. Of iudges & rulers of the people. How pryde ought to be eschued.
- Chap. XI. Many good instructions.
- Chap. XII. How and to whom a man shulde do good.
- Chap. XIII. How the poore shulde kepe himself from the rids.
- Chap. XIII. The vnfaithfulnes and wickednes of rich nygarden. An exortacion to do good & to cleue vnto wysdome.

- Chap. XV. The profit that cometh of the feare of God & of wysdome, which the wise will not receaue.
- Chap. XVI. The multitude of euill children is not good, for the grace of God is not amonge the vngodly. The patience, mercy, and wysdome of God.
- Chap. XVII. How God made man, endued him with giftes, openynge his wil & lawe vnto him: but chose Israel out of all people.
- Chap. XVIII. The wysdome of God and order of his workes, which no man maye comprehend. The dayes of man are shorte. God suffreth lyege, rebuke, and teacheth all such as will turne vnto lerne.
- Chap. XIX. Many good lessons of wysdome.
- Chap. XX. Men ought to geue warnynge, to exorte and to rebuke: but not to be cruell, nor lent or malicious. Of silence, and speakynge, & how to beware of lyes.
- Chap. XXI. All maner of synnes ought to be eschued. The difference of the wyse and foolish.
- Chap. XXII. A foole wyll not be reformed nor rebuked. Be faithfull vnto thy neighbour and frende.
- Chap. XXIII. A faithfull prayer vnto God, to kepe the mouth and tonge from wysdomes wordes and oother, & the hert from euill thoughtes. How greates abhominacion aduerty is.
- Chap. XXIII. A commendacion of wysdome.
- Chap. XXV. There is nothinge better, then an honest vertuous woman. Agayne, there is nothinge worse then an euell, vngodly, & froward woman.
- Chap. XXVI. A commendacion and prayse of

Ecclesiasticus.

- good honest woman, and how noysome an euell wyfe is.
- Chap. XXVII. Many goodly sentences.
- Chap. XXVIII. Men ought not to take vengeance, but every man to forgiue his neighbour, & not to beare euill wil ner to stryue. What harme cometh of false tongues & slanderers.
- Chap. XXIX. How men shulde haue compassion and lende vnto their neighbours: and how they that haue, ought to behaue them selues agayne. Of vndulyed suertieshippe. How every man ought to be content with that he hath, and not to be chargeable vnto other.
- Chap. XXX. Who so loueth his children, teacheth them, nurreth them and chasteneth the. Health is a noble gift.
- Chap. XXXI. The misery of the curvetous. How one shulde behaue him self at the table, and be meesurable in meate and drynke. What harme cometh of drynkinge to much wyne.
- Chap. XXXII. To be set in rule & dignite, shulde not make a man proude and hye minded, but to feare, to be diligent and faithfull vnto them, that are committed vnto him &c. with other good lessons.
- Chap. XXXIII. How God ought to be feared, & his lawe kept. The difference of dayes and of men. The ordryng of children and householde.
- Chap. XXXIII. The hope of the vngodly is vayne: the righteous shal be preferred, for he putteth his trust in God, which wil not be reconciled with offeringes, but with an innocent life.
- Chap. XXXV. The offeringe that pleaseth God is to kepe his commaundementes, to be thankfull, mercifull, and to cease from synne. God is the defender of wyddowes, fatherlesse, and oppressed, and heareth their prayer.
- Chap. XXXVI. An earnest prayer vnto God for helpe agaynst the enemies. The prayse of an honest woman.
- Chap. XXXVII. Of true & false frendshipe. Good counsell ought to be sought at them, which are vertuous and feare God, but first at God himself. Of wysdome and sobernesse.
- Chap. XXXVIII. Physicians and medicyns ought not to be despyed, but vsed as a gift of God: nevertheless God himself is first to be sought in all sickness. Men shulde be meesurable in mourninge for the dede, & prepare them selues also vnto death. Every workman ought to be diligent in his labour, and to please God with keepinge his commaundementes.
- Chap. XXXIX. Wysdome and the feare of God excell all other thinges. All thinges are made to serue the faithfull.
- Chap. XL. The life of man is a battayll. All thinges passe awaye, but the truth abyeth for euer. The liberall and louyng condicions of the righteous. The vnfaithfullnes and nigardnesse of the vngodly.
- Chap. XLI. Death is fearfull vnto the wicked, but a toy vnto the righteous. The cursynge of the vngodly. A good name is a noble thinge. What the thinges be, wherof a man ought to be ashamed.
- Chap. XLII. Where one ought not to be ashamed. The care and bringynge vp of childre. The power and wysdome of God.
- Chap. XLII. The beuty of the firmament, wherby the power and wysdome of God is knowne, & shulde by right be prayfed.
- Chap. XLIII. A commendacion and prayse of the olde fathers.
- Chap. XLV. Of the faithfull worthies, and

The first. Chap. Ho. xxxix.

- their noble actes. Of the presthode and offeringes. The punishment of the sedicious.
- Chap. XLVI. The manlynesse of Josue & Caleb. Of the rulers in Israel, vnto the tyme of faithfull Samuel.
- Chap. XLVII. Of Nathan, David and Salomon.
- Chap. XLVIII. Of Elias, Ezechias and Esay.
- Chap. XLIX. The actes of good Josias. The decaye of Jerusalem. Of the prophetes and patriarches.
- Chap. L. A commendacion of Simeon the sonne of Onias.
- Chap. LI. A prayer of Jesus Syrac. Wysdome calleth the ignorant vnto her.



The first Chapter.



All wysdome cometh of God the LORDE, & hath bene euer to him, and is before all tyme. Who hath nombred y sonde of the see, & drop pes of the rayne & the dayes of tyme? Who hath measured the heyth of heane, & bredth of the earth & the depenesse of the see? Who hath sought out the groundes of Gods wysdome, which hath bene before all thinges? Wysdome hath bene before all thinges, and the understandinge of prudence from euerlastynge. (Gods woide in the heyth is the well of wysdome, and the euerlastynge commaundementes are the intrance of her.) Vnto whom hath y rote of wysdome bene declared? Or who hath knowne hir wyt? Vnto whom hath the doctrine of wysdome bene discovered and shewed? and who hath vnderstande the many folbe entrance of her?

There is one: eue the hyst, the maker of all thinges, y Allmightie, y kynge of power (of whom men ought to stonde greatly in awe) which sitteth vpon his throne, beinge a God of dominion: he hath created her thorow y holy goost: he hath sene her, nombred her, and measured her: he hath poured her out vpon all his workes, and vpon all flesh

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Rom. II.

acordinge to his gife: he geueth her richely vnto them that loue him. The feare of the LORDE is worshippe and triumphe, gladnesse & a ioyfull crowne. The feare of the LORDE maketh a mery hert, geueth gladnesse, ioye and longe life. Who so feareth the LORDE, it shal go well with him at the last, & in the daye of his death he shal be blessed.

C The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue it, for they se what wondrous thinges it doth. The feare of LORDE is the begynnyng of wysdome, and was made with the faithfull in the mothers wombe: it shal go with the chosen women, and shal be knowne of y righteons and faithfull. The feare of the LORDE is y right Gods seruyce, that preferueth and iustifieth the hert, and geueth myrrour & gladnesse. Who so feareth the LORDE, shal be happie: and whan he hath nede of comforte, he shal be blessed. To feare God is the wysdome that maketh rich, and bringeth all good with her. She fylleth the whole house with hir gyses, & the garners with her treasure. The feare of the LORDE is the crowne of wysdome, and geueth plenteous peace & healeth. She hath sene her & nombred her: knowlege and vnderstandinge of wysdome hath he poured out as rayne: and them that helde her fast, hath he brought vnto hono^r.

D The feare of the LORDE is the rocc of wysdome, and hir braunches are longe life. (In the treasures of wysdome is vnderstandinge and deuocion of knowlege, but wysdome is abhorred of synners.) The feare of the LORDE dryueth out synne, for he that is without feare, can not be made righteous, & his wilfull boldnes is his owne destruccion. A paciēt man wyl suffre vnto the tyme, and thē shal he haue y rewarde of ioye. A good vnderstandinge wyl hyde his wordes for a tyme, and many mē lippes shal speake of his wysdome. In the treasures of wysdome is the declaracion of doctrine, but the synner abhorreth the worshippe of God. My sonne, yf thou desyre wysdome, kepe the commandement, and God shal geue her vnto the: for the feare of the LORDE is wysdome & nurture, he hath pleasure in faith and longynge mekenesse, and he shal fylle the treasures ther of. Be not obstinate and vnfaithfull to the feare of the LORDE, and come not vnto him with a duple hert. Be not an ypocrite in the sight of men, and take good hede what thou speakest. Mark well these thinges, lest thou happen to fall and brynge thy soule to dishonoure, and so God discouer thy secretes, and

cast the downe in the myddest of the congregacion: because thou woldest not receiue the feare of God, and because thy hert is full of fainednes and disceate.

The II. Chapter.

M Sonne, yf thou wilt come in to y seruyce of God, stonde fast in righteousnes and feare, & arme thy soule to tentacion: saddle thine hert, and be patient: bowe downe thine eare, receaue the wordes of vnderstandinge, and shienke not away, whan thou art entysed. Holde the fast vpon God, ioyne thyself vnto him & suffre, that thy life maye encrease at the last. What ever happeneth vnto the, receaue it: suffre in helynesse, and be patient in thy trouble. For like as golde and syluer are tryed in the fyre, even so are acceptable men in the furnace of aduersite. Beleue in God, and he shal helpe the: ordre thy waie a right, and put thy trust in him. Holde fast his feare, and groweth in. O ye y feare the LORDE, take sure holde of his mercy: shienke not away fro him, that ye fall not. O ye that feare y LORDE, beleue him, and youre rewarde shal not be emptye. O ye that feare y LORDE, put your trust in him, & mercy shal come vnto you for pleasure. O ye y feare y LORDE, set y hert vpon him, & y hertes shal be lightened.

Considre the olde generacions of men: y children) and marck them well: was there ever eny one confounded, that put his trust in the LORDE? Who euer continued in his feare, and was forsaken? Or whom dyd he euer despyse, that called faithfully vpon him? For God is gracious and mercifull, he forgetteth synnes in y tyme of trouble, and is a defender for all them y set him in y truth. Wo be vnto him that hath a dubble hert, wickid lippes and euell occupied handes, & to the synner y goeth two maner of wayes. Wo be vnto them that are lowse of hert, which put not their trust in God, and therfore shal they not be defended of him. Wo be vnto them that haue lost pacience, forsake the right wayes, and are turned back in frowarde wayes. What wyl they do, whan the LORDE shal begynne to visyte the?

They that feare y LORDE, wil not mistrust his worde: and they that loue him, wil kepe his commandement. They that feare the LORDE, wyl set out y thinges that are pleasaunt vnto him: and they that loue him, shal fulfill his lawe. They that feare y LORDE wil prepare their hertes, and humble their soules in his sight. (They that feare the LORDE, kepe his commandementes, and wil be

patient, tyll they se himself) sayenge: better is it for vs to fall in to the handes of y LORDE, than in to the handes of men: for his mercy is as greete as him self.

The III. Chapter.

The children of wysdome are a congregacion of the righteous, and their exercise is obedience and loue. Heare me youre father (o my deare children) and do thur after, that ye maye be safe. For the LORDE wil haue the father honoured of the children, and loke what a mother commaundeth hir children to do, he wil haue it kepte. Who so honoureth his father, his synnes shal be forgiven him: and he that honoureth his mother, is like one that gathereth treasure together. Who so honoureth his father, shal haue ioye of his owne children: & whan he maketh his prayer, he shal be herde. He that honoureth his father, shal haue a longe life: & he that is obedient for y LORDES sake, his mother shal haue ioye of him.

He that feareth the LORDE, honoureth his father and mother, and doth them seruyce, as it were vnto the LORDE himself. Honour thy father in dede, in worde and in all pacience, that thou mayest haue his blessing: for the blessing of y father buyldeth vpon the houses of the children, but the mothers curse rotyeth out the foundations. Reioyse not whan thy father is reprovied, for it is no honour vnto the, but a shame. For the worshippe of a mans father is his owne worshippe, and where the father is without honour, it is the dishonesty of the sonne. My sonne, make moch of thy father in his age, and greue him not as longe as he lyueth. And yf his vnderstandinge faile, haue pacience to him, & despyse him not in thy strength. For the good dede that thou shewest vnto thy father, shal not be forgotten: and whan thou thy self wantest, it shal be rewarded the (and for thy mothers offence thou shalt be recompensed with good, yee it shal be founded for the in righteousness) and in the daye of trouble thou shalt be remembered: thy synnes also shal mele awaye, like as the yse in y saye warne wether.

He y forsaketh his father, shal come to shame: & he that despyeth his mother, is cursed of God. My sonne, perforce y workes y longynge mekenesse, so shalt thou be loued aboue other men. The greater thou art, the more humble thy self (in all thinges) and thou shalt synde saund in the sight of God. For greete power belongeth onely vnto God, & he is honoured of the lowly.

Sete not out the thinges that are aboue thy capacite, and search not the groundes of soch thinges as are to mightie for the: but loke what God hath commaunded the, thinke vpon that allwaye, and be not curious in many of his workes. For it is not nedefull for the, to se thine eyes, y thinges y are secrete. Make not thou to moch search in superfluous thinges, and be not curious in many of his workes: for many thinges are shewed vnto the already, which be aboue y capacite of men. The medlinge with soch hath begyled many a man, and tangled their wytes in vanite. Know he that loueth parell, shal per. sh therein.

In harde herte shal saye euell at y last (an hert that goeth two wayes, shal not prosper: & he that is frowarde of hert, wyl euer be the worse and worse.) A wickid hert shal be laden w sorowes, and y vngodly sinner wyl heape one synne vpon another. The counsell of the proude hath no health, for y plancke of synne shal be rodd out in the. The hert of h m y hath vnderstandinge, shal perceaue hie thinges, and a good eare wil gladly herken vnto wysdome. An hert that is wise & hath vnderstandinge, wyl abstayne from synnes, and increase in the workes of righteousness. Water quengeth burnynge fyre, & mercy reconyleth synnes. God hath respect vnto him y is thankfull: he thinketh vpon him agaynst the tyme to come: so that whan he falleth, he shal fynde a stronge holde.

The III. Chapter.

M Sonne, defraude not the poore of his almes, and turne not awaye thine eyes from him that hath nede. Despyse not an hongric soule, and despye not the poore in his necessite: greue not the hert of him that is helpelesse, and withdrawe not the gift from y nedefull. Refuse not the prayer of one that is in trouble, and turne not awaye thy face from the nedy. Cast not thine eyes asyde fro y poore, y thou geue him not occasion to speake euell of the. For yf he complayne of y in the bytternes of his soule, his prayer shal be herde: eue he y made him, shal heare him. Be curteous vnto y company of the poore, humble thy soule vnto the elder, & bowe downe y heade to a man of worshippe. Let it not greue the to bowe downe thine eare vnto the poore, but paye thy dett, and geue him a frendly answer, and y w mekenesse.

Deluyer him y suffreth wroge fro y hade of y oppressor, & be not saint harted w hachon sitre: it in iudgmet. Be merciful vnto y fatherles as a father, & be in steade of an husbade

Pro. 25. d
Rom. 12. aDeut. 4. a
Somere
De. thy
workes.Psal. 40. a
Dan. 4. d
Math. 23. aDeut. 15. a
Mat. 23. cGen. 14. c
Exo. 2. b

unto their mother: so shalt thou be as an obedient sonne of thy father, and he shall love thee more than thy mother doth. Wisdom beareth life in to his children, receiveth they that seek her, and will go before thee in the way of righteousness. He that loveth her, longeth life: they that seek her diligently, shall have great joye. They that keep her, shall have the heritage of life: for where she entrencheth in, there is the blessing of God. They that honour her, shall be the servants of the holy one: and they that love her, are beloved of God. Who so giveth eare unto her, shall iudge the heathen: and he that hath respect unto her, shall dwell safely.

C He that beleueth her, shall have her in possession, and his generation shall endure: for when he falleth, she shall go with him before all. Feare, drede and tentacion shall she bring upon him, and crye him in his doctrine: till she have so proved him in his thoughts, that he committe his soule unto her. Then shall she stablish him, bringe the right way unto him, make him a glad man, shewe him his secretes, and heape upon him the treasures of knowledge, understandinge and righteousness. But yf he go wronge, she shall forsake him, and geue him over in to the handes of his enemye.

D My sonne, make moch of the tyme, eschue the thinge that is euell, and for thy life shame not to saye thy trueth. For there is a shame that bringeth synne, and there is a shame that bringeth woollshipe and faulde. Accepte no person after thine owne will, that thou be not confounded to thine owne decaye. Be not ashamed of thy neyghbour in his aduersite, and kepe not back thy counsell whan it maye do good, neither hyde thy wysdome in thy beutey. For in the tyme is wysdome knowne, so is understandinge, knowledge and lernynge in the talkinge of the wysse, and stedfastnesse in thy wordes of righteousness. In no wise speake agaynst the worde of treuth, but be ashamed of the lyes of thine owne ignorance. Shame not to confesse thine erreure, and submitte not thyself unto every man because of synne. Withstande not the face of the mightie, and stryue not agaynst the streame. But for the treuth stryue thou unto death, and God shall fight for thee agaynst thine enemies. Be not hasty in thy tonge, neither slacke and negligent in thy wordes. Be not as a lyon in thine owne house, destroyinge thy household folkes, and oppressinge them that are vnder thee. Let not thine hande be stretched out to receaue, and shutt whan thou shouldest geue.

The V. Chapter.

Trust not vnto thy riches, and saye not: I have ynough for my life. (For it shall not helpe in the tyme of vengeance and temptacion.) Solowe not the lust of thine owne heart in thy strength, and saye not: I shall be safe. For who will cast me downe because of my wordes? For doubtles God shall avenge it. And saye not: I have committed no synnes, but what euell hath happened me? For the Almighty is a pacient rewarder. Because thy synne is forgiven, be not therefore without feare, neither heape one synne vpon another. And saye not: I have the mercy of the LORD. For he shall forgewe my synnes, but they neuer so many. For like as he is mercifull, so goeth wrath from him also, and his indignacion cometh downe vpon synners.

Make no tarienge to turne vnto the LORD, and put not off thy daye to daie: for suddenly shall his wrath come, and in the tyme of vengeance he shall destroye thee. Trust not in thy riches, for they shall not helpe in the daye of punishment and wrath. Be not caried aboute to every wynde, and go not in to every waye: for so doeth the synner that hath a double tonge. (Stonde fast in the waye of the LORD, be stedfast in thy understandinge, abyde by thy worde, and solowe the worde of peace and righteousness. Be geyle to heare thy worde of God, that thou mayest understande it, and make a true answer to wysdome. Be swift to heare, but slowe and pacient in geuynge answer. If thou hast understandinge, shappe thy neyghbour an answer. If no, laye thine hand vpon thy mouth: lest thou be trapped in an vncrete worde, and so be confounded. Thou that art in a mans wyse talkinge, but thy coge of thy discrete is his owne distructiō. Be not a pryuy accuser as longe as thou lyvest, and do no slander to thy tonge. For shame and sorrow goeth ouer the thefe, and an euell name ouer him that is double tonged: but he that is a pryuy accuser of other men, shall be hated, envied and confounded. Se that thou sufficethe small and greates alyke.

The VI. Chapter.

Des not thy neyghbours enemye for thy friends sake: for who so is euell shall be thy heyre of rebuke and dishonour, and who so ever beareth envye and a double coge, offendeth. Be not proude in the deuoyce of thine owne understandinge, lest thy leues wither, and thy frute be destroyed, and so thou be left as a drye tree. For a wicked soule destroyeth him that hath it, maketh him to be laughed at, and scorned of his enemies, (and bringeth him

to the porcion of the vngodly.) A swete worde multiplieth frendes, and pacieth the heart at variacion, and a thankfull tonge will be plentiful in a good man. Holde friendship with many, nevertheless haue but one counsellor of a thousande.

If thou gettest a frende, proue him first, and be not hasty to geue him credence. For some man is a frende but for a tyme, and will not abyde in the daye of trouble. And there is some frende that turneth to enemye, and taketh parte agaynst thee: and yf he knowe thy hurt by thee, he telleth it out. Agayne, some frende is but a companyon at the table, and in the daye of neede he contynueth not. But a sure frende will be vnto thee euery as thyne owne self, and deale faithfully with thy household folke. If thou suffre trouble and aduersite, he is with thee, and hydeth not himself from thee. Depart from thine enemies, yee and beware of thy frendes.

A faithful frende is a stronge defence: who so findeth such one, findeth a noble treasure. A faithful frende hath no peare, the weight of golde and syluer is not to be compared to the goodnesse of his faith. A faithful frende is a medecyne of life, and they that feare the LORD, shall fynde him. Who so feareth the LORD, shall prosper with frendes: and as he is himself, so shall his frende be also. My sonne, receaue doctrine from thy youth up, so shalt thou fynde wysdome till thou be olde. Go to her as one that ploweth, and soweth, and wayte paciely for hir good frutes. For thou shalt haue but litle labour in hir worke, but thou shalt eate of hir frutes right soone. O how exceedinge sharpe is wysdome to vlnerned men: an vnstedfast body will not remayne in her. Vnto such she is as it were a twychstone, and he casteth her from him in all the haist: for wysdome is to him but in name, there be but few that haue knowledge of her. (But with them that knowe her, she abydeth euer vnto the appearinge of God.)

Gee eare (my sonne) receaue my doctrine, and refuse not my counsell. Put thy foot in to his lynckes, and take his yock vpon thy neck: bowe downe thy shoulder vnder her, beare her paciely, and be not weery of hir bandes. Come vnto her with thy whole heart, and kepe her waves with all thy power. Seke after her, and she shall be shewed thee: and whan thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shall be turned to thy greates joye. Then shall his feet be a stronge defence for thee, and his yock a glorious rayment. For the beweye of life is

in her, and hir bandes are the complinge together of saluacion. See a glorious rayment is it, thou shalt put it on, and the same crowne of ioye shalt thou weere.

My sonne, yf thou wilt take hede, thou shalt haue understandinge: and yf thou wilt applye thy mynde, thou shalt be wysse. If thou wilt bowe downe thine eare, thou shalt receaue doctrine: and yf thou delyte in hearinge, thou shalt be wysse. Stonde with a multitude of such elders as haue understandinge, and consente vnto their wysdome with thine heart: that thou mayest heare all godly sermons, and that the worthy sentences escape thee not. And yf thou seist a man of discrete understandinge, gett the soone vnto him, and let thy foot treade vpon the steppes of his doores. Let thy mynde be vpon the commandementes of God, and be earnestly occupied in his lawes: so shall he stablish thy heart, and geue thee wysdome at thine owne desyre.

The VII. Chapter.

No euell, so shall there no harme happen vnto thee. Depart awaye from the thinge that is wicked, and no myfortune shall medle with thee. My sonne, sowe no euell thinges in the sowes of vnrightheousnes, so shalt thou not reape the sevenfold. Laboure not vnto man for any lordshipe, neither vnto the kynge for the seate of honoure. Justifie not thy self before God (for he knoweth the heart) and desyre not to be reputed wysse in the presence of the kynge. Make no labour to be made a iudge, excepte it be so were, and thou couldest mightely put downe wickednes: for yf thou shouldest stonde in a we of the presence of the mightie, thou shouldest fayle in geuynge sentence. Offende not in the multitude of the cite, and put not thyself amonge the people. Bynde not two synnes together, for in one synne shalt thou not be unpunished. Saye not: I shall, God will loke vpon the multitude of my oblations, and whan I offere to the hyest God, he will accepte it.

Be not saynt harted whan thou makest thy prayer, neither slacke in geuynge of almesse. Laugh no man to scorne in the benyngnesse of his soule, for God (which seeth all thinges) is he that can bunge downe, and set vp agayne. Accepte no lesynge agaynst thy brother, neither do the same agaynst thy frende. Use not to make any manner of lye, for the custome therof is not good. Make not many wordes, whan thou art amonge the elders: and whan thou prayest, make not moch babling. Let no laborious worke be tedious vnto thee, neither the husbandrie which the All-

Ecclesi. 1. 1

Psal. 1. 1

Psal. 14. 1

Ecclesi. 7. 1

Ioh. 9. 1

Luc. 19. 1

Ecclesi. 12. 1

Reg. 2. 1

Mat. 5. 1

Ecclesi. 1. 1

Ro. 12. 1

mightie hath created. Make not thy boast in the multitude of thy wickednes, but humble thy selfeuen from thine hert: and remember that the wrath shall not be longe in tattering, and that the vengeance of the flesh of þe vngodly is a very fyre and woume. Be not ouer thy frende for any good, ner thy faithfull brother for the best golde.

C Departe not from a discrete and good woman, that is fallen vnto the for thy porcion in the feare of the LORDE, for þe gift of hir honesty is aboue golde. Where as thy seruauunt worketh truly, intreate him not euell, ner the hyeling that is faithfull vnto the. Loue a discrete seruauunt as thine owne soule, defraude him not of his libertie, nether leaue him a poore man. If thou haue catell, loke well to them: and yf they be for thy profit, kepe them. If thou haue sonnes, brynge them vp in nurture and lemyng, and holder them in awe from their youth vp. If thou haue daughters, kepe their body, and shew not thy face cherefull towarde the. Manye þe daughter, and so shalt thou perferme a weightie matter: but geue her to a man of vnderstandinge. If thou haue a wife after thine owne mynde, forsake her not: (but comitte not thy self to the hateful.)

Honoure thy father from thy whole herte, and forgett not the sorowfull trauaile that thy mocher had w the: remember that thou wast borne thorow them, and how cast thou recompense them the thinges that they haue done for the. Feare the LORDE with all þe soule, and honoure his ministers. Loue thy mother with all thy strength, and forsake not his seruauentes. Feare the LORDE with all thy soule, and honoure his prestes. Geue them their porcion of the first frutes and increase of þe earth, like as it is commaunded the: geue them y shoulders, and their appoynted offeringes, and firstlinges. Reach thine hande vnto the poore, that God maye blesse the with plenty. Be liberall vnto all men lyuynge, yet let not but do good euen to them that are deed.

D Let not them that receiue be without comforte, but merue with such as mourne. Let it not greue the to vyset the sick, for that shall make the to be loued. What so euer thou takest in hande, remember the ende, and thou shalt neuer do amysse.

The VIII. Chapter.
S Tryue not with a mightie man, lest thou chaunse to fall in to his handes. Make no variaunce w a rich man, lest he happen to bringe vp an harde quarrell a-

gainst þe. For golde and silver hath vnderdoney a man, yee eue þe hertes of kynge hath made to fall. Stryue not w a man that is full of wordes, and laye no stickes vpon his fyre. Be no company with the vnlerned, lest he geue thy kynred an euell reporte. Despyse not a man that turneth himself awaye from synne, and cast him not in the teth withall: but remember þe we are frayle euerychone. Thyne scoone of newe in his olde age, for we maye olde also. Be not glad of the death of thine enemye, but remember that we must dye all the sorte of vs (and sayne wolde we come in to ioye.) Despyse not the sermons of such docters as haue vnderstandinge, but acquainte thy self w the wyse sentences of them: for of them thou shalt lerne wysdome and the doctrine of vnderstandinge, and how to scape greate men without complaynte.

Go not from þe doctrine of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandinge, so þe thou mayest make answer in þe tyme of neede. Bynde not þe coales of synners, lest thou be brent in the fyre flammes of their synne. Resist not the face of the blasphemour, that he laye not wayte for thy mouth. Lend not vnto him that is mightier then thyself: If thou lendest him, counte it but lost. Be not suertie aboue þe power: yf thou be, then thou shalt surely to paye it. Go not to lawe w the indige, for he wyl indige a cordinge to his owne honoure. Trauaile not by the waye w him þe is branelesse, lest he do the euell: for he shall loweth his awne wilfulnes, and so shalt thou perish thorow his foly.

Stryue not with him that is angry and cruell, and go not with him in to þe wyldernes: for bloude is nothinge in his sight, and where there is no helpe, he shall murther þe. Take no counsell at foolles, for they loue nothinge but the thinges that please themself. Make no counsell before a stranger, for thou canst not tell what wyll come of it. Ope not thine hert vnto euery man, lest he be vnchaste full to the, and put the to reprove.

The IX. Chapter.

Be not gelous ouer þe wyse of thy besome, þe she shew not some shew of poynthe of wicked doctrine vnto the. Be not the power of thy lyfe vnto a woman, lest she come in þe strength, and so thou be confounded. Loke not vpon a woman that is desyrous of many men, lest then fall in to hir snares. Use not the company of a woman that is a player and dauser, and heare hir not, lest thou perish thorow hir entysing. Beholde

denot a mayde, that thou be not hurt in hir bewtye. Cast not thy mynde vpon harlottes in any maner of thinge, lest then destroye both thy self and thine heretage. Go not aboute gasinge in euery layne of the cite, ne the midde thou abide in the stretes therof. Turne awaye thy face from a beutyfull woman, and loke not vpon the saynesse of o thet.

Many a man hath perished thorow the bewtye of women, for thorow the desyre is kyndled as it were a fyre. (An aduenterous woman shall be trodden vnder sores as myre, of euery one that goeth by the waye. Many a man wonderinge the bewtye of a straunge woman, haue bene cast out, for hir wordes kyndle as a fyre.) Syt not w another mans wyfe by any meane, lye not with her vpon the bed, make no wordes with her at þe nyght lest thine hert consent vnto her, and so thou with thy bloude fall in to destruction. For thou shalt not an olde frende, for the new shall not be like him.

A new frende is new wine: let him be olde, and thou shalt drynke him with pleasure. Desyre not þe honoure and riches of a synner, for thou knowest not what destruction is for to come vpon him. Desyre not thou in the thinge that the vngodly haue pleasure in: beinge sure, that the vngodly shall not be accepted vntill their graue.

Repeche from the man that hath power to slaye, so nedest thou not to be afrayed of death. And yf thou comest vnto him, make no farte, lest he happen to take awaye thy life. Remember that thou goest in the myddest of snares, and vpon the bulwookes of þe cite. Bewarre of thy neighbour as nye as thou canst, and medle with such as be wyse and haue vnderstandinge. Let iust men be thy gyses, let thy myrth be in the feare of God, let the remembraunce of God be in thy mynde, and let all thy talkynge be in the commaundementes of the hyest. In the handes of craftesmen shall the workes be commended, so shalt the prynces of the people in the wysdome of their talkynge. A man full of wordes is perous in his cite: and he that is temerarious and past shame in his talkynge, is to be abhorred.

The X. Chapter.

Wyse iudge wil orde his people with discrecion, and where a man of vnderstandinge beareth rule, there goeth it well. As the iudge of the people is himself, so are his officers: and loke what maner

of man the ruler of the cite is, soch are they that dwell therein also. An vnwise kinge destroyeth his people, but where they that be in auctorite are men of vnderstandinge, there the cite prospereth.

The power of the earth is in the hande of God, and whan his tyme is, he shall set a profitable ruler vpon it. In the hande of God is the power of man, and vnto the scribes shall he laye his honoure. Remember no wronge of thy neighbour, and medle thou w no vnrighteous workes. Pryde is hateful before God and men, and all wickednes of the hee then is to be abhorred. Because of vnrighteous dealinge, wronge, blasphemies and diuerse disceate, a realme shall be traslated fro one people to another.

There is nothinge worse then a covetous man. What prydest thou the, o thou earth and asphes: There is not a more wicked thinge, then to loue moneye. And why? soch one hath his soule to sell: yet is he but fylchic dogge rhylye he lyueth.

And though the phisician shewe his helpe neuer so longe, yet in conclusion it goeth after this maner: to daye a kynge, tomorrow deed. For whan a man dyeth, he is the heyre of serpentes, bestes and woumes. The begynnyng of mans pryde, is to fall awaye from God: and why? his hert is gone from his maker, for pryde is the originall of all synne. Who so taketh holde therof, shall be fylled with cursinges, and at þe last it shall ouerthrowe him. Therefore hath the LORDE brought the cōgregacions of the wicked to dishonour, and destroyed them vnto the ende.

God hath destroyed the states of prynces, and sett vp the meke in their strade. God hath wythered the rotes of the proude heithen, and planted the lowly amonge them. God hath ouerthrowne the lordes of the heithen, and destroyed them out of the grounde. He hath caused them to wyther awaye, he hath brought them to naught, and made the memoriall of them to cease from out of the earth. (God hath destroyed the name of the proude, and left the name of þe humble of mynde.) Pryde was not made for man, nether wrothfulnes for mens children. The side of men that feareth God, shall be brought to honoure: but þe side which transgresseth the commaundementes of þe LORDE shall be shamed. He þe is the ruler amonge brethren, is holde in honoure amonge them, and he regardeth such as feare the LORDE.

The glory of the riche, of the honorable and of the poore is the feare of God.

Despyse not thou the iust poore man, and magnifie not þe rich vngodly. Greate is the iudge and mightie in hond, yet is there none greater, then he þe feareth God. Vnto þe seruant that is discrete, shal the fre do seruyce. He that is wyse and well nurtured, wyll not grudge whan he is resourmed, and an ignoraunt body shal not come to honoure. Be not proude to do thy worke, and dispare not in the tyme of aduersite. Better is he þe labourer, and hath plenteousnes of all thinges, then he þe is gorgeous, and wanteth bled.

My sonne, kepe thy soule in mekenes, and geue her hir due honoure. Who shal iustifie him, that synneth agaynst himself? Who wil honoure him, that dishonoureth his owne life? The poore is honoured for his faithfulness and truerth, but þe rich is had in reputaciō because of his goodes. He that ordreth himself honestly in pouerte, how much more shal he behaue himself honestly in riches? And who so ordreth himself vnonestly in riches, how much more shal he behaue himself vnonestly in pouerte?

The XI. Chapter.

He wysdome of him þe is broughte lowe, shal lift vp his heade, and shal make him to syt amonge greate mē. Commende not a man in his berwyte, nether despyse a man in his vetter appareance. The Dey is but a small beast amonge the foules, yet is his frute excedyng swete. Be not proude of thy rayment, and exalte not thyself in the daye of thy honoure: for þe workes of the hystorye only are wonderfull: yee glorious, secrete and vnkowne are his workes. Many cyrauntes haue bene fayne to syt downe vpon the earth, and vnclifly hath wome þe crowne. Many myghtie mē haue bene brought lowe, and the honorable haue bene deliuered in to other mens handes. Condemne no man, before thou haue tryed out the matter: and whan thou hast made enquisicion, then resourme righteously. Geue no sentēce before thou hast herde the cause, but first let men tell out their tayles.

Serue not for a matter that toucheth not thyself, and stonde not in the iudgment of synners. My sonne, medle not with many matters: and yf thou wylt be riche, thou shalt not gett it: and though thou rennest þe waye afore, yet shalt thou not escape. There is some mā that labourerth, and the more he reuerierth himself, the lesse he hath. Agayne, some man is slouthfull, hath nede of helpe, waiteth strenght, and hath greate pouerte, and Gods eye loketh vpon him to good, setteth him vp

from his lowe estate, and lifteth vp his heade: so that many men maruell at him, and geue honoure vnto God.

Prosperite and aduersite, life and death, pouerte and riches come all of the LORD. (Wysdome, nurture and knowledge of þe LORD are with him. Erreure and darthenes are made for synners: and they that exalte themselves in euell, wate olde in euell.) The gift of God remayneth for the righteous, and his good wyl shal geue prosperite for euer. Some man is rich by luyngge nygardy, and is the porcion of his rewarde, in that he seeth: now haue I gotten rest, and now wyl I eate and drynke of my goodes myself alone. And yet he considereth not, that the tyme draweth nye, þe he must leane all these thynges vnto other men, and dye himself. Stande thou fast in thy couenaunt, and exercise thyself therein, and remayne in the worke vnto age. Contynue not in the workes of synners, but put thy trust in God, and byde in thine estate: for it is but an easy thyng in þe sight of God, to make a poore man riche, and chaunge suddenly. The blessing of God hasteth to þe rewarde of the righteous, and maketh his frutes soone to flouish and prospere. Say not what helper it me? and what shal I haue? why? Agayne, saye not: I haue ynough, how can I wante? Whan thou art in miserie, forget not aduersite: and whan it passeth not well with the, haue a good hope, that shal be better. For it is but a small thyng to God, in the daye of death to rewarde euery mā accordinge to his wayes. The aduersite of an houre maketh one to forgett all pleasure, and whan a man dyeth, his workes are discovered. Praise no body before his death, for a man shal be knowne in his children.

Bringe not euery man in to thine house, for the disceatfull layeth wayte dynasty. Like as a partrich in a maude, so is the hert of the proude: and like as a spyer, that loketh vpon the fall of his neghb. For he turneth good vnto euell, and slaundereth the chaste. Of one sparck is made a greate fyre, and vngodly mā layeth wayte for bloude. Beware of the disceatfull, for he ymagineth many thynges, to bringe þe in to a perpetuall shame. If thou takest an aleaunt vnto þe, he shal destroye the in vnquietnes, and dryue the from thine owne wayes.

The XII. Chapter.

Whan thou wylt do good, knowe to whom thou doest it, and so shalt thou be greatly thanked for thy benefite.

Do good vnto the righteous, and thou shalt fynde greate rewarde: though not of him, yet (no doute) the LORD him self shal rewarde the. He stodeh not in a good case, that is allway occupied in euell, and geueth no allmes: for the hystorye hateth the synners, and hath mercy vpon them that shew the workes of repentaunce. Geue thou vnto such as feare God, and receaue not a synner: As for the vngodly and synners, he shal recompense vengeance vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bled be geuen him, that he be not mightier then thyself therein. For so shalt thou receaue twyse as much euell, in all the good that thou doest vnto him: And why? the hystorye hateth synners, and shal rewarde vengeance to the vngodly.

In prosperite a frende shal not be knowne, and in aduersite an enemye shal not be hyd. For whan a mā is in wealch, it greueth his enemies: but in heuynes and trouble a man shal knowe his frende. Trust neuer thine enemy, for like as an yron rusteth, so doth his wickednes. And though he make much croutunge and knelinge, yet kepe well thy mynde, and beware of him. Set him not by þe, nether let him syt at thy right hande: lest he turne him, gett in to thy place, take thy rowme and sette thy seate, and so thou at the last remembre my wordes, and be pucted at my sayenges.

Bynde not two synnes together, for the one shal not ene be unpunished. Who wil haue pite of the charmer, that is stynged of þe serpent, or of all such as come nye þe beastes? And so is it to him þe kepeth company with a wicked mā, and lappeth him self in his synnes. For a season wil he byde with the, but yf thou stamble, he tarieth not. An enemy is swete in his lippes, he can make many wordes and speake many good thynges: yee he can wepe with his eyes, but in his herte he ymagineth, how to throue the in to the pytte: and yf he maye fynde oportynite, he wil not be satisfied with bloude. If aduersite come vpon the, thou shalt fynde him there first: and though he proude to do þe helpe, yet shal he vndermyne þe. He shal shake his heade, and clape his handes ouer þe for very giabnes, and why? he maketh many wordes, he shal dysguise his countenance.

The XIII. Chapter.

So so toucheth pitch, shal be fylled withall: and he that is fanlyar with þe proude, shal clothe himself with

pryde. He taketh a burthen vpon him, that accompanieth a more honorable man then him self. Therfore kepe no familiarite with one that is richer then thyself. How agree the kerell and the pott together? for yf þe one be synnten agaynst the other, it shal be broken. The rich dealeth vnrighteously, and threateneth withall: but þe poore beynge oppressed and wrogeously deale withall, suffreth scarcenesse, and geueth saye wordes. If thou be for his profit, he vseth the: but yf thou haue nothinge, he shal forsake the. As long as thou hast any thyng of thine owne, he shal be a good fellowe with the: yee he shal make the a bare man, and not be sorry for the. If he haue nede of the, he shal defraude the: (with a preuy mock) shal he put the in an hope, and geue the all good wordes, and saye: what wantest thou? Thus shal he shame þe in his meate, vntill he haue suppe the cleane vpon twyse or thryse, and at the last shal he laugh the to scoone. Afterwarde, whan he seyth that thou hast nothinge, he shal forsake the, and shake his heade at the.

Beware, that thou be not disceaued and broughte downe in thy symplenesse. (Be not to humble in thy wysdome, lest whan thou art broughte lowe, thou be disceaued thow wofullnes.) If thou be called of a mightie man, absent thy self, so shal he call the to him the more oft. Piasse not thou vnto him, that thou be not shott out: but go not thou farre of, lest he forgett the. Withdrawe not thyself fro his speach, but belue not his many wordes. For so much comunicacion shal he tempre the, and (with a preuy mock) shal he question þe of thy secretes. The vnnerefull mynde of his shal march þe wordes, he shal not spare to do þe hurte and to put þe in prison. Bewarre, and take good hede to thyself, for thou walkest in parell of þe overthrowinge.

Now whan thou hearest his wordes, make the as though thou werest in a dreame, and wake vp. Loue God all thy life longe, and call vpon him in thy nede. Every beast loueth his like, euen so let euery man loue his neghboure. All flesh wil resorte to their like, and euery man wil kepe company with such as he is himself. But as þe wolfe agreeth with the lambe, so doth the vngodly with þe righteous. What felishippe shulde an holy man haue with a dogg? How can the ryche and the poore agree together? The wilde asse is the lyons pray in the wildernes. euen so are poore men the meate of the ryche. Like as the proude maye not awaye with lowlynes, euen so doth the ryche abhorre the poore. If

a rich man fall, his frendes sette him vp agayne: but whan the poore falleth, his frendes forsake him. If a rich mā fall in to an erreure, he hath many helpers: he speaketh proude wordes, and yet men iustifie him.

D But yf a poore man go wronge, he is punysshed: yee though he speake wisely, yet can it haue no place. Whan the riche man speaketh, every body holdeth his tōge: and loke what he sayeth, they praysse it vnto the clowdes. But yf the poore man speake, they saye: What selowe is this? and yf he do amysse, they shal destroye him. Riches are good vnto him that hath no synne in his conscience, and pouerte is a wicked thinge in the mouth of the vngodly. The hert of man chaungeth his countenance, whether it be in good or euell. A chearfull countenance is a rokē of a good hert, for els is it an harde thinge to knowe the thought.

The XIII. Chapter.

Blessed is the man, that hath not fallen with y wordes of his mouth, and is not picket with the conscience of synne. Happie is he that hath had no heyrnes in his mynde, and is not fallen from his hope. It becommeth not a covetous man and a nygarde, to be ryche: and what shulde a nygarde do with golde? He that with all his carefulnes heapeth together vnrighteously, gathereth for other folkes, and another mā shal make good chere with his goodes. He y is wicked vnto him self, how shulde he be good vnto other mē? How can soch one haue any pleasure of his goodes? There is no chynne worse, then whan one dissauoureth himself, and this is a rewarde of his wickednes. If he do any good, he doeth it not knowinge therof, and agaynst his will, and at the last he declareth his vngraciouse. A nygarde hath a wicked eye, he turneth away his face, and despyseth his owne soule. A covetous mans eye hath neuer ynough in the porcion of wickednes, vntyll the tyme that he wither awaye, and haue lost his owne soule.

B A wicked eye spareth bled, and there is scarcenesse vps his table. My sonne, do good to thy self of y thou hast, and geue y LORDE his due offeringes. Remembre y deach carieth not, and how y the couenaunt of the graue is shewed vnto the: (for the couenaunt of this worlde shal dye the deach.) Do good vnto y frende before thou dye, and accordinge to thy abylyte reach out thine hande, and geue vnto y poore. Be not dispoyned of y good daye, and let not y porcion of y good daie overpas

the. Shalt thou not leaue thy trauayles and labours vnto other men? In the daye of the heretage geue and take, and sanctifie thy soule. Worke thou righteously before thy deach, for in y hell there is no measure synde. All flesh shal fade awaye like grass, and like a floushing leafe in a grene tre. Some growe, some are cast downe: even so is y generation of flesh and bloude: one cometh to an ende, another is borne.

All transitory thinges shal fayle at the last, and the worker therof shal go withall. Every chosen worke shal be iustified, and he y medlath withall, shal haue honoure therein. Blessed is the man y kepech him in wysdome, and exercyseth himself in vnderstandinge, and with discrecion shal he thinke vpon the foreknowledge of God. Which considereth y wayes of wysdome in his hert, hath vnderstandinge in his secretes, goeth after her (as one that seeketh hir out) and continueth in hir wayes. He loketh in at hir windowes, and harkeneth at hir doores: he taketh his rest besyde hir house, and festeneth his state in her walles: he shal pitch his tene nye vnto her hande, and in his tent shal good thinges rest for evermore: he shal sett his children vnder hir coveringe, and shal dwell vnder hir banniches. Under hir coveringe shal he be defended from the heate, and in hir glory shal he rest.

The XV. Chapter.

Who so feareth God, wil do good: and who so kepech the lawe, shal optayne wysdome. As an honorable mother shal she meete him, and as a virgin shal she receaue him. With y bled of life and vnderstandinge shal she fede him, and geue him the water of wholsome wysdome to drinke. If he be constant in her, he shal not be moued: and yf he holde him fast by her, he shal not come to confucion. She shal bringe him to honoure amonge his neighbours, and in the myddest of the congregacion shal she open his mouth. With the spere of wysdome and vnderstandinge shal she fyll him, and clothe him with the garment of glory. She shal heape the treasure of mych and ioye vps him, and geue him an everlastinge name to heretage. Foolish men wyll not take holt vpon her, but soch as haue vnderstandinge, wil meete her, for she is farre from pryde and disceate. Men that go aboute with lyes, wil not remembre her: (but men of trouth shal be founde in her, even vnto the beholdinge of God.) Praysse is not semely in the mouth of y vngodly, for he is not sent of y LORDE.

for of God cometh wysdome, and the prayse shal stonde by the wysdome of God, and shal be plenteous in a faithfull mouth, and the LORDE shal geue her vnto him.

Say not thou: It is the LORDES faute that I am gone by, for thou shalt not do y thinge that God hateth. Saye not thou: he hath caused me to go wronge, for he hath no mede of the vngodly. God hateth all abhominacion of erreure, and they that feare God wyll loue no soch. God made man from the begynnyng, and left him in the hande of his counsell. He gaue him his commaundementes and preceptes: yf thou wilt obserue the commaundementes, and kepe acceptable faithfulness for ever, they shal preserue y. He hath set water and fyre before the, reach out thine hande vnto which thou wilt. Before man is life and death, good and euell: loke what him listeth, shal be geuen him. For the wysdome of God is greate and mightie in power, and beholdeth all men continually. The eyes of the LORDE are vpon them that feare him, and he knoweth all the workes of man. He hath commaunded no man to do vngodly, ne ther hath he geuen eny man leue to synne.

The XVI. Chapter.

Slyte not thou in the multitude of vngodly children, and haue no pleasure in them, yf they feare not God. Trust not thou to their life, and regarde not their labours: for one sonne y feareth God is better, then a thousande vngodly. And better it is for a man to dye without children, then to leaue behynde him soch children as are vngodly. For by one y hath vnderstandinge, maye a whole cite be vpholden, but though the vngodly be many, yet shal it be waysted thorow them. Many soch thinges hath myne eye sene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodly shal a fyre burne, and amonge vnfaithfull people shal the wrath be kyndled.

The olde giants optayned no grace for their synnes, which were destroyed, trustinge to their owne strenght. Neither spared he them, amonge whom Loth was a stranger: but smote them and abhorred them because of the pryde of their wordes. He had no pitie vps them, but destroyed all the people, that were so stout in synne. And for so moch as he overawe not the sire hundred thousande, that gathered them selues together in y hardnesse of their hert: it were marvell yf one beyng hardnecked, shulde be fre. For wrath and wrath is with him: he is both mightie

to forgeue, and to poure out displeasure. Like as his mercy is greate, euē so is his punishment also, he iudgeth a man accordinge to his workes. The vngodly shal not escape in his spoyle, and the longe pacience of him that sheweth mercy, shal not byde behynde. All mercy shal make place vnto every man accordinge to the deservynge of his workes, (and after the vnderstandinge of his pilgrymage.)

Say not thou: I wyll hyde my self from God, for who wyll thinke vpon me from abyde? I shal not be knowne in so greates a heape of people, for what is my soule amonge so many creatures? Beholde, the heauen, yee the heauen of heuens, the depe, the earth and all that therein is, shal be moued at his presence: the mountaynes, the hilles and the foundations of the earth shal shake for feare, whan God vysiteth them. These thinges both no hert vnderstonde, but he vnderstandeth every hert, and who vnderstandeth his wayes? No man seyth his storme, and the most parte of his workes are secrete. Who wil declare the workes of his righteousnes? Who shal be able to abyde them? for the couenaunt is farre from some, and the tryenge out of men is in the fulfyllinge. He that is humble of hert, thinketh vpon soch thinges: but an vnwyse and erroneous man catcheth his mynde vnto foolish thinges.

My sonne, herten thou vnto me, and lerne vnderstandinge, and marke my wordes with thine hert: I wyll geue the a sure doctrine, and plainly shal I instructe the. God hath sett his workes in good ordre from the begynnyng, and parte of them hath he sundered from the other. He hath garnysed his workes from everlastinge, and their begynnynge accordinge to their generacions. None of the hyndered another, nether was eny of them disobedient vnto his worde. After this, God loket vps the earth, and fylled it with his goodes. With all maner of lyuinge beastes hath he covered the grounde, and they all shal be turned vnto earth agayne.

The XVII. Chapter.

When shope man of the earth, and turned him vnto earth agayne. He gaue him the nombre of dayes and certayne tyme, yee and gaue him power of the thinges that are vps earth. He clothed him with strenght, and made him a fere his ownelikes. He made all flesh to stonde in awe of him, so that he had the dominion of all beastes and foules. He made out of him an helper like vnto him self, and gaue him discre-

ccli. 19. c
nd 25. c
ico. 2. a

to 27. d
ccli. 1. a

secl. 4. a
obi. 4. b
uc. 16. b

Gen. 1. c

Gen. 1. d

cion and tonge, eyes and eares, and a hert to vnderstande, and fylled them with instruction ⁊ vnderstandinge. He created for them also the knowlege of the spirite, fylled their hert with vnderstandinge, and shewed them good and euell. He sett his eye vpo their her-tes, declaringe vnto them his greate and no-ble workes: that they shulde prayse his ho-ly name together, reioyse of his wonders, ⁊ be tellinge of his noble actess. Besydes this, he gaue them instruccion, and the lawe of li-ue for an heretage. He made an euerlastinge couenaunt with them, and shewed them his righteousnes ⁊ iudgmentes. They sawe his glory with their eyes, and their eares herde the maiesty of his voyce. And he saide vnto them: beware of all vnrighteous thinges. He gaue euery man also a commaundement concernynge his neighbour.

Their waies are euer before him, and are not hyd from his eyes. He hath sett a ruler vpon enery people, but Israel is y^e LORDES porcion. All their woorkes are as the Sonne in y^e sight of God, z his eyes are allwaye lo- tyng vpon their wayes. All their vnrighteousnesses are manifest vnto him, z all their wickednesses are open in his sight. The mercy y^e a man sheweth is as it were a pitse to him, and a mans good dede preferreth him as the apple of an eye. At the last shall he awake, z rewarde enery man vpon his be- he as he hath deserved, and shal turne them together in to the nethermost partes of the earth. But vnto them that wyl repent, he hath geue the waye of righteousness. As for such as be wake, he comforeth the, suffreth them, and sended them the porcion of y^e ve rice. O turne then vnto the LORDE, forsake thy synnes, make thy prayer before the LORDE, do the lesse offence, turne agayne vnto the LORDE, forsake thine vnrighteousnes, be an vtter enemye to abhominacion (lerne to knowe the righteousness and iudgements of God, stonde in the porcion that is sett forth for the z in the prayer of the most hye God. Go in to the porcion of the holy worlde, with such as be lyuinge and geue thanks vnto God.)

Who wil prayse the LORDE in the hell?
 Abyde not thou in the erreure of the vnged
 ly, but geue him thātes before death. As fo
 y deed, thankfulnessse perissheth from him as
 nothinge. Geue thou thankes in thy life, yee
 whyle thou art lymynge ⁊ whole shalt thou
 geue thankes, and prayse God and reioyse
 in his mercȳ. O how greate is the louynge
 kyndnesse of the LORDE, and his mercifull

goodnes vnto such as turne vnto him? In
all thinges maye not be in man: & why? the
sonne of man is not immortall, and he hath
pleasure in the vanyte of wickednes. What
is more cleare tht the Sonne? yet shal it say
le. Or what is more wicked, then the thinge
that flesh and bloude hath ymaged: and
that same shall be reprobred. The LORDE
seyth the power of the hye heauen, and all
are but earth and affshes.

The XVIII. Chapter.

Let that syneth for euermore, made all
things together. God onely is righ-
teous, & remaineth a victorious
eye for euer. Who shalbe able to expresse the
workes of him? Who hath sought out the
grounde of his noble actes? Who shal de-
uide the power of his greatnesse? Or, who shal
take vpon him to tell out his mercy? As for
the wonderous workes of y^e LORD, they
maye nothinge be taken from them, nothinge
maye be put vnto them, neither may the
grounde of them be founde out. But whan
a man hath done his best, he must begynne
agayne: and whan he thinketh to be come to
an ende, he must go agayne to his labour.
What is man? Wherto is he worth? What
good or euell can he do? If the nombre of a
mans dayes be almost an hundred years, it
is moche.

Like as the droppes of rayne are vnto y
see, and as a grauell stone is in comparis
of the sonde: so are these few yeares to the
dayes euerlastinge. Therfore is y LORD
patient with them, and poureth out his me
cy vpon them. He saue and perceaued the
thoughtes and ymaginacions of their ha
te, that they were euell: therfore heaped he
vp his mercifull goodnes vpon them, and
shewed them the waie of righteousness. The
mercy that a mā hath, reacheth to his ney
beure: but y mercy of God is vpon all flesh.
He chasteneth, he teacheth and nourtur
ye euen as a shepheard turneth agayne his
flock, so doth he all them that receaue chas
tenynge, nourtoure and doctryne. Mercifull
is he vnto them, that stonde in awe of his
indgements.

My sonne, when thou doest good, make
no grudginge at it: and what so euer thou
greatest, speake no discomfortable wordes.
Shal not the dew coole the heate? (Lewys)
is a worde better then a gift. Is not a frend-
ly worde a good honest gift: but a gracious
man geueth them both. A foole shal cast a
man in the teth, and that roughly, & a gift
of the mygarde putteth out y eyes. Gaius

righteousnes before thou come to iudgmēt:
Lerne before thou speake, and go to phisick
or erer thou be sick: examen and iudge thy
self, before the iudgment come, and so shalt
thou synde grace in the sight of God. Hum
blethy self afore thou be sick, and in tyme of
thy disease shewe thy conuersacion. Let not
to praye allwaye, and stonde not in feare to
be reformed vnto death, for the rewarde of
God endureth for ever. Before thou prayest,
prepare thy soule, and be not as one that
tempteth God. Thynke vpon the wiathfull indig
nation that shalbe at the ende, and the hou
re of vengeaunce, whā hē shal turne a waie
his face. Whan thou hast ynough, remem
ber the tyme of hunger: and whan thou art
rych, thynke vpon the tyme of pouerte and
scarcenesse.

D From the mornynge vntyll the euenyn-
gethe tyme is chaunged, and all soch chyn-
ges are soone done in y sight of God. A wy-
se man seareth God in all thinges, and in the
dayes of transgression he kepeth him self
from synne. A discrete man hath pleasure in
wyssdome, and he that fyndeth her, maketh
moch of her. They that haue had vnderstan-
dinge, haue dealt wysely in wordes, haue vn-
derstonde the truthe and righteousnes, and
haue sought out wyse sentēces and iudgmen-
tes. Solowe not thy lustes, but turne y from
thine owne will. For ys thou gwest thy sou-
le hir desyres, it shal make thine enemies to
laugh the to scorne. Take not thy pleasure in
greate volupuousnes, ⁊ medle not to moch
withall. Make not to greate cheare of the
thinge that thou hast wonne by awaunta-
ge, lest thou fall in to pouerte, and haue no-
thinge in thy purse.

The XIX. Chapter.

Labourynge man that is genen vnto
dionckennes, shall not be riche: and he
that maketh not moch of small thyn-
ges, shal fall by litle and litle. Wyne and wo-
men make wyse men renagates, and put men
of vnderstandinge to reprove: and he that ac-
companieth aduouterers shal become a wic-
ked man. Mothes and wommes shal haue
him to heretage, yee he shall be sett vp to a
greater example, and his soule shalbe roted
out of the nombre. He that is haistie to gene
credence, is light mynded, and both agaynst
himself. Who so reioyseth in wickednes, shal
be punished: he that hateth to be reformed,
his life shalbe shortened: and he that abhor-
reth bablinge of wordes, quencheth wicked-
nes. (He that offendeth agaynst his owne
soule, shal repent it: and he that reioyseth in

micfednes, ſhalbe punyſhed.)

Rehearse not a wicked and churlish wor-
de twyse, and thou shalt not be hyndered.
Shew thy secretes nether to frende ner foo,
z yf thou hast offended, tell it not out. For
he shal herten vnto the and marck the: and
whan he fyndeth oportunitie, he shall hate
the. If thou hast herde a worde agaynst y
neighbour, lett it be deed within the: and be
sure, thou shalt haue no harme therby. A foo
le trauaileth with a worde, like as a woman
that is payned with bearinge of childe. Li-
ke as an arrowe short in a dogges thye, so is
a worde in a fooles hert. Tell thy frende his
faute, lest he be ignoraunt, and saye: I haue
not done it, or yf he haue done it, that he do
it nomore. Reproue thy neighbour, that he
kepe his tonge: and yf he haue spokē, that he
saye it nomore.

Tell thy neighbour his faulte, for oft tymes an offence is made, and geue not credence to every worde. A man falleth somtyme with his tonge, but not with his will. For what is he, that hath not offended in his tongue? Geue thy neighbour warnynge, before thou threaten him, and geue place vnto the lawe of the LORD. The feare of God is all wysdome, and he that is a righte wyse man keepeth the lawe. As for the doctrine of wickednes, it is no wysdome, and the prudence of synners is no good vnderstandynge: it is but wickednesse and abhominacion and a blasphemynge of wysdome. A simple man of small vnderstandynge that feareth God, is better then one that hath much wysdome, and transgresseth the lawe of the Lord.

A craftye sotell man can be wyse, but he is vnrighteous, and with giftes he wraysth the open and manyfest lawe. A wicked man can behaue himself humbly, and can bowe with his heade, and yet is he but a disceuerer within. He hydeeth his face, and disguiseth it: because he shulde not be knowne, he puenenteth the.

D
Matt.

And though he be so weak that he can
do the no harme, yet whan he maye fynde
oportunitie, he shall do some euell. A man
maye be knowne by his face, and one that
hath vnderstandinge, maye be perceaued
by the loke of his countenance. A mans
garment, laughter & goynge, declare what
he is. Eccli.

The XX. Chapter.

SOME man reproveth his neyghbo of
tymes, but not in due season: Agay-
ne, some man holdeth his tonge, and
he is wyse and discrete. It is moch better to

gene warnynge and to reproue, then to beare euell will: for he that knowlegeth him self openly, shalbe preserved from hurt and destruction. Like as whan a chamberlayne thow desyre and lust desyleth a mayden, euen so is it with him that vseth violence and vnrighteousnes in y^e lawe: (O how good a thinge is it, a man y^e is reprovied, to shewe openly his repentance: for so shalt thou escape wylfull synne.)

Some man kepeth sylence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tongue, because he hath not the vnderstandynge of the language: and some man kepeth sylence, waytinge a conuenient tyme. A wyse man wyl hold his tongue tyll he se oportunte, but a wanton and an vndiscrete body shal regarde no tyme. He that vseth many wordes, shal hurte his owne soule: and he that taketh auctorite vpon him vnrighteously, shalbe hated.

Some man hath oft tymes prosperite in wicked thinges: Agayne, some man getteth moch, and hath harme and losse. There is some gift that is nothinge worth: Agayne, there is some gift, whose rewarde is dubble. Some man getteth a fall for beyng to proude, and some cometh to worshippe from lowe estate. Some man bieth moch for a litle pryce, and must paye for it sevenfolde.

A wyse man with his wordes maketh him self to be loued, but the fauours of fooles shalbe poured out. The gift of the vnwyse shal do the no good, for his eyes are seven folde. He shal geue lile, & saye he gaue moch: he openeth his mouth and crieth out, as it were one that crieth out wyne. To daye he lendeth, to morrow he aseth it agayne, and soch a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yet euen they that care my bried, speake no good of me. O how oft, and of how many shal he be laughed to scorn: He taketh a more perous fall by soch wordes, then yf he fell vpon the grounde: euen so shal the falles of wicked men come haistely. In the mouth of him that is vntaught, are many vncouenient and vnnete wordes. A wyse sentence shal not be allowed at the mouth of the foole, for he speaketh it not in due season.

Some man synneth not, because he hath not wherewithall, and in his rest he shal be stynged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake destroyeth he it, (and with

acceptinge of personnes shal he vnderstand himself.) Some man promyseth his frende a gift for very shame, and getteth an enemy of him for naught. A lye is a wicked shame in a man, yet shal it be euer in the mouth of the vnwyse. A thefe is better, then a man that is accustomed to synne, but they both shal haue destruction to heretage. The conditions of lyers are vn honest, and their shame is euer with them.

A wyse man shal brynge himself to honour with his wordes, and he that hath vnderstandynge shal be sett by amonge great men. He that sylleth his londe, shal increase his heape of corne: he that worketh righteousness, shal be exalted, & he that pleaseth greute men, shal escape moch euell. Rewar des and giftes blynde the eyes of the wyse, and make him domme, that he can not tell me their fautes. Wyssdome that is hyd, and treasure that is hoorded up, what profit is in them both: Better is he that kepeth his ignorance secreete, then a man that hydeh his wyssdome.

The XXI. Chapter.

W^hosome, yf thou hast synned, do it no more: but praye for thy synnes, that they maye be forgiven the. Fle from synne, euen as from a serpent: for yf thou comest to nye her, she will bite the. The teeth therof are as the teeth of a lyon, to slaye the soules of men. The wickednes of man is as a sharpe two edged sworde, which maketh soch woundes that they cannot be healed.

Stryfe and wrongeons dealinge shall waiste awaye a mans goodes, & thow pryde a rich house shalbe brought to naught: so the riches of the proude shalbe roted out. The prayer of the poore goeth out of the mouth, and cometh vnto the eares, and his vengeance (or defence) shal come, and y^e haistely. Who so hateth to be resourmed, it is a token of an vngodly personne: but he that feareth God, wyl remembre himself. A mightie man is knowne a farre of by his tongue, but he that hath vnderstandynge, perceueth that he shal haue a fall.

Who so buyldeth his house with other mens cost, is like one that gathereth stones in wynter. The congregacion of the vngodly is like stubble gathered together, that is a flamme of fyre. The waye of the vngodly is sett with stones, but in their ende is hell, darcknes, and paynes. He that keepeth the lawe, wyl holde fast the vnderstandynge

ginge therof, and the ende of the feare of God is wyssdome. He that is not wyse, wyl not be taught in good: but the vnwyse man aboundeth in wickednes: and where bytternes is, there is no vnderstandynge. The knowlege of the wyse shal flowe like water that runneth ouer, and his counsell is like a fountayne of life.

The hert of a foole is like a broke vessell, he can kepe no wyssdome. Whan a man of vnderstandynge heareth a wyse worde, he shal commende it, and make moch of it. But yf a voluptuous man heare it, he shal haue no pleasure therein, but cast it behynde his back. The talkynge of a foole is like an hevy burthen by the waye: but to heare a wyse man speake, it is a pleasure. Where a doctrine is in the congregacion, it is axed at the mouth of the wyse, and they shal pondre his wordes in their hertes. Like as a house that is destroyed, euen so is wyssdome vnto a foole: As for the knowlege of the vnwyse, it is but darck wordes. Doctryne is vnto him y^e hath no vnderstandynge, euen as fetters aboute his fete, and like manacles vpon his right hande. A foole listeth vp his voyce to laughter, but a wyse man shal scarce laugh secretly.

Learnynge is vnto a wyse man a Jewell of golde, and like an armlett vpon his right arme. A foolish mans foote is soone in his neighbours house, but one that hath experience, shal be ashamed at the personne of the mightie. A foole wyl pepe in at y^e window in to the house, but he that is well nourtured, wyl stonde without. A foolish man stondeh herkenynge at the doore, but he that is wyse, wyl be ashamed.

The lippes of the vnwyse wyl be tellynge foolish thinges, but y^e wordes of soch as haue vnderstandynge, shalbe weyed in the balance. The hert of fooles is in their mouth, but the mouth of the wyse is in their hert. Whan the vngodly curseth the blasphemers, he curseth his owne soule. A prieny accuser of other men shal desyle his owne soule, and be hated of everyman: (but he that kepeth his tongue and is discrete, shal come to honour.)

The XXII. Chapter.

A slowfull body is moulded of a stone of clai: he that toucheth him, must wash his handes agayne. A mysnurtured sonne is the dishonoure of the father. A foolish daughter shalbe lile regarded. A wyse daughter is an heretage vnto hir husband: but she that cometh to dishonesty,

bringeth hir father in heuynes. A daughter that is past shame, dishonoureth both hir father & hir husband: the vngodly shal regar de her, but they both shal despise her. the playenge of Musick is not mete where heuynes is, euen so is the correccioⁿ & doctryne of wyssdome euer vnpleasunt vnto fooles.

Who so teacheth a foole, is euen as one that gleweth a potsherde together: as one that telleth a tale to him that heareth him not, and as one that rayseth a man out of an heuy slepe. Who so telleth a foole of wyssdome, is euen as a man, which speaketh to one y^e is a slepe. Whā he hath tolde his tale, he sayeth: what is the matter? Whā one dyeth, lamentacion is made for him, because the light sayleth him: eue so let me mourne ouer a foole, for he wanteth vnderstandynge. Make but litle wepinge because of the deed, for he is come to rest: but the life of the foole is worse then the death. Seven dayes do men mourne for him that is deed, but the lamentacion ouer the vnwyse and vngodly shulde endure all the dayes of their life.

Talke not moch with a foole, and go not with him that hath no vnderstandynge. Bewarre of him, lest it turne the to trauaile, & thou shalt not be desyled with his synne. De parte from him, and thou shalt synde rest, & shalt not be drawe back in to his foolishnes. What is heuier then leade? And what shulde a foole be called els, but leade? So de, salt & a lōpe of yron is easier to beare, then an vnwyse, foolish, and vngodly man. Like as the band of wodd bounde together in the foundation of the house can not be lowsed, eue so is it with y^e hert y^e is stablised in y^e thoughte of coucell. The thought of the wyse, shal ne ther feare ne be offended at eny tyme.

Like as a fayre playstred wall in a winter house, & an hye buyldinge, maye not abyde y^e wi de & storme: eue so is a foolers hert a fraied in his ymaginacion: he feareth at every thinge, and can not endure. He that nypeth a mans eye, bryngeth forth teares: and he that pricketh the hert, bringeth forth y^e meanyng & thought. Who so casteth a stone at the byrdes, frayeth them awaye: & he y^e blasphemeth his frende, breaketh y^e frendshipe, though thou drawest a swerde at thy frende, yet displaye not, for thou mayest come agayne to y^e frende. If he speake sowerly, feare not, for ye maye be agreed together agayne: excepte it be so that thou blasphemest him, bysdayne him, ope his secretes and wounde him traitorously: for all soch thinges shal dryne awaye a frende.

E Be faithfull vnto y^e neghb^r in his pouer
te, that thou mayest reioyse with him also in
his prosperite. Abide stedfast vnto him in y^e
tyme of his trouble, that thou maiest be hey
reth him in his heretage. Like as the vapor
and smoke goeth out at the oven before y^e fy
re, even so euell wordes, rebukes and threate
nynges go before bloudsheddinge. Be not a
shamed to defende y^e frende: as for me, I wyl
not hyde my face from him, though he shul
de do me harme. Who so ever heareth it, shal
beware of him. Who shal set a watch before
my mouth, & a sure seale vpon my lippes, y^e I
fall not wth th^e, & y^e my tonge destroye me not?

The XXIII. Chapter.

LORDE, father and gouernoure of
my life, leaue me not in their ymagi
naciō & counsell. Oh let me not fall
in soch reprose. Who wyl kepe my thoughte
with y^e scourge, and the doctryne of wysdō
me in myne herte: that he spare not myne ig
norance, that I fall not with them, lest my
ne ignorances increase, that myne offences
be not many in nombre, and that my synnes
exceede not: lest I fall before myne enemyes,
and so my aduersary reioyse. O LORDE, thou
father & God of my life, leaue me not in their
ymaginacion. O let me not haue a proude
loke, but turne awaye all voluptuousnes fro
me. Take fro me the lustes of the body, let not
the desyres of vncleennes take holde vpon
me, and geue me not ouer in to an vnshame
fast and obstinate mynde.

Hear me (o ye children) I will geue you a
doctryne, how ye shal orde y^e mouth: who
so keperth it, shal not perishe thowow his lip
pes, ner be hurt thowow wicked wordes (As
for the synner, he shalbe taken in his owne
vanite: he that is proude and cursed, shal fall
therin.) Let not thy mouth be accustomed
with swearing, for in it there are many fal
les. Let not the namynge of God be continu
ally in y^e mouth: for like as a seruaunt which
is oft punyshed can not be without some so
re, even so what so ever he be y^e sweareth and
nameth God, shal not be cleane purged fro
synne. A man that vseth moch swearing,
shalbe fylled with wickednes, and the plague
shal neuer go from his house. If he begyle
his brother, his faute shalbe vpon him: yf he
knowlege not his synne, he maketh a double
offence: and yf he sweare in vayne, he shall
not be founde righteous, for his house shal
be full of plagues.

The wordes of y^e swearer bringeth death
(God graunte y^e it be not founde in the house
of Jacob.) But they y^e feare God, eschue all

soch and lye not weltringe in synne. Of ne
y^e mouth to vn honest and fylchye talkynge,
for in it is the worde of synne. Remember y^e
father and chy mother, whā thou art set a
monge greace men: lest God forget y^e in their
sight, and lest y^e on dotinge in thy custome,
suffre rebuke, and wyshe not to haue ben be
ne, and so curse the daye of thy natiuite. The
man that is accustomed with the wordes of
blasphemy, wyl neuer be resourmed all y^e day
es of his life. To synne twyse is to moch, but
the thirde bringeth wiath and destruction.
An whote stomack cannot be quenched (as
like a burnynge fyre) tyll it haue swalowed
vp somethinge: enē so an vnchaste mā hath no
rest in his flesh, tyll he haue kyndled a fyre.

All bried is swete to an whoiemonger, he
wyl not leane of, tyll he haue his purpose. A
man that breaketh wedlock, & regardeth not
his soule, but sayeth: Tush, who seyth me? I
am compassed aboute with dardnes, the
walles couer me, no body seyth me: when
nede I to feare? The hysst wyl not remem
bre my synnes. (He vnderstandeth not that
his eyes se all chinges, for all soch feare of n^e
dryneth awaye the feare of God from him:
for he feareth onely the eyes of men, and con
sidereth not that the eyes of the LORDE a
re clearer then the Sonne, beholdinge all y^e
wayes of men and the grounde of the depe,
and lokynge even to mens hertes in secret
places. The LORDE God knowe all chinges
or ever they were made, and after they be
brought to passe also he loketh vpon them
all. The same mā shalbe opely punyshed in
y^e stretes of y^e cite, and shalbe chased abrode
like a yonge hoise foale: and whan he th^e
teth lest vpon it, he shalbe catte. Thus shal
he be put to shame of euery man, because he
wolde not vnderstande the feare of the LOR
DE. And thus shal it go also wth euery wyf y^e
leaueth hir husbāde, & getteth enheritaun
ce by a straunge mariage. First, she hath bene
vnfaithfull vnto the lawe of y^e hysst: Secon
dly, she hath forsaken hir owne husbāde:
Thirde, she hath played y^e whore in adu
tery, & gotte hir childre by another man. She
shalbe brought out of y^e cōgregaciō, and hir
childre shalbe loked vpo. Hir childre shal
take rote: & as for frute, hir brāches shal
ge forth none. A shamefull reporte shal be
leue behynde her, & hir dishon^r shal not be
put out. And they y^e remayne, shal knowe, y^e
there is nothinge better, thē y^e feare of God: &
y^e there is nothinge sweter, then to take hede
vnto the commaundementes of the LORDE.
A greace wo:shipec is it to folowe y^e LORDE,

for longe life shalbe receaved of him.

The XXIII. Chapter.

Wysdome shal prayse hirself, & be ho
noured in God, & reioyse in y^e myd
dest of his people: In the cōgrega
ciōs of the hysst shal she open hir mouth,
& triumphe in y^e beholdinge of his power:
In y^e myddest of hir people shal she be exal
ted, & wondred at in the holy fulnesse: In the
multitude of the chosen she shalbe commen
ded, & amonge soch as be blessed she shalbe
prayed, & shal saye: I am come out of the
mouth of y^e hysst, first borne before all crea
tures. I caused y^e light y^e sayleth not, to ary
se in the heauen, & couered all the earth as a
cloude. My dwellinge is aboue in y^e heyth, &
my seate is in the piler of the cloude. I my
self alone haue gone rounde aboute the com
passe of heauen, & pearced the grounde of y^e
depe: I haue walked in the floudes of y^e see,
& haue stonde in all landes: my domynion is
in euery people and in euery naciō, & with
my power haue I troden downe the hertes
of all, both hye and lowe.

In all these chinges also I sought rest, &
a dwellinge in some enheritaunce. So y^e crea
tor of all chinges gaue me a commaunde
ment: he that made me, appoynted me a ta
bernacle, and saide vnto me: Let thy dwellin
ge be in Jacob, and thy inheritaunce in Is
rael, & rote thy self amonge my chosen. I was
created from the begynninge and before the
woulde, & shal not leaue of vnto the woulde
to come. In the holy habitacion haue I ser
ued before him, and so was I stablished in
Sion. In y^e holy cite rested I in like maner, &
in Jerusalem was my power. I toke rote in
an honourable people, even in the porciō of
y^e LORDE in his heretage, & kepeme in y^e
fulnes of the sayntes. I am sett vp an hye
like a Cedar vpo Libanus, & as a Cypress tre
vpon the mount Hermon: I am exalted like
a palme tre in Cadex, & as a rose plāte in Je
rich: As a sayre olyue tre in the felde, & as
exalted like a plantayne tre by the water
side. I haue geuen a smell in the stretes, as
y^e Cynamom and Balme, that hath so good
a sauour: yee a swete odoure haue I geuen,
as it were Myrr of the best.

I haue made my dwellinges to smell as
it were of rosyn, Galbanum, of Clowes and
Incense, & as Libanus whan it is not hewe
downe, & mine odoure is as the pure Balme.
As the Cerebynte haue I stretched out my
brāches, and my brāches are the brān
ches of honour and longynge sauoure. As y^e
ym haue I brought forth frute of a swete

sauioure, and my floures are y^e frute of benē
and riches. I am the mother of bewtye, of lo
ue, of feare, of knowlege & of holy hope. In
me is all grace of life and truerth: In me is
all hope of life and vertue. O come vnto me,
all ye that be desyrous of me, and fyll youre
selues with my frutes: for my spire is sweter
then hony, & so is my inheritaunce more then
the hony combe: the remembraunce of me en
dureth for evermore. They that eate me, shal
haue the more honger: and they that dryn
ke me, shal thyrste the more. Who so herke
neth vnto me, shal not come to confusiō:
and they that worke in me, shal not offende.
They that make me to be knowne, shal haue
euerlastinge life.

All these chinges are the boke of life, the
couenaunt of the hysst, and the knowlege of
the truerth. Moses commaunded the lawe in
the preceptes of righteousnes for an herita
ge vnto the house of Jacob, and comitted y^e
promyses vnto Israel. Out of Dauid his ser
uaunt hys ordered to raise vp a most migh
tie kinge, syttinge in the seate of honour for
euermore. This fylleth with wysdome like
as the floude of phison, & as y^e floude of Ti
gris, whan the new frutes are a growinge.

This bringeth a plenteous vnderstandin
ge, like Euphrates: & fylleth it vp, as Jordane
in the tyme of harvest. This maketh nure to
breate forth as the light, & as the water Gi
hon in y^e harvest. The first hath not knowne
her perfectly, nomore shal the last seke out y^e
grounde of her. For hir thought is fuller thē
the see, and hir counsell is profounder then
the greates depe.

I wysdome haue cast out floudes. I am
as a greates waterbroke out of y^e riuer. I am
as the ryuer Doux, and as a water condyte
am I come out of the garden of pleasure. I
sayde: I wyl water the garden of my yonge
plantes, and fyll the frute of my byrth. So
my waterbroke became exceedinge greates,
and my ryuer approached vnto the see. For I
made doctryne to be vnto all mē as light as
the sayre moynynge, and I shall make it to
be euer the clearer. (I will pearse thowow all
the lower partes of the earth, I wyl lōke v
pon all soch as be a slepe, and lighten all thē
that put their trust in the LORDE.) I shal
yet poure out doctryne, like as prophesy, and
leaue it vnto soch as seke after wysdome,
and their generacions shal I neuer sayle, vnto
the holy euerlastinge woulde. Beholde,
horo that I haue not laboured for my self o
nely, but for all them y^e seke after y^e truerth.

The XXV. Chapter.

A These things there are, & my spere fa-
uoureth, which be also a lowed befo-
re God and men: The vynte of bre-
thien, the loue of neighbours, and man & wy-
fe that agree well together.

These things there be which my soule ha-
reth, and I utterly abhoue the life of them:
A poore man that is proude. A rich mā that
is a lyar, and an olde body that doteth and
is vchaste.

If thou hast gathered nothinge in thy
youth, what wilt thou fynde the in thine a-
ge? How pleasaunt a thinge is it, whā gray
headed men are discrete, & whan the elders
can geue good counsell: How coly a thin-
ge is wysdome vnto aged men: yee vnder-
standinge and counsell is a glorious thinge.
The crowne of olde men is to haue moch ex-
perience, & & feare of God is their worshippe.

B There be ix. thinges, which I haue iudged
in my hert to be happie, and the tenth wil I
tell forth vnto men with my tonge. A man
y whyle he lyueth, hath ioye of his children,
and seith & fall of his enemies. Well is him,
that dwelleth with an houswife of vnderstā-
dinge, and that hath not fallen with his ton-
ge, and & hath not bene faine to serue soch as
are vnnete for him. Wel is him, & syndeth a
faithfull frende: & wel is him, which talketh
of wysdome to an eare & heareth him. How
greate is he, & syndeth wysdome & knowle-
ge: Yet is he not aboue him, that feareth the
LORDE. The feare of God hath sett itself a-
boue all thinges. Blessed is & man, vnto whō
it is graunted to haue the feare of God. On
to whō shal he be likened, & keperth it fast?
The feare of God is the begynnynge of his
loue, and the begynnynge of faith is to cleue
fast vnto it. The heynenes of the hert is all
the punysshment, and the wickednes of a wo-
man goeth aboue all. All punysshment & pla-
ge is nothinge in comparison of the plage of
the hert, eue so all wickednes is nothinge to
the wickednes of a woman.

C What so euer happeneth vnto a man, is
nothinge in comparison of it, & his euell wil-
lers do vnto him: and all vengeance is no-
thinge to the vengeance of the enemye. The
re is not a more wicked heade then the heade
of the serpent, and there is no wrath aboue &
wrath of a woman. I wyl rather dwell with
a lyon and dragon, then to kepe house with a
wicked wyfe. The wickednesse of a woman
chaungeth hir face, she shal mossell hir cou-
tenance as it were a Deer, & as a sack shal
she shewe it amonge the neighbours. Hir hus-
bande is brought to shame amonge his negh-

bours, & whā he heareth it, it maketh him to
sighe. All wickednes is but litle to the wic-
kednes of a woman, & porcion of the wylde-
ly shal fall vpon her.

Like as to clynne vp a sonby waye is to
y fere of the aged, eue so is a wife full of wic-
kednes to a still quyet man. Loke not to wylde-
ly vpon the bewtye of a woman, lest thou be
prouoked in desyre toward her. The wrath
of a woman is dishonoure and greute con-
fusio. As a woman gett the masticke, then is
she contrary to hir husbāde. A wicked wi-
fe maketh a sory hert, an heuy countenā-
ce and a deed wounde. Of the woman came
the begynnynge of synne, and thow her we
all are deed. Geue thy water no passage, no
not a litle, nether geue a wicked woman her
will. If she walke not after thy hande, she
shal confounde the in the sight of thy en-
emies. Cut her of then from thy flesh, that she
do not allwaye abuse the.

The XXVI. Chapter.

G Appie is the man that hath a vertu-
ous wyfe, for the nobre of his years
shalbe double. An honest woman ma-
keth hir husbāde a ioyfull man, & she shal
fylle & yeares of his life in peace. A vertuous
woman is a noble gift, which shalbe geuen
for a good porcion vnto soch as feare God.
Whether a man be rich or poore, he maye ha-
ue euer a mery hert, & a chearful countenā-
ce. There be thie thinges & my hert feareth,
and my face is a frayd of the fourth. Trai-
son in a cite, a sedicious people, and noysome
tonges, all these are heuyer then the death.
But whan one is gelous ouer his wife, &
bryngeth payne and sorowe vnto the hert
and a woman that telleth out all thinges, is
a scourge of the tonge. Whan one hath an
euell wife, it is euen as whan an vnlike part
of oxen must drawe together: he that ge-
teth her, getteth a scorpion. A drunken wo-
man is a greute plage, for she can not couer
hir owne shame.

The whordome of a woman maye be
knowne in the pryde of hir eyes and eyde-
lyddes. If thy daughter be not shamefast,
holde her straitly, lest she abuse herselfe the-
row ouermoch liberte. Bewarre of all the
dishonesty of hir eyes, and maruell not if
she do agaynst the. Lik as one that goeth
by the waye and is thynstie, so shal she o-
pen hir mouth, and brynke of euery neygh-
ter that she maye gett.

By every hedge shal she syt her downe, &
ope hir quyer agaynst euery arrowe. A loy-
ge wyfe reioyseth hir husbāde, and she

his bones with hir wysdome. A woman of
few wordes is a gift of God, and to a well
nurtured mynde maye nothinge be compa-
red.

C An honest and manerly woman is a gyft
aboue other gyses, and there is no waight
to be compared, vnto a mynde that can rule
itself. Like as the Sonne whan it aryseth,
is an ornament in the hye heauen of & LOR-
DE, so is a vertuous wife & bewtye of all hir
house. Like as the cleare light is vpon & ho-
ly candlestick, so is the bewtye of the face vpon
an honest body. Like as the golde pilers are
vpon the socetres of syluer, so are the saye
legges vpon a woman that hath a constant
mynde. Perpetuall are the foundacions that
be laied vpon a whole stonye rocke, so are &
commandementes of God vpon an holy
woman.

D There be two thinges & greue my hert,
and in the thirde is a displeasure come vpon
me. Whan an experie man of warre suffreth
farsines and pouerte, Whan men of vnder-
standinge and wysdome are not set by: And
whan one departeth from righteousnes in-
to synne. Who so doth soch, the LORDE hath
pared him vnto the swerde. There be two
maner of thinges, which me thyncke to be
hede and perylous. A marchaunt can not
lightly kepe him from wronge, nether a ra-
uener himselfe from synne.

The XXVII. Chapter.

B Ecause of pouerte haue many one of
fended: and he that seeketh to be riche,
turneth his eyes asyde. Like as a na-
le in the wall sticketh fast betwixte two sto-
mes, men so doth synne sticketh betwixte & byer
and the seller. If he holde him not diligent
in & feare of the LORDE, his house shal
sone be ouerthrowne. Like as whan one sit-
teth, the sylthynges remayneth in the syne:
So, remayneth there some vncleane thinge
in the thought of man. The ouen proueth
the potters vessell, so doth tentacion of trou-
blete righteous men. The tre of the felde
is knowne by his frute, so is the thought of
man hert knowne by his wordes. Praise no
man except thou haue harde him, for a man
is knowne by his wordes. If thou folowest
righteousnes, thou shalt gett her, and put her
vpon & as a saye garment. (And thou shalt
dwell with her, and she shal defende the for-
uer, and in & daye of knowlege thou shalt
fynde stedfastnesse.) The byrdes resorte vnto
that be occupied withall. The lyon way-

teth for & praye: so do the symes lurke vpon
the woikes of wickednes. The talkinge of
him that feareth God, is nothinge but wys-
dome: as for a foole, he chaungeth as & Moo-
ne. If thou be amonge the vndiscrete, kepe
thy word to a convenient tyme, but amonge
ge soch as be wysse, speake on hardely. The
talkinge of foolles is abhominacio, and their
spoyte is voluptuousnesse and mysnurtoure.
Moch swearynge maketh the haye to ston-
de up, and to stryue with soch, stoppeth the
eares.

The stryfe of the proude is bloudshed-
dyng, & their blasphemynge is heuy to hea-
re. Who so discovereth secretes, leseth his cre-
dence, and syndeth no frende after his will.
Love thy frende, and bynde thyselfe in faith-
fulness with him: but yf thou bewrayest his
secretes, thou shalt not gett him agayne: For
like as the m. is that destroyeth his enemye
so is he also that dealeth falsly in the frend-
shipe of his neighbour.

Like as one that letteth a byrde go out
of his honde, can not take her agayne: Euen
so thou, yf thou geue ouer thy frende, thou
canst not gett him agayne: Yet thou cast not
come by him, for he is to farre of. He is vnto
the as a Roo escaped out of the snare, for
his soule is wounded. As for woundes, they
maye be bounde up agayne, and an euell
worde maye be reconcyled: but who so be-
trayeth the secretes of a frende, there is no
more hope to be had vnto him.

He that wynceth with the eyes, yma-
gineth some euell, and no man shal take him
from it. Whan thou art present, he shal hy-
le commende and prayse thy wordes: but at
the last he shal turne his taylor, and slauber
thy sayenge. Many thinges haue I hated,
but nothinge so euell, for the LORDE himself
also abhorreth soch one.

Who so casteth a stone at hye, it shal fall
vpon his owne heade: and he that synyeth
with gyle, woundeth himselfe. Who so dig-
geth a pytt, shal fall therein: and he that lay-
eth a snare, shal be taken in it himself. Who
so getteth a wicked noysome counsell, it shal
come vpon himself, and he shal not knowe
from whence. The proude blasphemie and are-
scornefull, but vengeance lurketh for them
as a lyon. They that reioyse at the fall of &
righteous, shal be taken in & snare, anguysht
of hert shal consume them before they dys-
Anger and rigorousnes are two abhomi-
nablenes, and & vngodly hath them both
vpon him.

The XXVIII. Chapter.

Deut. 32. c
Rom. 12. c
Mat. 5. b
1. b. 13. b

H that seeketh vengeance, shall fynde vengeance of the LORDE, which shall surely kepe him his synnes. For geue thy neighbour the hurte that he hath done the, and so shall thy synnes be forgiven the also, when thou prayest. A man that beareth hatred agaynst another, how darre he desire forgiveness of God? He that sheweth no mercy to a man which is like himself, how darre he aske forgiveness of his synnes? If he that is but flesh, beareth hatred and kepeth it, who wyl increate for his synnes? Remember the ende, and let enemye passe, which seeketh death and destruction, and abyde thou in thy commandementes. Remember thy commandement, so shalt thou not be rigorous over thy neighbour. Thynte vpon the couenant of thy yest, and forgive thy neighbours ignorance. Bewarre of strife, and thou shalt make thy synnes fewer. For an angrie man kindleth variaunce, and the vngodly disquieteth frendes, and putteth discorde amonge them that be at peace. The more wodd there is, the more vehement is the fyre: and the mightier the men be, the greater is the wrath: and the longer the strife endureth, the more it burneth.

C An haistie brawlinge kindleth a fyre, and an haistie strife sheddeth bloude. If thou blowe the sparke, it shall burne: If thou spyte vpon it, it shall go forth, and both these go out of thy mouth. The slanderer and dubble tongued is cursed, for many one that be frendes setteth he at variaunce. The thirde tonge hath disquieted many one, and dryuen them from one londe to another. Stronge cities hath it broken downe, and ouerthrowne the houses of greute men. The thirde tonge hath cast out many an honest woman, and robbed them of their labours. Who so, harkeneth vnto such, shall neuer fynderest, and neuer dwell safely. The stroke of a rod maketh yedders, but the stroke of the tonge smyteth the bones in sunder. There be many that haue perished with the swerde, but many more thorow the tonge.

D Wel is him that is kepte fro an euell tongue, and commeth not in anger therof: which draweth not the yock of such, and is not bound in the bondes of it. For the yock therof is of yron, and a bonde of it of stele. The death therof is a very euell death: hell were better for one, then such a tonge. But the fyre of it maye not oppresse them that feare God, and y flamme therof maye not burne the. Soch as forsake the LORDE, shall fall therein: and it shall burne them, and no man shall be able to quench it. It shall fall vpon the as a Lyg,

and deuoure them as a leparde. The best gift & goodes is thomes: why dost thou rather make doies and barres for thy mouth? Thou wiest thy golde and syluer: why dost thou not weye thy wordes also vpon the lance? Bewarre, that thou styde not in thy tonge, and so fall before thine enemye, that laye wayte for the.

The XXX. Chapter.

Who so wil shewe mercy, let him lende vnto his neighbour: and he that is able, let him kepe the commandement. Lende vnto thy neighbour in time of his nede, and paye thou thy neighbour againe in due season. Kepe thy word, be le faithfully with him, and thou shalt alway fynde the thinge that is necessary for the. There haue bene many, that when a thinge was lent them, rekened it to be founde: and made them trauayle and labour, that had helped them. Why let they receaue any thinge, they kysse the handes of such as geue them, and for their neighbours good they haue the voyce. But when they shalde paye agayne they kepe it back, and geue euell wordes, and make many excuses by reason of the tyme: though he be able, yet geueth he scarce the half agayne, and rekeneth the other to be founde. And yf he witholde not his money, he hath he an enemye of him, and that is serued.

He payeth him with cursinge and railing, and geueth him euell wordes for his good de. There be many one which are not glad for to lende, not because of euell, but they feare to lese the thinge that they lende. He haue thou patience with the simple, and holde not mercy from him. Helpe the poore for the commandementes sake, and let him not go emptye from the because of his neede. Lese thy money for thy brother and neighbours sake, and burye it not vnder a stone, wher it rusteth and corrupeth. Gather thy treasure after the commandement of thy best, and so shall it bunge the more gold. Laye vpon the almes in the hand of the poore, and it shall kepe the from all euill. (A mans almes is as a purse with him, which shall kepe a mans sauoure as the apple an eye: and afterwarde shall it crye, and praye every man his rewarde vpon his heade. It shall fight for the agaynst thine enemies, better then the shyld of a giante, or spear of the mightie.)

A good honest man is swettye for his neighbour, but a wicked personne letteth him to shame. Forget not the friendship

thy swettye, for he hath geue his soule for y. The vngodly despyseth y good dede of his swettye, and the vntankfull and ignorant leaue his swettye in daunger. (Some man prayeth for his neighbour: and when he hath lost his honesty, he shall forsake him.) Suerishipe hath destroyed many a ryche man, and rauened them as the warres in y see. Mightie people hath it dryuen awaye, and caused the to wandre in straunge countrees. An vngodly man transgressynge the commandement of the LORDE, shall fall in to an euell swerishipe: and though he force himself to get out, yet shall he fall in to iudgment. Helpe thy neighbour out after thy power, and bewarre, that thou thy self fall not in such dett. The these thinge that kepeth in the life, is water and bread, clothinge and lodgyng, to couer the shame.

Better is it to haue a poore luyng in a mans owne house, then delicate sayre amonge the straunge. Be it lile or moch y thou hast, holde the content withall (and thou shalt not be blamed as a vagabounde) for a miserable life is it, to go from house to house: and where a man is fronde, he darre not open his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthy, and heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table (for thy self) and fede me also of that thou hast. Awaye thou straunger (so that he regardeth his honoure nomore) my brother commeth in to my house, and so he telleth him the necessity of his house. These thinges are heuy to a man that hath vnder standinge: namely, the forbyddinge of y house, and that the leder casteth him in the teth.

The XXX. Chapter.

Who so loneth his childe, holdeth him still vnder correccion, that he maye haue ioye of him afterwarde (and that he grope not after his neighbours doies.) He y teacheth his sonne, shall haue ioye in him, and nede not be ashamed of him amonge his aquantance. Who so enfourmeth y teacheth his sonne, greueth y enemye, and before his frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not deed: for he hath left one behynde him that is like him. In his life he saue him, and had ioye in him, and was not sorry in his death, (nether was he ashamed before y enemies.) For he left behynde him an auenger agaynst his enemies, and a good doer vnto the frendes. For the life of childe shall binde the woundes together, and his

hert is greued at every crye. An vntamed hourse wylbe harde, and a wanton childe wyl be wylfull. If thou brynge vpon thy some delicately, he shall make y afraied: and yf thou playe with him, he shall brynge the to heuyness. Laugh not with him, lest thou wepe with him also, and lest thy teth be sett on edge at the last.

Geue him not liberte in his youth, and ercuse not his foly. Bowe downe his necke whyle he is yonge, hytt him vpon the sydes whyle he is yet but a childe, lest he waxe stubburne, and geue no more force of y (and so shalt thou haue heuyness of soule.) Teach thy childe, and be diliget therein, lest it be to thy shame. Better is the poore beyng whole and stronge, then a man to be riche, and not to haue his health. Health and welfare is aboue all golde, and an whole body aboue all treasure. There is no riches aboue a sounde body, and no ioye aboue the ioye of the hert. Death is better then a wretched life, or contynual sicknes. The good thinges that are put in a close mouth, are lile as when meate is layed vpon y graue.

What good doth the offeringe vnto an Idoll? For he can nether eate, taist, ner smell. Eue so is it also with the riche, whom God maketh seke: he seith it with his eyes, and groweth there after, and is euen as a gelded man, that lyeth with a vyrgin and sygheth. Geue not ouer thy mynde in to heuyness, and vexe nether thy self in thine owne counsell. The ioye and chearfulness of the hert is the life of man, and a mans gladnes is the prolonginge of his dayes. Loue thine owne soule, and comforte thine hert: as for sorrow and heuyness, dryue it farre from y, for heuyness hath slayne many a man, and bryngeth no profit. Zele and anger shorten the dayes of the life: carefulness and sorrow brynge age before the tyme. Vnto a mery hert every thinge hath a good taist, that he eateth.

The XXXI. Chapter.

Rauayle and carefulness for riches taketh awaye the slepe, and maketh the flesh to consume. When one lyeth and taketh care, he waketh euer vpon, lile as greute sicknes breaketh the slepe. The rich hath greute laboure in gatheringe his riches together, and then with the pleasure of his riches he taketh his rest and is refreshed. But who so labourerth and prospererth not, he is poore: and though he leaue of, yet is he a begger. He that loneth riches, shall not be iustified: and who so foloweth corrupcion, shall haue ynough therof. Many one are come in greute myffortune by the reason of golde, and

Eccl. 7.

Eccl. 1.

Pro. 12. d
Eccl. 10
Pro. 14.

1. cor. 7.

1. tim. 5. d

Eccl. 1. a

hane founde their destruccion before them. It is a tre of fallynge vnto them that offre it vp, and all soch as be foolish fall therin. Blessed is the rich, which is founde without blemish, and hath not gone after golde, nor hoped in money and treasures. Where is the rich one, and we shal commend him, and call him blessed, for greate thinges doth he amonge his people. Who so is tryed, & founde perfecte in soch thinges, shalbe commended and praised. Who might offende, & hath not offended? Who coude do euell, and hath not done it? Therefore shal his good be stablished, and the whole congregacion shal declare his almesnes. If thou sytt at a greate mans table, open not thy mouth wyde vpon it, and make not many wordes. Remember, that an euell eye is a shiew.

B What thinge created is worse then a wicked eye? therfore wepeth it before euery mans face. Laye not thine hand vpon euery thinge that thine eye seyth, and syryue not with him in the dyshe. Ponder by thy self what thy neighbour wolde sayne haue, & be discrete in euery poynte. Eate the thinge that is set before the, manerly, as it becommeth a man: and eate not to moch, lest thou be abhorred. Leane thou of first of all because of nurture, lest thou be he whom no man maye satisfie, which maye turne to thy decaye. Whā thou syttest amonge many men, reach not thine hāde out first of all. O how well cometh is a wyse man to a litle wyne: so & in slepe thou shalt not be seke therof, ner fele eny payne. A swete wholsome slepe shal soch one haue, and fele no inwarde grefe. He ryseth vp by tymes in & moynge, and is well at ease in him self. But an vnfaciable eater slepeth vnquyetly, and hath ache and payne of the body. If thou selest that thou hast eaten to moch, aryse, go thy waye, cast it of thy stomack, and take thy rest.

C My sonne, heare me, and despyse me not: and at the last thou shalt fynde as I haue tolde the. In all thy workes be diligent and quyd, so shal there no sicknes happen vnto the. Who so is liberall in dealynge out his meate, many men shall blesse him and prayse him with their lippes: and the same is a sure token of his loue and faithfulness. But he & is vnfaithfull in meate, the whole cite shall complayne of him: and that is a sure experience of his infidelite and wickednes. Be not thou a wine drinke, for wyne hath destroyed many a man. The fyre proueth & hard yron, enen so doth wyne proue the hertes of the proude, whā they be dronken.

Wyne sorbely dronken, quydeth the life of mā. If thou drynkest it measurably, thou shalt be temperate. What life is it, & maye contynue without wyne? Wyne was made from the begynnyng to make man glad (and not for dronkenes). Wyne measurably dronke is a reioysinge of the soule and body. But yf it be dronken with crasse, it maketh bytternes and sorowe vnto the mynde. Drunkenes fylleth the mynde of the foolish with shame and ruine, mynsheth the strength, and maketh woundes. Rebutenot thy neighbour at & wyne, and despyse him not in his mynth. Geue him no despyseful wordes, and preasse not vpon him with contrary sayenges.

The XXXII. Chapter.

If thou be made a ruler, pūde not thy self therin, but be thou as one of the people. Take diligent care for them, and loke well chertoy: and whā thou hast bene all thy dewtye, syt the downe, that thou mayest be mery with them, and receaue a crowne of honoure. Talke wysely & honestly, for wysdome becommeth the righte well. Synder not musyk. Speake not, where there is no audience: and poure not forth wysdome out of tyme, at an importunyte. Like as the Carbuncle stone shyneth, that is set in golde, so doth a songe garrysh the wyne feast: and as & Smaragde that is set in golde, so is the swetnes of Musyk by & mynth of wyne.

Thou yonge mā, speake that becommeth the, & that is profitable, and yet scarce whā thou art troyce axed. Comprehende moch with few wordes. In many thinges be as one that is ignorant, geue care, and holde thy tongue withall. If thou be amonge men of hyer anctouite, desyre not to compare thy self vnto them: and whā an elder speaketh, make not thou many wordes therin. Before the thunder goeth lightenyng, and before nurture and shamefastnesse goeth loue and fauoure. Sedde vp by tymes, and be not the last: but get the home soone, & there take thy pastyme, & do what thou wilt: so & thou do no euell, and desyre no mā. But for all thinges geue thankes, vnto him that hath made the, and replenished the with his goodes.

Who so feareth the LORDE, wyl receaue his doctryne: and they that get them to him by tymes, shall fynde grace. He that siteth the lawe, shall be fylled withall. As for him & is but fayned, he wyl be offended therat. They that feare the LORDE, shal fynde the indgment, & their righteousnes shal be

led as a light. An vngodly man will not be reformed, but can helpe himself with the example of other in his purpose. A man of vnderstandinge despyseth no good counsell: but a wynde and proude body hath no feare. My sonne, do nothinge without aduysment, so shal it not repēt the after & bede. Go not in the waye where thou mayest fall, ner where thou mayest stumbe against the stone. Be not & self in to a labourous slyperry waye, and beware of thine owne children. In all thy workes put thy trust in God from thy whole hart, for that is the keepinge of the commaundementes. Who so beleueth Gods word, taketh hede to the commaundementes: & he that putteth his trust in & LORDE, shal want nothinge.

The XXXIII. Chapter.

Here shall no euell happen vnto him that feareth God: but whā he is in tentacion, the LORDE shall deliuer him. A wyse man hateth not & lawe, but an hypocrite is as a shyp in a raginge water. A man of vnderstandinge geueth credence vnto the lawe of God, and & lawe is faithfull vnto him. Be sure of the matter, then talke therof. Be first wel instructed, the maiest thou geue answer. The hert of & foolish is like a cartwhele, and his thoughtes renne aboute like the axell tre. Like as a wynde boisteth that neryth vnder euery one & syttert vpon him, so is it with a scoonefull frende. Why doth one daie excell another, seynge all the dayes of the yere come of the Sonne? The wysdome of the LORDE hath so parted them asunder, and so hath he ordered the tymes and solempne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the grounde, & out of the earth of Adam.

In the multitude of science hath & LORDE sundred them, and made their wayes of vnyerse fashions. Some of them hath he blessed, made moch of them, halowed them, & claymed them to himself. But some of the hath he cursed, brought the lowe, & put the out of their estate. Like as & claye is in the potters hande, & all the ordrynge therof at his pleasure: so are men also in the hande of him & made the, so that he maye geue them as it liketh him best. Agaynst euell is good, and agaynst death is life: so is the vngodly agaynst soch as feare God. Beholde thus all the workes of the hys, & there are euer two agaynst two, and one set agaynst another. I am awaked vp last of all, as one that gathereth a ster in harvest. In the giftes of

God and in his blessinge I am increased, & hane fylled my wyne presse, like a grape gatherer. Beholde, how I haue not laboured enely for myself, but for all soch as loue nurture and wysdome.

Hear me O ye greates men of the people, & harken & ye eares ye rulers of & congregacion. Geue not & sonne & wyse, & brother & frende power ouer the, whyle thou lyest: & geue not awaye thy substaunce and good to another, lest it repent the, & thou be fayne to begg therfore thy self. As long as thou lyest & hast brech, let no man chaunge the: for better it is thy children to praye the, then & thou shuldest be fayne to loke in their handes. In all thy workes be excellent, that thy honoure be neuer stained. At the tyme whā thou shalt ende thy dayes, and synish thy life, distribute thine inheritaunce. The fodder, the whyppe, and the burden belongeth vnto the Ass: Meate, correccion, and worke vnto the seruant.

If thou set thy seruant to laboure, thou shalt fynde rest. But yf thou let him go ydel, he shall seke libertye. The yock & & whyppe bowe downe the neck, but tame thou thy euell seruant with bōdes & correccion. Send him to laboure, that he go not ydle: for Idylnesse byngeth moch euell. Set him to worke, for that belongeth vnto him and becommeth him well. If he be not obedient, bynde his fete: but do not to moch vnto him in anye wyse, & without discrecion do nothinge. If thou haue a (faithfull) seruante, let him be vnto the as thine owne soule, for in bloude hast thou gotten him. If thou haue a seruante, holde him as thy self, for thou hast neede of him as of thy self. If thou intreatest him euell, and kepest him harde, and makest him to be proude, and to renne awaye from &, thou canst not tell, what waye thou shalt seke him.

The XXXIII. Chapter.

A wyse people begyle them selues with vayne and disceatfull hope, and foolles trust in dreames. Who so regardeth dreames, is like him that wil take holde of a shadowe, and solowe after the wynde: Euen so is it with the appearinges of dreames. Before the face is the likenes of a face. Who can be clensed of & vncleane? Or what treuth can be spoken of a lyar? Soyth sayenge, witchcraft, sorcery and dreameinge is but vanyte: like as whā a woman trauayleth with chylde, and hath many fantasyes in hir herte. Where as soch visions come ner of God, set not thine herte vpon them: for dreames

haue disceaued many a mā, and they sayled, that put their truste therein.

B The lawe shalbe fulfilled without lyes, & wysdome is sufficient to a faithfull mouth. A wise man & is well instructe, vnderston-
deth much: & he & hath good experie-
ce, knoweth litle: & he & erreth, causeth much
wickednes. Whan I was yet in erreure, I
lerned much also: yee I was so lerned, that I
coude not expresse it all, and came oft in pa-
rell of death therouer, tyll I was delynered
from it. Now I se, that they which feare
God, haue the right sperte: for their hope stō-
deth in him, that can helpe the. Who so fea-
reth the LORDE, stōdeth in awe of no man,
and is not a frayd, for the LORDE is his ho-
pe and comforte.

C Blessed is the soule of him & feareth the
LORDE: In whō putteth he his trust: who
is his strength? For the eyes of the LORDE
haue respecte vnto them, that loue him. He
is their mightie proteccion, & strōge groun-
de: A defence for the heate, a refuge for the
hote noone daye, a succore for stomblyng, &
an helpe for fallynge. He setteth vp the sou-
le, and lighteneth & eyes: He geueth health
life, and blessinge. He that geueth an offerin-
ge of vnrightheous good, his offeringe is re-
fused: and the scornfull dealinges of the vn-
rightheous please not God. God hath no de-
lyte in the offeringes of & vngodly, nether
maye synne be reconcyled in the multitude
of oblations. Who so bryngeth an offeringe
out of & goodes of & poore, doth enē as
one & kylleth & sonne before & fathers eyes.

10.17. a

10.17. a
10.17. c

Nu. 19. b

Pro. 25. b
1. Pet. 2. b

D The bred of the needfull is the life of the
poore: he & defraudeth him therof, is a man,
of bloude. Who so robbeth his neghbō of
his lyvinge, doth as greates synne as though
he slew him to death. He that defraudeth &
laborer of his hye, is a bloude shedder. Whā
one buyldeth, and another breaketh downe,
what profit haue they then but labour? Whan
one prayeth, & another curseth, whose
se voyce wyl the LORDE heare? He that
washteth himself because of a deed body, &
then toucheth the deed agayne, what doth
his washtinge? So is it with a man that
fasteth for his synnes, and doth them agay-
ne: who wil heare his prayer? Or what doth
his fastynge helpe him?

The XXXV. Chapter.

10.17. c

Who so kepech the lawe, bryngeth of-
ferynges ynough. He that holdeth
fast the commaundement, offereth
the right health offryng. He & is thankfull

& recompenseth, offereth syne floure. Whō
is mercifull & geueth allmes, & is the right
thank offryng. God hath pleasure, whā one
departeth fro synne: & to forsake vnrigh-
tounes recōaleth vs to him. Thou shalt not
appeare emptye before & LORDE, for all soch
is done because of & cōmaundement. The of-
feryng of & rightheous maketh & an offerin-
ge, & a sweete smell is it before & hyest. The of-
fryng of the rightheous is acceptable vnto
God, & shal neuer be forgottē. Gene God has
honō with a chearfull eye, & kepe not backe
the firstlinges of & handes. In all thy giftes
shew a mery countenance, & halowe thy
thes vnto God w gladnes. Gene vnto God,
acordynge as he hath enriched & prospered
the: & loke what thine hande is able, & geue
w a chearfull eye: for the LORDE recompen-
seth, & geueth & fewe tymes as much agayne.

Geue no vnrightheous giftes, for soch wil
not be receaue. Bewarre of wrongeous off-
rynges, for & LORDE is a rightheous iudge: &
regardeth no mans personne: He accepteth
not the personne of the poore, but he heareth
& prayer of & oppressed. He despyseth not &
desyre of & fatherles, ner & wyddow, whā
she poureth out hir prayer before him. Doth
not God se & teares, & renne downe & dētes
of the wyddow? Or heareth he not the am-
playnce, ouer soch as make her to wepe? Who
so serueth God after his pleasure, shalbe ac-
cepted, & his prayer reacheth vnto the clou-
des. The prayer of him & humbleth himself,
goeth thorow & cloudes, tyll she come nye.
She wyl not be comforted, ner go hir way,
tyll & hyest God haue respecte vnto her, ge-
ue true sentēce, & persourme & iudgme. And
& LORDE wil not be slack in cōmyng, nether
longe: tyll he haue smytte in sonder & bee-
tes of & vnrightheous, & auenged himself of
& heithen: tyll he haue takē away & mul-
tude of & cruell, & brokē the cepter of the vn-
rightheous: tyll he geue euery man after his
workes, & rewarde them as they haue deser-
ued: tyll he haue delynered his people, mayn-
tened their cause, & reioysed them in his mer-
cy. O how sayre a thinge is mercy, in the ty-
me of anguyshe & trouble? It is like a dewe
of rayne, & cōmeth in & tyme of a drouth.

The XXXVI. Chapter.

Gue mercy vpon vs O LORDE, that
God of all thinges. Haue respecte
to vs (shew vs the light of thy mer-
cies, & sende & feare amōge & heithen & stran-
gers, which seke not after the: & they may
knowe, how & there is no God but thou, and
& they maye shew thy wonderous workes.)

Lift vp thine hande ouer the onclādish hei-
then, & they maye lerne to knowe thy mighte
& power. Like as thou art halowed in vs be-
fore them, so brynge to passe, & thou mayest
be magnified also in them before vs: & they
maye knowe the, like as we knowe the. For
there is none other God, but onely thou O
LORDE. Renue the tokens, & chaunge the
wonderous workes. Shewe thine hāde and
thy right arme gloriously. Rayse thy indig-
nation, & poure out thy wrath. Take awaye
the aduersary, & smyte the enemye. Make &
tyme shorte, remembre thy couenaunt, that
& wonderous workes maye be praysed. Let
the wrath of the sye consume them, that ly-
ue so careles: and let them perishe, that do &
people hurte. Smyte in sonder the heade of
the prynces, that be oure enemies, and saye:
there is none other but we.

B Gather all & trybes of Jacob together a-
gayne, & they maye knowe, how & there is
none other God but onely thou, & they maye
shew thy wonderous workes, and be thy peo-
ple & heretage, like as from the begynninge.
O LORDE haue mercy vpon the people &
hath & name, & vpo Israel, whom thou hast
likened to a first borne sonne. O be mercifull
vnto Iherusalem the cite of thy Sanctuary, &
cite of thy rest. Syll Sion with thy vnspēa-
keable vertues, & & people w thy glory. Ge-
ue wytnes vnto & creature, whom thou may
dest from the begynninge, and rayse vp the
prophecies & haue bene shewed in thy name.
Rewarde them & wayte for the, & thy pro-
phets maye be founde faithfull. O LORDE
heare the prayer of thy seruantes, acordin-
ge to & blessinge of Aaron ouer thy people:
that all they which dwell vpon earth, maye
knowe, that thou art the LORDE the eter-
nall God, which is from everlastinge.

C The bely deuoureth all meates, yet is one
meate better then another. Like as the con-
ge caisteth venyson, so doth an hert of vn-
derstandinge marck false wordes. A frowar-
de hert geueth heuynes, but a man of expe-
rience lifreth him vp agayne. The woman
receaueth euery man, yet is one daughter bet-
ter then another. A sayre wife reioyseth hir
husbande, and a man loueth nothinge bet-
ter. If she be louynge & vertuous withall,
then is not hir husbande like other men. He
that hath gotten a vertuous woman, hath
a goodly possession: she is vnto him an helpe
and piler wher vpon he resteth. Where no
hedge is, there the goodes are spoyled: and
where no housewife is, there & fredles mour-
neth. Like as there is no credence geuen to

a robber, & goeth from one cite to another:
So is not & man beleued, that hath nonest,
and must turne in, where he maye abyde in
the night.

The XXXVII. Chapter.

Very frende sayeth: I wil be frendly
vnto him also. But there is some fren-
de, which is onely a frende in name.
Remayneth there not heuynes vnto death,
whā a companion and frende is turned to
an enemye? O most wicked presumption: fro
whence art thou spronge up, to couer the
earth with falsede & disceate? There is some
companion, which in prosperite reioyseth
with his frēde: but in the tyme of trouble, he
taketh parte agaynst him. There is some cō-
panyon, that mournereth with his frende for
the bely sake: but whā trouble commeth, he
taketh holde of the shyld. Forget not thy
frende in thy mynde, & thynte vpon him in
riches. Euery counseller bryngeth forth his
councell: Neuertheles there is some, & coun-
celler, & be aduysed afore wherto thou
wilt vse him, for he wil geue counsell for him-
self. Lest he cast the lott vpon the, & saye vn-
to the: Thy waye and purpose is good, and
afterwarde he stande agaynst the, and loke
what shal become of the.

Ecclesi. 5. b

Ecclesi. 9. a
and 9. c

B Are no counsell at him, & suspecteth & for
an enemye, & hyde & counsell from soch as ha-
te &. Are no counsell at a woman, cōcernyn-
ge & thinges & she losgeth forner at a fear-
ful & faynthearted body, in matters of warre:
or at a marchant, how deare he wil cheape
thy wares towarde his: or at a byer, of sel-
lynge: Or at an enuyous man, of thankes-
geuyng: Or at the vnrightheous, of louynge
kindnes: Or at & slouthfull, of workinge: Or
at an hyelynge which hath no house, of pro-
fit or wealth. (An ydle body wolde not glad-
ly heare speake of much labō.) Take no soch
folkes to counsell, but be diligēt to seke coun-
cel at a vertuous man, & feareth God, soch one
as thou knowest to be a keeper of & cōmaun-
demētes, which hath a minde after thine ow-
ne minde, & is sory for & whā thou stōblest.

C And holde thy counsell fast in thine hert:
for there is no man more faithfull to kepe it,
then thou thy self. For a mā's mynde is som-
tyme more disposed to tell out, then seven
watchmen that sytt aboue in an hye place
louynge aboute them. And aboue all this
praye the hyest, that he wil lede thy waye in
faithfulness & truerth. Before all thy workes
are counsell first: and or ever thou doest eny
thinge, be well aduysed. There be foure thin-
g

ges that declare a chaunged hert, wherout there spungeth enell & good, death & life, & a masterfull tonge that babbleth moch. Some man is apte and well instructe in many thinges, and yet very vnprofitable vnto himself. Some man there is, that can geue wyse and prudent counsell, and yet is he hated, & coneynueth a begger: for that grace is not geue him of God, to be accepted. Another is robbed of all wisdom, yet is he wise vnto himself, and the frute of vnderstondinge is faithfull in his mouth.

D A wyse man maketh his people wyse, & y frutes of his wisdom sayle not. A wyse mā shal be piteously blessed of God: & all they that se him, shal speake good of him. The life of man stonderh in y nobre of the dayes, but the dayes of Israel are innumerable. A wyse man shal opceyne faithfulness & credence amonge his people, & his name shal be perpetuall. My sonne, proue thy soule in thy life: & yf thou se any euell thinge, geue it not vnto her. For all thinges are not profitable for all men, nether hath euery soule pleasure in euery thinge. Be not greedy in euery eatynge, and be not to haiste vpon all meates. For excesse of meates bryngeyth siknes, and glory cometh at the last to an vnumeasurable heate. Thowro glory haue many one perished: but he that dyeteth him self temperarly, prolongeth his life.

The XXXVIII. Chapter.

A Honour the phisician: honoure him because of necessity. God hath created him: for of the hyseth cometh me decaye, and he shal receaue giftes of the kynge. The wisdom of the phisician bryngeyth him to greate worship, & in the sight of the greate men of this worlde, he shal be honorably taken. The LORDE hath created me decaye of the earth, and he that is wyse, wyl not abhorre it. Was not y bytter water made swete with a tre: that men might lerne to knowe the vertue therof. The LORDE hath geuen men wisdom & vnderstondinge, & he might be honoured in his woredes workes. With soch doth he heale men, & taketh awaye their paynes: Of soch doth the Apotecary make a confection, yet can no man perfourme all his workes. For of y LORDE cometh prosperous wealth ouer all y earth.

B My sonne, despyse not this in thy sickness: but praye vnto the LORDE, & he shal make the whole. Leane of from synne, & ordie thy handes a right: clese thine hert from all wickednes. Geue a swete sauourid offrynge, & y

fyne floure for a token of remembraunce: & the offrynge fatt, as one that geueth the first frutes, & geue rowme to the phisician. For y LORDE hath created him: let him ne go from the, for thou hast nede of him. The houre maye come, & the seke maye be helpe thowro them, whan they praye vnto y LORDE, & he maie recover, & get healeth to himself. He that synneth before his maker, shal fall in to the handes of the phisician.

My sonne, brynge forth thy teares out of the deede: and begynne to mourne, as yf thou haddest suffred greate harme thy self: & the couer his body after a conuenient maner, & despyse not his buryall. Enforseth yf to wepe, & prouoke thy self to mourne, & make lamentacion expediently, and y a daye or two, lest thou be euell spoken of: & then coforte thy self because of the heuynes. For of heuynes cometh death, the heuynes of y hert breaketh strength. Heuynes and pouerty gneth the hert in tentacion & offence. Take heuynes to hert, dryue it awaye, and remember the last thinges. Forget it not, for there is no turnynge agayne. Thou shalt do him no good, but hurte thy self. Remember his iudgment, thine also shal be like wyse: vnto me yesterdaye, vnto the to daye. Let the remembraunce of the deed ceasse in his rest, and coforte thy self agayne ouer him, for yf his spire is departed from him.

The wisdom of the scribe is at an nyent tyme of rest: & he y ceaseth from anye & labo, shal be wyse. He that holdeth y plough, & hath pleasure in proddyng & dryuynge y oxen, & goeth aboute w soch workes, he can speake of oxen. He setteth his hat to make forewes, & is diligent to geue y tyne fodder. So is euery carpenter also & wether master, that laboureth still night & daye: he carueth, graueth & cutteth out, & his tyme is in sondrye conynge thinges, and his hert ymagineth, how he maye conynge cast an ymage, his diligence also & watchynge perfourmeth the worke. The yronsmith in like maner bydeth by his styche, & doth his diligence to labour the yron. The vapour of the fyre bienneth his flesh, and he must fight with the heate of the fowace. The noise of the hammer soundeth euery in his eares, and his eyes lye still vpon the thinge y he maketh. He hath set his minde there vpon, that he wyl make out his worke, and therefore he watcheth, how he maie set it out, and brynge it to an ende.

So doth the potter sit by his worke, he turneth y whele aboute with his fether:

diligent & carefull in all his doynge, & his labour and worke is without nombre. He fashioneth the claye with his arme, and th his fete he tēpereth it. His hert ymagineth how he maye make it pleasaunt, & his diligence is to clense the ouen. All these hope in their hādes, & euery one thinketh to be conynge in his worke. Without these maye not the ciues be manteyned, inhabited ner occupied: yet come they not hie in the congregacion: they vnderstande not the conuaint of y lawe: they can not declare equitye & iudgment: they can not synde out the darck sentēces: but thowro them shal the creature of y worlde be manteyned: their prayer concerneth only the worke & labo of conynge.

The XXXIX. Chapter.

Whe y applyeth his mynde to vnderstande the lawe of God, doth diligently seke out y wisdom of them of the olde tyme, & exercyseth him self in the prophetes. He tēpereth y sayenges of famous men, and preasseth to the vnderstandinge of darck sentēces of wisdom. He setteth out y mystere of secrete sayenges, and exercyseth him self therein cōynually. He doth seruyce amonge greate men, & appeareth before the prynce. He goeth in to a straunge countre, & traualah thowro it: loke what good or euell is comēge men, he proueth it & setteth it out. He purpōseth in his hert, to resorte early vnto the LORDE y made him. & to praye before the hyest God. He openeth his mouth in prayer, & prayeth for his synnes.

When the greate LORDE wil, he shal be filled w the spire of vnderstondinge, & he maie then poure out wyse sentēces, & geue thankes vnto the LORDE in his prayer. He shal ordie his deuycce, and lede his knowlege a right, & geue him vnderstandinge of secrete thinges. He shal shew forth the sciēce of his learninge, & reioyce in the conuaint of the lawe of the LORDE. The whole congregacion shal comende his wisdom, & it shal neuer be put out. The remembraunce of him shal neuer be forgotten, & his name shal conynge from one generacion to another. His wisdom shal be spoken of, & the whole congregacion shal openly declare his prayse. Whyle he liueth, he hath a greater name than a thousande besydes: & after his death, the same name remaineth vnto him. Yet wyl I speake of mo men of vnderstandinge, for I am full as the Moone.

Hert vnto me (ye holy vertuous childre) brynge forth frute, as the rose that is plantid by the brokes of the felde, and geue ye a

swete sinell as Libanus. Flourish as the rose garden, synge a songe of prayse. O geue thankes vnto God ouer all his workes. Geue glory and honoure vnto the LORDE, shew his prayse with youre lippes. See even with the lēnge of youre lippes, with harpes & playenge, and in geuynge thankes vnto him, saye after this maner: All y workes of the LORDE are exceeding good, and all his commandmentes are mere and conuenient in due season.

A mā nede not to saie: what is y: what is that? for at tyme conuenient they shal all be sought. At his cōmaundement y water was as a wall, & at the worde of his mouth y waters stode still. In his commandment is euery thinge acceptable and reconcyled, and his healeth can not be diminished. The workes of all flesh are before him, & there is nothinge hydd from his eyes. He seith from euerlastinge to euerlastinge, and there is nothinge to wonderfull or hie vnto him. A man nede not to saie then, what is this, or that? For he hath made all thinges to do good vnto man. His blessinge shal renne ouer as the stream, and moysture the earth like a floude of water. Like as he maketh the water for diourh, so shal his wrath fall vpon the heithen.

His wayes are playne and right vnto y iust, but the vngodly stamble at them. For the good are good thinges created from the begynnynge, and euell thinges for the vngodly. All thinges necessary for the life of man are created from the begynnynge: water, fyre, yron and salt, meel, wheate and hony mylke and wyne, oyle and clothynge. All these thinges are created for the best to the faithfull: But to the vngodly shal all these thinges be turned to hurte and harme. There be spites that are created for vengeance, and in their rigorosities haue they fastened their toimentes. In the tyme of the ende they shal poure out their strength, and pacifie y wrath of him that made them. Fyre, hayle, hunger and death: all these thinges are created for vengeance.

The teth of wylde noysome beestes, the scorpions, serpentes, and the swerde are created also for vengeance, to the destruction of the vngodly. They shal be gladd to do his commandmentes: and whan nede is, they shal be ready vpon earth: and whan their houre is come, they shal not ouerpasse the commandment of the LORDE.

Therefore haue I taken a good courage vnto me from the begynnynge, and though y

to put these things in writing, and to leave the behynde me. All thy workes of the LORD are good, and he giveth every one in due season, and when need is. So that a man need not to say: this is worse then that. For in due season they are all pleasant and good: And therefore praise the LORD with whole heart and mouth, and give thanks unto his name.

The XL. Chapter.

Greate tranayle is created for all men, and an hevy yock upon all mens children, from the daye that they go out of their mothers wombe, tyll they be buried in (the earth) the mother of all thinges: namely, their thoughtes and ymaginacions, feare of the hert, counsell, meditations, longing and desyre, the daye of death: from the hiest that syteth upon the glorious seate, unto the lowest and most symple upon the earth: from him that is gorgeously arrayed, and weareth a crowne, vntyll him that is but homely and symple clothed. There is nothinge but wrych, zeale, fearfulness, vnquietnes, and feare of death, rigorous anger and stryfe. And in the night when one shulde rest and slepe upon his bedd, the slepe chaungeth his vnderstandinge and knowlege. A litle as nothinge is his rest, in thy slepe is well as in the daye of labour.

The feareth and is disquyted in the vision of his hert, as one that renneth out of a battayll: and in the tyme of heath he awaketh, and marueleth that the feare was nothinge. Such thinges happen vnto all flesh, both man and best: but sevenfold to the vngodly. Morouer death, bloudsheddinge, strife and swerde, oppression, hunger, destruction and punysshment: these thinges are all created agaynst the vngodly, and for their sakes came the floude also. All that is of the earth, shal turne to earth agayne: and all waters ebb agayne in to the see. All brybes and vnrighteousnes shalbe put awaye, but faithfulness and truth shal endure for ever. The substaunce and goodes of thy vngodly shalbe dried vp and syncke awaye as a water floude, and they shal make a sounde like a greates thonder in the rayne.

Like as the righteous reioysyth when he openeth his hande, so shall the trasgressours be saynte, when their goodes vanysh and consume awaye. The children of the vngodly shal not optayne many brannches: and thy vncleane robes vpon the hyerockes shalbe rotted out before the gras by the water syde, and vpon the ryuer bankes.

Frendlynes and liberalite in the mercie, and blessinge of God, is like a paradise garden of pleasure: such mercy also and kindness endureth for ever. To laboure to be content with that a man hath, is a swete pleasant life: that is to fynde a treasure above all treasures. To beget children and to repaie the cite, maketh a perpetuall name: but an honest woman is more worth then they both. Myne and mynstrall ye reioyse the hart, but the lye of wysdome is above them both.

Pypinge and harpyng make a swete melody, but a frendly tonge goeth beyonde them both. Thine eye desyret houre and benche, but a grene sede tyme rather then they both. A frende and companyon come together at oportynite, but above them both is a wife that agreeth with hir husbände. One brother helpeth another in the tyme of trouble, but allmes shal deliuer more then they both. Golde and syluer fasten the fete, but a good counsell is more pleasant then they both. Temporall substaunce and strength lift vp the mynde: but the feare of the LORD is more then they both. The feare of the LORD wanteth nothinge, and needeth no helpe. The feare of the LORD is as a pleasant gard of blessinge, and nothinge so bewtyfull as it is. My sonne, lede not a beggers life, for better it were to dye then to begg. Who so lotheth another mans table, taketh no thought for his owne luyng: how to vpholde his life, for he fedeth himself with other mens meate. But a wyse and well nurtured man will beware thereof. Begginge is swete in the mouth of the vnshamefast, but in his body there burneth a fyre.

The XLII. Chapter.

Death, how bitter is the remembrance of the, to a man that hath rest and comfote in his substaunce and riches, vnto the man that hath nothinge to vexe him, and that hath prospered in all thinges, yee vnto him that yet is able to receaue meate. O death, how acceptable and good is thy iudgment vnto the needy, and vnto him whose strength faileth, and that is now in his last age, and that in all thinges is full of care and fearfulness: vnto him also that is in dyspayre, and hath no hope nor patience. Be not thou afraied of death: remembre them I haue bene before thee: and I come after thy this is the iudgment of the LORD ouer all flesh. And why woldst thou be agaynst this pleasure of thy life? whether it be ten, an hundred, or a thousand

yeares: death axeth not how longe one haue luyed.

The children of the vngodly are abhominable children, and so are they that kepe company with the vngodly. The inheretance of vngodly children shal come to naught, and their posterite shal haue perpetuall shame and confucion. The children complayne of an vngodly father: and why? for his sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsake the lawe of thy best God: If ye be borne, ye shal be borne to cursyng: yf ye dye, thy curse shal be youre porcion.

All that is of the earth, shal turne to earth agayne: so go the vngodly also out of the curse into destruction. The sorow of men is in their body: but the name of the vngodly shal be put out, for it is nothinge worth. Laboure to get the a good name, for that shal continue sure by the, then a thousande greates treasures of golde. A good life hath a nombre of dayes, but a good name endureth ever.

My children, kepe wysdome in peace: for wysdome that is hye and a treasure that is not sene, what profit is in the both? A man that hydeth his foolishnes, is better then a man that hydeth his wysdome. Therefore be ye turned at my wordes: for it is not good, in all thinges and allwaie to be ashamed. True faith must proue and measure it.

Be ashamed of whoredome before father and mother: Be ashamed of lesyng before the prince and men of an countie: Of synne, before the iudge and ruler: Of offence, before the congregacion and people: Of vnrighteousnes, before a companyon and frende: Of the fe, before thy neighbours. As for the trueth of God and his couenaunt, be not ashamed thereof.

Be ashamed to lye with thyne elbowes vpon the bried: Be ashamed to lye vpon harlots: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take and not to geue: Be ashamed also to lye vpon another mans wyfe, and to make many tryfling wordes with hir mayden, or to stonde by hir bedsyde. Be ashamed to vprade thy frende: and when thou geuest any thinge, cast him not in the teth withall.

The XLIII. Chapter.

Hearse not a thinge twyse, and disclose not the wordes, that thou hast herde in secrete. Be shamefast and well mannered in dede, so shall every man fauoure thee. Of these thinges be not thou ashamed, and accept no personne to offende. Name

ly, of these thinges be not ashamed: Of the lawe of God, of the couenaunt, of iudgment: to bryng the vngodly from his vngodlines vnto righteousness, and to make him a good man: to deale faithfully with neighbours companyon: to distribute the heretage vnto thy frendes: to be diligent to kepe true measure and weight: to be content, whether thou gettest much or litle: to deale truly with temporall goodes in byenge and sellynge: to bryng vp children with diligence: to correcte an euell seruant: to kepe that thine is as an euell wifer: to set a lock where many handes are: what thou delyuereest and geuest out to be kepte, to tell it, and to weye it: to wryte vp all the entgyunge and receayng: to enfourme thy vnlearned and vnwyse: Of the aged, that are iudged of the yonge. If thou be diligent in these thinges, truly thou shalt be learned and wyse and accepted of all men.

The daughter maketh thy father to watch secretly: and the carefulness that he hath for her, taketh awaye his slepe: yee in the youth, lest she shulde overgrowe him: And when she hath an husbände, lest she shulde be hated: lest she shulde be desyled or ransyshed in hir virginyte, or gotten with childe in hir fathers house: Or (when she cometh to the man) lest she behaue herself not right, or continue vnfructfull. If thy daughter be wanton, kepe her straitly, lest she cause thine enemies laugh the to scoone, and the whole cite to geue thee an euell repoyce, and so thou be fayne to heare thy shame of euery man, and be confounded before all thy people. Beholde not euery bodie bewtye, and haue not much dwellinge amonge women. For like as the woman and mothe cometh out of clouthinge, so both wickednes come of women.

It is better to be with an euell man, then with a frendly wyfe that putteth one to shame and rebuke. I wyl remembre the workes of the LORD, and declare the thinges that I haue sene. In thy wordes of the LORD are his workes. The stone overloket all thynges with his shine, and all his workes are full of thy clearnes thereof. Hath not the LORD brought to passe, that his sayntes shulde tell out all his wonderous workes, which the almighty LORD hath stablyshed? All thinges endure in his glory. He sekerth out the grounde of the depe and the hert, and he knoweth all their ymaginacion and wysdome. For the LORD knoweth all science, and he lotheth in to thy token of the time. He declareth the thinges that are past and for to come, and discloseth thinges that are secrete. No thought maye escape him, neither

10.1.d

ccli. 39. e
en 7. d
en 3. d
ccli. 41 b

ccli. 41 b

B

Ecclesi. 30. 1

Ecclesi. 35. d

Gen. 1. b

Job. 34. a
Esa. 39. c

maye any woide be hyd from him. He hath garnyshe the hye excellent woikes of his wysdome, and he is frō everlastinge to everlastinge. Unto him maye nothinge be added neether can he be mynished, he hath no nebe also of any counsell. O how amiable are all his woikes, & as a sparke to loke vpon: They lyne all, and endure for ever: and whan so ever nebe is, they are all obedient unto him. They are all dabble, one agaynst another: he hath made nothinge that hath faute or blemyshe. He hath stablyshed the gooddes of everychone: and who maye be satisfied with his glory, whan he seith it?

The XLIII. Chapter.

The glory of the heyth, is the fayre and cleare firmament, the bewtye of the heaven in his glorious cleames. The sonne whan it appeareth, declareth the daye in & goinge out of it, a marvelous woike of the hysht. At noone it burneth & earth, and who maye abyde for the heate therof? Who so kepech an oven whan it is hote, thre tymes more doth the Sonne burne vpon & mountaynes, whan it brethereth out the fyrie beames and shyneth with the brightnes of it, it blyndereth the eyes. Greate is the LORDE that made it, and in his commaundement he cansech it to renne hastily.

The Moone also is in all, and at convenient season it sheweth the tymes, and is a token of the tyme. The token of the solempne feast is taken of the Moone, a light that mynished and increaseth againe. The Moone is called after the Moone, it groweth wonderously in his chaunginge.

The armye of heauen also is in the heith, in the firmament of heauen it geneth a cleare and glorious shyne. This is the cleares of the starres, the bewtifull apparell of heauen, the apparell that the LORDE lighteneth in the heyth. In his holy woike they continue in their ordie, and not one of them sayeth in his watch. Loke vpon & rayne bowe, and prayse him that made it: very bewtifull is it in his shyne. He compaseth the heauen aboute with his cleares & glory, the handes of the hysht have beded it. Thorow his commaundement he maketh the snowe to fall, & the thonder of his iudgment to synye hastily. Thorow his commaundement the treasures are opened, and the cloudes fle as the foules. In his power hath he strenghtened the cloudes, and broke the hayle stones.

The mountaynes melt at & sight of him, the wynde bloweth accordinge to his wyll.

The sounde of his thonder beareth & lech, and so doth the stome of the north wynde. He le wynde also lichteeth downe as a fether foule, casteth out and spredeth the fether brode: and as the greshoppers that defile all, so fallerh it downe. The eis marudeth at & bewtye of the whytenesse therof, and the hert is astraed at the raine of it. He poureth out the frost vpon earth, like salt, and whan it is frozen, it is as sharpe as the pyde of a thistle.

Whan the colde northwynde bloweth, harde Christall cometh of the water. He lichteeth downe vpon all the gatheringes together of water, and putterh on & water as a brest plate. He deuoureth the mountaynes, and burneth the wyldernes: and loke what is grene, he putterh it outlike fyre. The medycine of all these is, whan a dew cometh hastily: and whan a dew cometh vpon the heate, it shalbe refreshed agayne.

In his woide he stylleth the wynde, in his counsell he setteth the depe, and the LORDE Jesus planted it. They that sayle on the see, tell of his paretis and harmes: and whan we heare it with oure eares, we marvel therat. For there be straige wonderous woikes, dyuerse maner of nyce bestes and whall fishes. Thorow him are all thinges in good ordie and perfourmed, & in his woide all thinges endure.

I speake moch, but I can not sufficiently attayne vnto it, for he himself onely is the perfeccion of all woikes. We shulde prayse the LORDE after all & power, for he is great in all his woikes. The LORDE is to be feared yee very greate is he, and marvelous is his power. Prayse the LORDE, and magnifie him as moch as ye maye, yet doth he farre excede all prayse. O magnifie him in all youre power, and laboure earnestly, for ye are in no wyse able sufficiently to prayse him. Who hath sene him, that he might tell vs? Who can magnifie him so greatly as he is? For there are hyd yet greater thinges than these be: as for vs, we haue sene but few of his woikes. For the LORDE hath made all thinges, and given wysdome to soch as feare God.

The XLIII. Chapter.

A commendacion of the

olde vertuous fathers.

Let vs commende the noble famous men, and the generacion of our forefathers and fathers. Many

glorious actes hath the LORDE done, and shewed his greate power euer sence & begynnyng. The noble famous men raigned in their kyngdomes, and bare excellent rule. In their wysdome and understandinge, they followed the counsell shewed in the prophetic. They led the folke thorow the counsell and wysdome of the scribes of the people. Wyse sentences are founde in their instruction. They sought the sweetnes and melody of Musick, and brought forth the pleasaunt songes in scripture. They were riche also, & made comfort and pacifie these that dwelt with them. All these were very noble and honorable men in their generacions, and were well reported of in their tymes. These haue left a name behynde them, so that their prayse shal allwaye be spokē of. Afterwarde there were some, whose remembraunce is gone. They came to naught and perished, as though they had neuer bene: and became as though they had neuer bene borne, yee & their children also with them.

Nevertheless these are louyng men, whose righteousnes shal neuer be forgotten, but continue by their posterite. Their children are an holy good heretage: Their sede endureth fast in & coneuant. For their sakes shal their childre & sede continue for euer, & their prayse shal neuer be put downe. Their bodies are buried in peace, but their name lyueth for euermore. The people can speake of their wysdome, & the congregacion can talke of their prayse. Enoch walked right & acceptably before the LORDE: therfore was he translated for an example of amendement to & generacions. Noe was a stedfast & righteous man: in the tyme of wiath he became a reseylinge. Therfore was he left a remnant vnto the earth, whan the floude came. An everlastinge coneuant was made wth him, that all flesh shulde perishe nomore with & water.

Abraham was a greate father of many people, in glory was there none like vnto him. He kepte the lawe of the hysht, & came into a coneuant with him. He sette the coneuant in his flesh, and whan he was tempered he was founde faithfull. Therfore swore God vnto him with an oeth, that he wolde blesse all people in his sede, that he wolde multiplie and increase him as the dust of the earth, and to exalte his sede as the starres: yee and that his sede shulde haue & possession and inheritaunce of the londe from se to see, and from the ryuer vnto & borders of the londe.

With Isaac dyd he stablysh & same coneuant, for Abrahā his fathers sake. Yee & gracious blessinge and heath of all men, and coneuant dyd he stablysh with Isaac, and made it to rest vpon the heade of Jacob. He knew him, in that he prospered him so well and richely, and gave him an heretage, and sundered his porcion by it self, and parted it amonge the twolve trybes. Mercifull men brought he out of him, which founde fauor before all flesh.

The XLV. Chapter.

Ofes beloued of God and mē, who se remembraunce is in hye prayse: him hath the LORDE made like in the glory of the sayntes, and magnified him so that the enemies stode in awe of him, thorow his woikes he dyd greate wonders. He made him greate in the sight of kynges, gaue him commaundement before his people, and shewed him his glorious power. He stablyshed him with faithfulness and mekenes, and chose him out of all men. For he herde his voyce, and led him in the darke cloude, and there he gaue him the commaundementes, yee the lawe of life and wysdome, that he might teach Jacob the coneuant, and Israel his lawes.

He chose Aaron his brother also out of & trybe of Leui, exalted him, & made him soch like. An everlastinge coneuant made he wth him, and gaue him the presthode in the people. He made him glorious in bewtifull arraye, and clothed him with the garment of honoure. He put perfecte ioye vpo him, and gyrded him with strength. He decked him with syde clothes and a tuncle, with an ouerbody cote also and gyrdle. Rounde aboute made he him belles of golde, and that many: that whan he wente in, the sounde might be herde, that they might make a noyse in the Sanctuary, and geue the people warninge. The holy garment was wrought & brederd with golde, yallow sylke and purple. And in the brestlappe there was a goodly woike, wherein was fastened light and perfectnesse.

Vpon & same also there was a woike fastened and set with costly precious stones, all bounde with golde: and this he brought in his mynistracion. The stones also were fastened for a remembraunce, after the twolue trybes of Israel. Vpon his mytre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble woike, garnished, and pleasaunt to loke vpon. Before him were there sene no soch fayre ornaments,

and these it behoued hi allwaye to vse: The-
re might none other put them on, but onely
his children and his childrens children perpe-
tually. Daylie performed he his burnt offe-
rings two tymes. Moses fylled his handes,
and anoynted him wth holy oyle.

Leui. 8. a

D This was now confirmed him with an e-
uerlastinge coneuant, and to his sede, as 3
dayes of heauē: namely, that his childre shul
de allwaye mynistrē before him, and perfour-
me the office of the presthode, and wysly the
people good in his name. Before all men ly-
uynge chose he him, that he shulde offre be-
fore the LORDE, and make odours for a swe-
te sauoure and remembraunce, that he shulde
reconcyle the people of the LORDE with
him agayne. He gaue him auctorite also in
his commaundementes and in 3. coneuant,
that he shulde teach Jacob the statutes and
testimonies, and to enfourme Israel in his
lawe.

Deu. 17. c
and 21. a
Mal. 1. a

E Therefore there stode vp certayne aga-
ynst him, and had enuye at him in the wyl-
dernes: namely, they that were of Dathan &
Abiramys syde, and the furious congregaciō
of Chore. This the LORDE sawe, and it dis-
pleased him, and in his wrothfull indigna-
cion were they consumed. A greate wonder
did he vpon them, and consumed them with
the fyre. Besydes this, he made Aaron yet
more honorable and glorious. He gaue him
an heretage, and parted the first frutes vnto
him. Vnto him specially he appoynted the
bred for sustenance (for the prestes ate of 3
offerynge of the LORDE) this gaue he vnto
him & his sede. Els had he no heretage ner
porcion in 3. londe and with the people. For
the LORDE himself is his porcion and enhe-
ritance.

Num. 16. a

Num. 17. b

Exo. 25. f
Leui. 24. bDeut. 12. b
and 18. a
Nze. 44. d

S The thirde noble and excellent mā is phi-
neas the sonne of Eleazer, which pleased the
God of Israel, because he had 3. zeale & feare
of the LORDE. For whan the people were tur-
ned back, he put himself forth right soone, &
that with a good wyll, to pacifie the wra-
th of the LORDE towarde Israel. Therefore was
there a coneuant of peace made with him, 3.
he shulde be the principall amonge the righ-
teous and the people, that he and his poste-
rite shulde haue the office of the presthode
for ever. (Like as there was made a coneuant
with Dauid of the trybe of Iuda, that frō
amonge his sonnes onely there shulde be a
Kynge: And that Aaron also & his sede shul-
de be the heretage, to geue vs wysdome in
3. hert, to iudge his people in righteousnes:
that his goodes shulde not come in to for-

Num. 25. c

getfulness, and that their honoure might
dure for ever.

The XLVI. Chapter.

U Anly & stronge in battail was Je-
sus 3. sonne of Naue, which in the
de of Moses 3. prophet was ge-
to be captayne of the people (which accor-
ge vnto his name was a greate fame) to
to the electe of God to punish the enemies,
that rose vp agaynst Israel, 3. Israel might
optayne their inheritaunce. O how great,
noble and excellent was he, whan he lift up
his hande, and drew out his swerde agaynst
the cities: Who stode so manly before him.
For the LORDE himself brought in the en-
mies. Stode not the Sonne styll at his com-
maundement, and one daye was as longe as
two: he called vpon the hyest & most mightie,
whā 3. enemies preassed vpon him on eu-
ry syde: and the LORDE herde him with the
hayle stones. They smote 3. heithemish pe-
ple mightely, & in fallinge downe they slew
all 3. aduersaries, so that the heithen knew
his hoost, and all his defence, that the LORDE
himself fought agaynst them, for he stode
vpon the mightie men of them.

In the tyme of Moses also he and Caleb
the sonne of Iephune, dyd a good worke,
which stode agaynst the enemies, which
che people from synne, and styll 3. with
murmuringe. And offire hundredth thousand
be people of fore, they two were persued,
whan they were brought in to the heretage,
namely, a londe that floweth with mylke &
hony. The LORDE gaue strength also vnto
Caleb, which remayned with him vnto his
age: so that he wente vp in to the hye place
of the londe, and his sede conquered the la-
me for an heretage: that all the childre of Is-
rael might se, how good a thinge it is, to be
obedient vnto the LORDE. And the indige-
rulers (euery one after his name) whose hat
wente not a whoringe, ner departed from the
LORDE, and that forsake not the LORDE
faithfully, whose remembraunce hath a good
reporce: See their bones flourish out of that
place, and their name shal neuer be chaunged.

Samuel the prophet beloued of the LORDE,
ordeyned a kynge, and anoynted the prynces
ouer the people. In the lawe of the LORDE
ruled he, and indged the congregaciō. The
LORDE had respecte vnto Jacob. The
prophet was founde diligent in his faith-
nes: yee in his faithfulness was the faith-
nes of the vision knowne. He called vpon the
LORDE the mightie, whā the enemies pre-
sed vpon him on euery syde, what tyme he

offred the suckynge lambes. And the LORDE
thoudied from heauen, and mayde his voyce
to be herde wth a greate noyse. He discomfited
the prynces of Tyre, & all the rulers of the
phylistynes. Before his last ende he made
protestacion in the sight of the LORDE &
his anoynted, that he toke nether substaunce
ner good of eny man, no not so moch as a
shyre: & no man might accuse him. After this
he toke, that his ende was at honde, and
shewed the kynge also his ende and death: &
from 3. earth lift he up his voyce in the pro-
phetie, 3. the vngodly people shulde perishe.

The XLVII. Chapter.

Afterwarde in the tyme of kynge Da-
uid, there rose vp a prophet called
Nathan: For like as the fat is taken
awaye from the offrynge, so was Dauid cho-
sen out of the childre of Israel. He toke his
pastyme wth the lyons as wth kyddes, and with
beares like as with lambes. Slew he not a
giante whan he was yet but yonge, & toke
awaye the rebuke from his people: what tyme
as he toke the stone in his hande, & smote
downe proude Goliath wth the slynger. For
he called vpon the hyest LORDE, which gaue
him strength in his right hande, so that he
overthrew the mightie gigante in the bat-
tall, that he might set vp the home of his
people agayne.

Thus brought he him to worshipec aboue
all prynces, and made him to haue a good re-
porce in the prayse of the LORDE, 3. he shul-
de weare a crowne of glory. For he destroyed
the enemies on euery syde, roted out the Phi-
listynes his aduersaries, & brake their home
in Iuda, like as it is brotē yet this daye. In
all his workes he praysted 3. hyest & holiest,
& ascribed the honoure vnto him. With his
whole hert dyd he prayse and loue him that
made him. He set syngers also before the au-
lar, and in their tyme he made swete songes.
He ordeyned to kepe the holy daies worship-
fully, and that the solempne feastes chorow
the whole yeare shulde be honorably holde,
with praylinge the name of the LORDE, &
with synginge by tymes in the mornyng in
the Sanctuary.

The LORDE toke awaye his synnes, and
exalted his home for ever. He gaue him 3. co-
nauant of the Kynge dome, and the trone of
worshipec in Israel. After him there rose vp
the wysse sonne called Salomon, and for his
fate he dyed of enemies awaie farre of. This
Salomon reigned with peace in his tyme
(for God gaue him rest from his enemies on
euery syde, that he might buylde him an hon-

se in his name, & prepare the Sanctuary for
euerylike as he was well instructe in his youth
& fylled with wysdome and vnderstodinge,
as it were with a water floude. He couered
and fylled the whole londe with similitudes
and wysse prudent sentences.

His name wente abroad in the Iles, becau-
se of his peace he was beloued. All londes
marueled at his songes, proverbes, symlica-
tes, and at his peace, and at the name of 3.
LORDE God, which is called the God of Is-
rael. He gathered golde as tynne, & he had
as moch syluer as leade. He was moued in
ordinate loue towarde women, and was
ouercome in affeccion. He stayned his hon-
our and worshipec, yee his posterite defyled he al-
so, in bringinge the wra-
th of the LORDE vpon
his childre, and sorowe after his ioie:
so 3. his Kynge dome was deuoyded, & Ephra-
im became an vnfaithfull & an vnconstant
Kynge dome. Neuertheles God forsoke not his
mercy, nether was he utterly destroyed be-
cause of his workes, 3. he shulde leaue him
no posterite.

As for 3. sede 3. came vpon him (which he
loued) he brought it not utterly to naught,
but gaue yet a remnaunt vnto Jacob, and a
reue vnto Dauid out of him. Thus rested
Salomon with his fathers, and out of his
sede he left behynde him a very foolishnes of
the people, and soch one as had no understo-
ding: namely, Roboā which turned awaye
the people chorow his counsell, and Jerobo-
am 3. sonne of Nabat, which caused Israel
to synne; and shewed Ephraim the waye of
vngodlynes: In so moch that their synnes &
myssedes had the vpper hande so sore, that
at the last they were dryuen out of the lon-
de for the same: See he sought out & brought
vp all wickednes, tyll the vengeance came
vpon them.

The XLVIII. Chapter.

Ethen stode vp Elias the prophet as
a fyre, and his worde be like a cress-
bett. He brought an hōgger vpon the
and in his zeale he made them few in nombre.
(For they might not awaye wth the comma-
dementes of the LORDE.) Thorow the wor-
de of the LORDE he shut the heauen, and
the tymes brought he the fyre downe. Thus
became Elias honorable in his wonderous
dedes. Who maye make his boost to be like
him? One that was deed rayled he vp from
death, & in the worde of 3. hyest he brought
him out of the graue agayne. He cast downe
Kynge and destroyed them, and the honora-
ble from their seate. Vpon the mount Syna

D

1. Re. 10.

1. Re. 11. a

1. Re. 12.

1. Re. 7. c

E

1. Re. 12.

1. Re. 12.

A

1. Re. 17. a

1. Re. 18. c

4. Re. 1. c

1. Re. 17. c

Re. 19. c
Re. 2. c
Luc. 1. a
he herde the punishment, & upon hoire the iudgment of the vengeance. He prophesied recompensynge vnto kynges, and ordeyned prophetes after him. He was taken vp in the storme of fyre, in a charret of horses of the LORDE. He was ordeyned in the reprobunges in tyme, to pacifie the wrath, to turne fherthes of the fathers vnto the children, & to set vp the trybes of Jacob agayne. Blessed were they that saw the, and were garnished in lone: for we lyue in life.

Re. 13. a
4.
Re. 13. a
Re. 1. c
11.
Re. 18. b
Elias was couered in the storme, but Heliseus was fylled with his mouth. Whyle he lyned he was afrayed of no pryncce, and no man mighte ouercome him. There conde no worde disceane him, & after his death his body prophesied. He dyd wonders in his life, & in death were his workes maruelous. For all this, the people amended not, nether departed they from their synnes: tyll they were caried awaye prisoners out of the londe, and were scattede abroad in all countrees, so that of them there remayned but a very litle people, and a pryncce vnto y house of David. Howbeit some of them dyd right, & some heaped vp vngodlynes.

Pa. 33. a
L. Re. 18. c
1a. 35. a
C
Ezechias made his cite stronge, conveyed water into it, dygged thoro the stony rock with yron, & made vp a well by the water syde. In his tyme came Sennacherib vp, and sent Rabsches, lye vp his hande agaynst Sion, & defyed them with greate pryde. They trymbled their hertes and handes, so y they sorowed like a woman trauaylinge with childe. So they called vpo the LORDE, which is mercysfull, & lye vp their handes before him. Immediately the LORDE herde the out of heauen, and deliuered them by the hande of Esay. He smote the hoost of the Assirians, & his angell destroyed the. For Ezechias had done the thinge that pleased the LORDE, & remayned stedfastly in the waye of David his father. Which Esay was greate & faithfull in his visions. In his tyme y Sonne wete backward, & he lengthened the kynges li fe. With a right spure prophesied he, what shulde come to passe at the last: & to such as were sorrowfull in Sion he gaue consolacion, wherewith they might cōfote them selues for euermore. He shewed thinges y were for to come & secrete, or euer they came to passe.

The XLIX. Chapter.

Re. 23. a
ind 23.
Pa. 34. a
A
He remembraunce of Josias is like as whan the Apotecary maketh many precious scrette smellynge thinges together. His remembraunce shal be scrette as hony in all mouthes, and as the playenge of

Musick by the wyne. He was appoynted to turne the people agayne, & to take awaye all abheminacions of y vngodly. He drew his hert vnto the LORDE, & in the tyme of the vngodly he set vp the worshippe of God agayne. All kynges (excepte Damiel, Ezechias & Josias) committed wickednes: for as kynges of Juda also forsoke y lawe of God, for they gaue their herte vnto othe, the hono & worshippe also to a strange people.

Therfore was the electe cite of the Sanctuary brent with fyre, and the streets laye desolate & waiste: for they increased Jeremy euill, which neuertheles was a prophete ordeyned from his mothers wombe, that he might rote out, breake of, & destroye: & that he might buylde vp, & plante agayne. Ezechiel sawe the glory of the LORDE in vision, which was shewed him vpon the charret of the Cherubins. For he thought vpon the enemies in y rayne, to do good vnto such as had ordeied their wayes a right. And the bones of the twolue prophetes floussh from out of their place: for they gaue comfort & consolacion vnto Jacob, and deliuered the faithfully. How shall we prayse Zorobabel, which was as a ringe in the right hande?

So was Jesus also the sonne of Josias: these men in their tymes buylde the house, & set vp the Sanctuary of y LORDE agayne, which was prepared for an everlasting worshippe. And Nehemias is allwaye to be cōmended, which set vp for vs the wallis y were broken downe, made the portes & barres agayne, and buylde oure houses of the new. But vpon earth is there no man created like Enoch, for he was taken vp from earth. And Joseph, which was loude of his brethren, & the vpholder of his people: his bones were couered & kepte. Seth & Sem were in greate honoure amonge y people: and so was Adam aboue all the beastes, whiche was created.

The L. Chapter.

Samon the sonne of Onias the hye prest, which in his li fe set vp the house agayne, & in his dayes made full the temple. The heych of y temple also was founded of him, the dubble buyldinge, & the hye walles of the temple. In his dayes the welles of water flowed out, and were gaddinge full as the see. He toke care for his people, & deliuered them from destruction. He kepte his cite & made it stronge, that it shoulde not be beseged. He dwelt in honoure & worshippe amonge his people, and enlarged the intrance of the house and the court.

He getteth light as the mornynge starre in the myddest of the clondes, and as y Moone whan it is full. He shyneth as the Sonne in the temple of God. He is as bryght as y rayne bowe in y sayre clondes, & flourisheth as the floures and roses in the sprynge of y yere, & as the lilies by the ryuers of water: Like as the braunches vpon the mount Libanus in tyme of Sommer: as a fyre & incense that is kyndled: Like as an whole ornament of pure golde, set with all maner of precious stones: and as an olyue tre that is fructfull: & as a Cypres tre which groweth vp an hye.

B
Whan he put on the garment of honoure, & was clothed with all bewtye: whan he wente to the holy altare, to garnyshe the corner of the Sanctuary: whan he toke y portions out of the prestes hande, he himselfe stode by the herth of the altare, and his brethren rounde aboute in ordre. As the braunches of Cedre tre vpon the mount Libanus, so stode they rounde aboute him. And as the braunches of the olyue tre, so stode all y sonnes of Aaron in their glory. And y he might sufficiently perforce his seruyce vpon the altare, & garnyshe the offrynge of the hyest God, he stretched out his hande and toke of the drynkofferynge, & poured in of the wyne: so he poured vpon the botome of the altare a good smell vnto the hyest pryncce.

Then beganne y sonnes of Aaron to synge, and to blowe with trompettes, & to make a greate noyse, for a remembraunce & prayse vnto the LORDE. Then were the people afrayed, & fell downe to the earth vpo their faces, to worshippe the LORDE their God, & to geue thankes to Allmightie God. They synge goodly also with their voyces, so that there was a pleasaunt noyse in y greate house of the LORDE. And the people in their prayer besought the LORDE the hyest, that he wolde be mercysfull, tyll the honoure of y LORDE were perfourmed. Thus ended they their ministracion and seruyce.

Then wente he downe, and stretched out his handes ouer the whole multitude of the people of Israel, that they shoulde geue prayse & thankes out of their lippes vnto y LORDE, and to reioyse in his name. He beganne yet once also to praye, that he might openly shew the thankesguyng before the hyest, namely thus: O geue prayse & thankes (ye all) vnto the LORDE oure God, which hath done noble and greate thinges: which hath increased oure dayes from o mothers wombe, and dealt with vs accordinge to his

mercy: that he wyl geue vs the ioyfulness of hert, & peace for oure tymes in Israel. Which faithfully kepe his mercy for vs euermore, & allwaye deliuereth vs in due season.

There be two maner of people, that I abhorre fro my hert: as for the thirde, whom I hate, it is no people: They that syt vpon the mountayne of Samaria, the philistynes, & the foolish people that dwell in Sichimis.

I Jesus the sonne of Sirac Eleazarus of Jerusalem, haue tokened vp these informacions and documetes of wysdome and vnderstandinge in this boke, and poured out the wysdome out of my hert. Blessed is he that exerciseth him selfe therein: and who so taketh soch to hert, shal be wysse. If he do the se thinges, he shal be stronge in all. For the light of the LORDE ledeyth him.

The LI. Chapter.

A prayer of Jesus the sonne of Sirac.

2
I Thanke the O LORDE and kyng, and praise the O God my Sauoure. I wil yelde prayse vnto y name: for thou art my defender and helper, & hast preserved my body from destruction, from y snare of traytorious coges, and from the lippes that are occupied with leyes. Thou hast bene my helper, from such as stode vp agaynst me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake. Thou hast deliuered me from the roaringe of them, that prepared them selues to be voure me, out of y handes of such as soughte after my life: from the multitude of them y troubled me, & wente aboute to set fyre vpon me on euery syde, so y I am not brent in the myddest of the fyre: from the depe of hell, from an vncleane coge, from lyenge wordes, from the wicked kyng, and from an vnrighteous conge. My soule shal prayse y LORDE vnto death, for my life drew nye vnto hell.

3
They cōpased me rounde aboute on euery syde, & there was no mā to helpe me. I looked aboute me, yf there were any man that wolde socoure me: but there was none. Then thought I vpon thy mercy O LORDE, and vpon thy actes that thou hast done euer of olde: namely, y thou deliuerest such as putte their trust in the, and rydest them out of y handes of the heithen. Thus list I vp my prayer from the earth, and prayed for deliuerance from death. I called vpon the LORDE my father, that he wolde not leaue me without helpe, in the daye of my trouble & in the tyme of the proude. I prayse thy name continually, yeldinge honoure and thankes vnto

it: and so my prayer was herde. Thou save-
dest me from destruction, and delyveredest
me fro y vnrighteous tyme. Therfore wil I
acknowledge and praise the, and magnifye y na-
me of the LORDE.

C What I was yet but yonge, or euer I wa-
te astraye, I desired wysdome openly in my
prayer. I came therfore before the temple, &
I sought her vnto the last. Then flourished she
vnto me, as a grape that is soone ripe. My
hert reioysed in her, then wente my fete the
right waye, yet from youth vp sought I af-
ter her: I bowed downe myne eare and recea-
ued her. I founde me moch wysdome, and
prospered greatly in her. Therfore wyll I a-
scribe the glory vnto him, that geueth me
wysdome: for I am aduysed to do therafter.
I will be gelous to cleue vnto the thinge y
is good, so shal I not be confounded. My sou-
le hath wrestled with her, and I haue bene
diligent to be occupied in her. I lift vp my-
ne handes an hye, then was my soule lighte-
ned thorow wysdome, that I knowleged my
foolishnes. I ordred my soule after her, she &
I were one hert from the begynninge, and I
founde her in cleynesse. And therfore shal I
not be forsaken.

D My hert longed after her, and I gat a
good treasure. Thorow her y LORDE hath
geuen me a new conge, wherewith I wil prai-
se him. O come vnto me ye vnlearned, & dwell
in y house of wysdome: withdraue not you-
re selues from her, but talke & comon of these
thinges, for youre soules are very thirstie. I
opened my mouth, and spake: O come & bye
wysdome without money, bowe downe you-
re neck vnder hir yock, and youre soule shal
receaue wysdome. She is harde at hande, &
is content to be founde. Beholde with you-
re eyes, how that I haue had but litle laboure,
and yet haue founde moch rest. O receaue
wysdome, and ye shall haue plenteousnes of
syluer and golde in possession. Let you-
re mynde reioyse in his mercy, &
be not ashamed of his pray-
se. Wyte his worke
by tymes, & he
shal geue
you
your rewarde in due tyme.

The ende of Ecclesiasticus, other
wyse called Iesus the son-
ne of Syrac.
(*)

The prayer of Azarias and the songe

of y the children after the
doulos translation: which
wordes are wyrtten in
y thirde chapter of
Daniel after the
olde text in
Latyn.

And they walked in the myddes
of the flamme, prayyng &
and magnifyng y LORDE. Az-
arias stode vp, and prayde in this
maner. Euen in the myddes of the fyre
ned he his mouth, & saide: Blessed be thou
LORDE God of o' fathers, right worthy
be praysed and honoured is y name of thou
for euermore: for thou art righteous in all
thinges y thou hast done to vs: & thy
full are all y workes, y wayes are right, &
iudgements true. In all y thinges y thou
brought vpon vs, & vpon the holy cite of
fathers (euen Jerusalem) thou hast executed
true iudgment: & according to right
equyte hast thou brought these thinges vpon
vs, because of oure synnes.

For why: we haue offended, & done wil-
ledly, departyng from the: In all thinges
haue we trespassed, & not obeyed thy coman-
dementes, ner kepte the, ner done as thou
hast bydden vs, & we might prosper. What
fore, all y thou hast brought vpon vs, & e-
ry thinge y thou hast done to vs, thou hast
done them in true iudgment: As in deli-
uering vs in to the bondes of oure enemyes,
amonge vngodly & wicked abheminacions,
to an vnrighteous kinge, yet y most frend-
ly vnto earth. And now we maye not open
mouthes, we are become a shame & reproch
vnto y seruantes, & to the y worshipers.

Yet for thy names sake (we beseeche the)
we vs not vp for euer, breake not thy o-
uerrule, & take not awaye thy mercy from
us: for thy beloued Abrahams sake, for thy ser-
uant Isaacs sake, & for thy holy Wifes
sake: to whom thou hast spoken & promysed
thou wouldest multiply their seede as y starrs
of heauen, & as the londe y lieth vpon y
shore. For we (o LORDE) are become lesse
in eny people, & be kepte vnder this daye
the world, because of oure synnes: So the
now we haue nether prynces, duke, prelat,
burnt offeringe, sacrifice, oblation, incense,
Sanctuary before the.

Nevertheless, in a contrite herte and an
humble sperte let vs be receaued, & we maie
optyne thy mercy. Like as in the burnt offe-
ryng of rammes & bullockes, and like as in
thousandes of fat lambes: so let o' offeringe
be in thy sight this daye, & it maye please y,
for there is no confusion vnto them, & put the
trust in the. And now we folowe the with
all o' herte, we feare the, & fele thy face. Put
vs not to shame, but deale w' vs after thy lo-
uynge kyndnesse, & according to the multitu-
de of thy mercies. Deluyr vs by thy mira-
cles (o LORDE) & get thy name an honour:
that all they which do thy seruantes enell,
maye be confounded. Let them be ashamed
thorow thy Almightie power, and let their
strength be broken: that they maye knowe,
how that thou only art the LORDE God, &
honest worthy thorow out all the world.

And the kynges seruantes y put them in,
craffed not to make the ouen hote with wyl-
de fyre, drye strawe, pitch & sagottes: so that
the flamme wente out of the ouen vpon a
fix. cubites: yet it toke awaye, & burnt vpon
the Caldees, & it gat holde vpon besyde the
ouen. But the angel of the LORDE came
downe in to the ouen to Azarias and his fe-
lows, & smote y flamme of the fyre out of
the ouen, & made the myddes of the ouen, as
it had bene a coole wynde blowinge: so that
the fyre nether touched them, greued them,
ner byd them hurte. Then these thre (as out
of one mouth) praysed, ho:oured, and blessed
God in the fornace, sayenge:

Blessed be thou, o LORDE God of oure
fathers: for thou art prayse & honoure wor-
thy, yet & to be magnified for euermore. Ble-
sed be y holy name of thy glory, for it is wor-
thy to be praysed, and magnified in all wor-
ldes. Blessed be thou in the holy temple of y
glory, for above all thinges thou art to be
praysed, yet & more then worthy to be magni-
fied for euer. Blessed be thou in the trone of
y kyngdome, for above all thou art worthy
to be wdspten of, & to be more then magni-
fied for euer. Blessed be thou, that lokest tho-
row the depe, & syttest vpon the Cherubynes:
for thou art worthy to be praysed, & above
all to be magnified for euer. Blessed be thou
in y firmament of heauen, for thou art pray-
se and honoure worthy for euer.

O all ye workes of the LORDE: speake
good of y LORDE, prayse him, and set him
vp for euer.

O ye angels of the LORDE, speake good
of the LORDE: prayse him, and set him vp
for euer.

O ye heauens, speake good of the LORDE:
prayse him, and set him vp for euer.

O all ye waters that be aboue the firma-
ment, speake good of the LORDE: prayse him,
and set him vp for euer.

O all ye powers of the LORDE, speake
good of the LORDE: prayse him, & set him
vp for euer.

O ye Sonne & Moone, speake good of the
LORDE: prayse him, & set him vp for euer.

O ye starrs of heauens, speake good of the
LORDE: prayse him, & set him vp for euer.

O ye showres & dew, speake good of the
LORDE: prayse him, & set him vp for euer.

O all ye wyndes of God, speake good of
y LORDE: prayse him, & set him vp for euer.

O ye fyre & heate, speake good of y LOR-
DE: prayse him, and set him vp for euer.

O ye wynter and sommer, speake good of
the LORDE: prayse him, and set him vp for
euer.

O ye dewes & frostes, speake good of the
LORDE: prayse him, & set him vp for euer.

O ye frost and coide, speake good of the
LORDE: prayse him, and set him vp for euer.

O ye yse and snowe, speake good of the
LORDE: prayse him and set him vp for euer.

O ye nightes and dayes, speake good of
the LORDE: prayse him, and set him vp for
euer.

O ye light and darknesse, speake good of
the LORDE: prayse him, and set vp him for
euer.

O ye lightenynges and cloudes, speake
good of the LORDE: prayse him, & set him
vp for euer.

O let the earth speake good of the LOR-
DE: yet let it prayse him, and set him vp for
euer.

O ye mountaynes and hilles, speake good
of the LORDE: prayse him, and set him vp
for euer.

O all ye grene thinges vpon the earth,
speake good of the LORDE: prayse him, &
set him vp for euer.

O ye welles, speake good of the LORDE:
prayse him, and set him vp for euer.

O ye fies and floundes, speake good of the
LORDE: prayse him, & set him vp for euer.

O ye whalles and all chat lyue in the wa-
ters, speake good of the LORDE: prayse him,
and set him vp for euer.

O all ye foules of the ayre, speake good of
the LORDE: prayse him, and set him vp for
euer.

O all ye bestes & catell, speake good of
y LORDE: prayse him, & set him vp for euer.

O ye children of men, speake good of the
LORDE: prayse him, & set him vp for euer.
O let Israel speake good of the LORDE,
prayse him, and set him vp for euer.
O ye priestes of y^e LORDE, speake good
of the LORDE: prayse him, and set him vp
for euer.

O ye seruantes of the LORDE, speake
good of the LORDE: prayse him, & set him
vp for euer.

O ye spietes and soules of the righteous,
speake good of y^e LORDE: prayse him, and
set him vp for euer.

O ye holy and humble men of herre, spea-
ke ye good of the LORDE: prayse ye him, &
set him vp for euer.

O Ananias, Azarias and Misael, speake
ye good of the LORDE: prayse ye him, and
set hi vp for euer. Which hath deliuered vs
from y^e hell, kepte vs from y^e hende of death,
rydde vs from the myddest of the burnyng
flamme, and saued vs eue in the myddest of
y^e frye. O geue thātes therfore vnto y^e LOR-
DE: for he is kynde harted, and his mercy en-
dureth for euer. O all ye deuoute men, speake
good of the LORDE, euen the God of all
goddes: O prayse him, and geue him than-
tes, for his mercy endureth wolde without
ende.

The story of

Susanna which is

the XIII. chapter of Da-
niel after the
Lacyne.

Here dwelt a man in Babilō, cal-
led Joachim: y^e toke a wife, who-
se name was Susanna, (y^e dought-
er of helchias) a very fayre wo-
man, & soch one as feared God. Hir father &
hir mother also were godly people, & taught
their doughter according to y^e lawe of Mo-
ses. Now Joachim (hir husbonde) was a
greate rich man, & had a fayre orcharde loy-
nyng vnto his house. And to him resorted
the Jewes comonly, because he was a man
of reputacion amonge them. The same yea-
re were there made two iudges, soch as the
LORDE speaketh of: All the wickednesse of
Babilon, cometh from y^e elders (his from y^e
iudges, which seme to rule the people. These
came off to Joachims house, & all soch as
had any thinge to do in the lawe, came thi-
ther vnto them.

Now when the people came agayne
after noone, Susanna wente into hir hus-
bendes orcharde, to walke. The elders seyn-
g this, that she went in daylie & walked
burned for lust to her, yee they were all
out of their wittes, & cast downe their eyes,
that they shulde not se heauē, nor remembre
y^e God is a righteous iudge. For they were
both wounded wth the loue of her, neither durst
one shewe another his greife. And for shame,
they durst not tell her their inordynate lust,
y^e they wolde sayne haue had to do wth her.
Yet they layed wayte for her earnestly from
daye to daye, that they might (at the last)
haue a sight of her. And the one sayde to
other: Vp, let vs go home, for it is dyn-
me. So they wente their waye from her.

When they returned agayne, they came
together, enqueringe out y^e matter betwix
them selues: yee the one tolde y^e other of his
wicked lust. The apoynted they a tyme, whē
they might take Susanna alone.

It happened also y^e they spyed out a con-
uenient tyme, when she wente south to walke
(as hir maner was) & no body with her, but
two maydens, & thought to wash her self in
the garden, for it was an hote season: And
there was not one person there, except the
two elders, y^e had hyd them selues, to beholde
her. So she sayde to hir maydens: go for
me oyle & soper, & shut the orcharde doore. I
maye wash me. And they dyd as she bad
them, & shut the orcharde doore, & wente
them selues at a backe doore, to set the things
y^e she had commaunded: but Susanna tyme
not, y^e y^e elders laie there hyd within. Now
when the maydens were gone forth, y^e two
elders gat them vp, & ranne vpon her, say-
ng: now, the orcharde doores are shut, that no
man can se vs: we haue a lust vnto the, ther-
fore consent vnto vs, and lye with vs.

If thou wilt not, we shall bringe testi-
moniall agaynst the: that there was a yong
felowe with the, and that thou hast let
awaye thy maydens from the for the same
cause. Susanna sighed, and sayde: Alas, I
am in trouble on euery syde. Though I
lowe youre mynde, it wyll be my death: and
yf I consent not vnto you, I cannot escape
your honours. Wel, it is better for me to fall
in to youre honours without the dede beinge,
then to synne in the sight of the LORDE: and
with that, she cried out with a loude voyce
the elders also cried out agaynst her.

Then ranne there one to the orcharde
doore, & smote it open. Now when the serua-
ntes of the house herde y^e crye in y^e out-
ward

they rushed in at the backe doore, to se what
the matter was. So when the elders tolde
them, the seruantes were greatly ashamed,
for why, there was neuer soch a reporte ma-
de of Susanna. On the morow after came
the people to Joachim hir housbonde, and
y^e two elders came also, full of myscheuous
imaginacions agaynst Susanna, to bringe
her vnto death, & spake thus before the peo-
ple: Sende for Susanna y^e daughter of hel-
chias, Joachims wife. And immediately they
sent for her. So she came wth her father & mo-
ther, hir children & all her kynrede. Now Su-
sanna was a tender person, & maruelous fayr
of face. Therfore the wicked men commaun-
ded to take of the clothes from her face (for
she was couered) y^e at the leest, they might
so be satisfied in hir beutie. Then hir frendes,
yee all they y^e knewe her, began to wepe.

These two elders stode vp in the myddest
of the people, & layed their hondes vpon y^e
heade of Susanna: which wepte, and looked
vnto heauen, for hir herte had a sure
trust in the LORDE. And the elders sayde:
As we were walkinge in the orcharde al-
one, this woman came in wth hir two maydens:
whom sh^e sent awaye from her, & sparded y^e
orcharde doores. With that, a yonge felowe
(which there was hyd) came vnto her, & laye
wth her. As for vs, we stode in a corner of the
orcharde. And whē we sawe this wickednes,
we rane to her: & perceaued, y^e they had med-
led together. But we coude not holde him,
for he was stronger then we: thus he opened
y^e doore, & gat him awaye. Now whē we had
take this womā, we axed her, what yonge fe-
low this was: but she wolde not tell vs. This
is y^e matter, & we be witnesses of y^e same.

The comon sorte beleued them, as those
y^e were the elders & iudges of the people, &
so they condemned her to death. Susanna
cried out wth a loude voyce, & sayde: O euery-
lastinge God, thou searcher of secretes, thou y^e
knowest all thinges afore they come to pas-
se: thou wotest, y^e they haue borne false wyte-
nes agaynst me: & beholde, I must dye, whe-
reas I neuer dyd eny soch thinges, as these
men haue maliciously inuented agaynst me.
And y^e LORDE herde hir voyce. For whē she
was led forth to death, y^e LORDE raised vp y^e
spiete of a yonge childe, whose name was Da-
niel, which cried wth a loude voyce: I am clene
fro this bloude. Thē all y^e people turned the
wth him, & saide: What meane these wor-
des, y^e thou hast spoke? Daniel stode in y^e myd-
dest of the, & sayde: Are ye soch fooles? O ye
children of Israel, y^e ye can not discern: Ye ha-

ue here condēned a daughter of Israel vnto
death, and knowe not the trueth wherfore:
Go syr on iudgment agayne, for they ha-
ue spoken false witness agaynst her.

Wherfore the people turned agayne in
all the haist. And the elders (that is, the prin-
cipall heades) sayde vnto him: come sit dow-
ne here amonge vs, and shewe vs this mat-
ter, seynge God hath geuen the as greate
honoure, as an elder. And Daniel sayde vnto
them: Put these two asyde one from another
and then shal I heare them. When they we-
re put a sunder one from another, he cal-
led one of them, and sayd vnto him: O thou
olde cankerde carle, that hast vsed thy
wickednesse so longe: thine vngacious be-
des which thou hast done afore, are now co-
me to light. For thou hast geuen false iudg-
mentes, thou hast oppressed the innocent,
and letten the gilty go free, where as yet the
LORDE saith: The innocent and righ-
teous set thou slaye not. Wel than, yf thou
hast seene her, tel me, vnder what tre sawest
thou them talkyng together? He answer-
ed: Vnder a Nolibery tre. And Daniel say-
de: very wel, Now thou leyst euen vpon thi-
ne heade. Lo the messenger of the LORDE
hath receaved the sentence of him, to cut y^e
in two.

Then put he him asyde, and called for
the other, and sayde vnto him: O thou sede-
of Canaan, but not of Juda: saynesse hath
disceaued the, and lust hath subuerted thine
herre. Thus dealte ye afore with the daugh-
ters of Israel, and they (for feare) consented
vnto you: but the daughter of Juda wolde
not abyde youre wickednesse. Now tell me
than, vnder what tre didest thou take them
speakinge together? He answered: vnder a
pomgranate tre. Then sayde Daniel vnto
him: very wel, now thou leyst also euen vpon
thine heade. The messenger of the LORDE
stondeth waytinge with the swerde, to cut
the in two, and to slaye you both.

With that, all the whole multitude ga-
ue a greate shoute, and praysed God, which
allwaye deliuereth them y^e put their trust
in him. And they came vpon the two elders,
(whom Daniel had conuicte with their ow-
ne mouth: that they had geuen false wit-
nesse) and dealte with them, euen likewyse
as they wolde haue done with their negh-
boursse: Yee they dyd accordinge to the la-
we of Moses, and put them to death. Thus
the innocent bloude was saued the same
daye.

The helchias & his wife praysed God for

their daughter Susanna, with Joachim his husbande and all y^e kindred: that there was no dishoneste founde in her. From that daye forth was Daniel had in greete reputaciō in the sight of y^e people.

The ende of the story of Susanna.

The story of Bel, which is the

xiij. Chapter of Daniel after the Latin.

There was at Babilon an ymage, called Bel: and there were spent vpon him every daye, xij. caltes, xl. shepe, and sixe greete portes of wine. Him dyd the kynge worshippe himself, and wente daylie to hono^r him: but Daniel worshiped his owne God. And the kynge sayde vnto him: Why dost not thou worshippe Bel: he answered and sayde: Because I maye not worshippe thinges, that be made wth hondes, but the lyvinge God, which made heauen and earth, and hath power vpon all flesh. The kynge sayde vnto him: thinkest thou not, y^e Bel is a lyvinge God: O seist thou not, how moch he eateth and drynkech every daye: Daniel smiled, and sayde: O kynge, disceaue not thyselfe: This is but made of claye with in, and of metall without, nether eateth he euer any thinge.

Then the kynge was wroth, and called for his prestes, and sayde vnto them: If ye tell me not who this is, that eateth vp these expenses, ye shal dye: But yf ye can certifie me, that Bel eateth them, then Daniel shall dye, for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the kynge: let it so be, as corlinge as thou hast sayde. The prestes of Bel were lxx. besyde their wyues and children. And the kynge wente with Daniel into the temple of Bel. So Bel's prestes sayde: Lo, we wil go out, & set thou y^e meate there (O kynge) & poure in the wyne: then shutt the doore fast, and seale it with thine owne signet: and tomorrow when thou comest in, yf thou fyndest not, that Bel hath eaten vp all, we wil suffre death: or els Daniel, that hath lyed vpon vs. The prestes thought them sel

ues sure ynough, for vnder y^e altare they made a prety inuance, & there went in euer, and ate vp what there was.

So when they were gone forth, the kynge set meates before Bel. Now Daniel commaunded his seruantes to bringe offes, and these he sifted thorow out all the temple, that the kynge might se. Then went they out, & sparre the doore, sealinge it with y^e kynges signet, and so departed. In y^e night came the prestes with their wyues and children (as they were wonte to do) and at adronte vp all. In the morninge betwixt the breake of the daye, the kynge aroose, & Daniel with him. And the kynge sayde: Daniel, are the seales whole yet: he answered: Y^e kynge they be whole. Now as soon as he had opened the doore, the kynge looked wth alyare, and cried with a loude voyce: Greate art thou o Bel, and with the is no dysaunt. Then laughed Daniel, and helde the kynge, that he shoulde not go in, and sayde: Before the pavement, marcke well, whose footstepes are these: The kynge sayde: I se the footstepes of men, women and children.

Therfore the kynge was angry, and with the prestes, with their wyues and children, they shewed him y^e prety doore, where they came in, & ate vp soch thinges as were vpon y^e altare. For the which cause y^e kynge slayd them, & deliuered Bel in to Daniels power, which destroyed him and his temple.

And in that same place there was a greate dragon, which they of Babilon worshipped. And y^e kynge sayde vnto Daniel: sayst thou, y^e this is but a god of metall also: he liueth, he eateth & drynkech: so y^e thou canst saye, that he is no lyvinge God, that thou worshippe him. Daniel sayde vnto y^e kynge: I wil worshippe the LORDE my God, he is y^e true lyvinge God: as for this, he is not the God of life. But geue me leane (O kynge) & I shal destroye this dragon without swerde or staff. The kynge sayde: I geue y^e leane. Then Daniel toke pitch, fatte and hairie wool, and dyed them together, and made lompes thereof: this he put in y^e Dragons mouth, and y^e dragon barst in sonder: and Daniel sayd: there is he whom ye worshipped.

When they of Babilon harde that, they toke greate indignacion, and gathered together agaynst the kynge, sayenge: The kynge is become a Jewe also, he hath destroyed Bel, he hath slayne y^e Dragon, and put the prestes to death. So they came to y^e kynge, & sayde: let us haue Daniel, or els we wil destroye the and thine house.



Now when y^e kynge sawe, that they rushed in so fere vpon him, & that necessite constrained him, he deliuered Daniel vnto them: which cast him in to the Lyons denne, where he was sixe dayes. In the denne there were seven Lyons, and they had geuen them euery daye two bodies and two shepe: which then were not geue them, that they might deuoure Daniel.

There was in Jewry a prophet called Abacuc, which had made potage, and brot bled in a depe platter, and was goinge into the selde, for to bringe it to y^e menora. But the angell of the LORDE sayde vnto Abacuc: go cary the meate that thou hast in to Babilon, vnto Daniel, which is in y^e lyons denne. And Abacuc sayde: LORDE, I neuer sawe Babilon: and as for the denne, I knowe it not. Then the angel of the LORDE toke him by the toppe, and bare him by the haire of the heade, and (choirow a mightie wynde) set him in Babilon vpon the denne. And Abacuc cried, sayenge: O Daniel thou seruante of God, haue take the breakfast, y^e God hath sent y^e. And Daniel saide: O God, hast thou thought vpon me: wel, thou neuer failest them that loue the. So Daniel aroose, & ate: and the angel of the LORDE set Abacuc in his owne place agayne immediatly.

Upon the seventh daye, the kynge wente to beweepe Daniel: and when he came to the denne, he looked in: and beholde, Daniel sat in the myddest of the Lyons. Then cried y^e kynge with a loude voyce, sayenge: Greate art thou, o LORDE God of Daniel: & he drew him out of the denne. As for those that were y^e cause of his destrucciō, he dyd cast them into the denne, and they were deuoured in a moment before his face.

After this, wrote the kynge vnto all people, kynnedes and tungen, that dwelt in all countrees, sayenge: peace be multiplied with you. My commaundement is, in all the dominyon of my realme: that men feare and stonde in awe of Daniels God, for he is the ly-

nyng God, which endureth euer: his kynngdome abyderth vncorrupte, and his power is everlastinge. It is he that can deliuer and saue: he doth wonders and maruelous woites in heauen and in earth, for he hath saued Daniel from the power of the Lyons.

The ende of the Storye of Bel.

The first booke of the Machabees,

What this booke conteyneth.

- Chap. I. Of the power of Alexander kynge of Macedona. Of certayne vnfaithfull Israelites. Of the greate tyranny of Antiochus, & how miserably he destroyeth Ierusalem: which God suffereth to be plagued, because they haue forsaken him.
- Chap. II. How feruently Maccathias and his sonnes stryue for the honoure of God and welfare of the people: how swerely he exorteth his sonnes (eue in the houre of his death) to be stedfast in the lawe of God.
- Chap. III. Of Judas Maccabees that worthy capytayne, and of his noble actes agaynst Antiochus.
- Chap. IIII. V. Of the glorious victory, that God gaue Judas agaynst Gorgias and Lysias: how they wyne the cite, and cleanse the temple agayne, & how they fyghe afterwarde agaynst the Zeithen.
- Chap. VI. Antiochus besegeth Mymas in persia: Judas layeth sege to the castel at Ierusalem, the kynge goeth aboute to helpe the that are therein.
- Chap. VII. The tyranny of Demetrius: They take truce with the people of God, & kepe it not.
- Chap. VIII. Judas hearinge how reasonable the Romaynes are, seeketh for to make peace with them.
- Chap. IX. How Judas was slaine in the battail, and how there came vp derth after his death. Jonathan was capytayne after him, and gatt the victory of Baides.
- Chap. X. Of Alexander the sonne of Antiochus, Demetrius maketh peace with Jonathan, & so doth Alexander afterwarde. Prolomy geueth his daughter Cleopatra vnto Alexander. Demetrius despyeth Jonathan.
- Chap. XI. Prolomy ryseth agaynst Alexander and Jonathan, and promyseth to geue Demetrius his daughter, whom he had geuen alledy vnto Alexander. The death of Alexander and prolomy, the raigue of Demetrius. Demetrius and Jonathan are frendes. Alexander's sonne taketh the kynngdome vpon him.

Chap. XII. The Jewes wryte vnto the Romaynes and Sparcians to renew the olde frendshipe. Triphon receaueth Jonathan with fayre wordes, and then causeth him and his to be slayne.

Chap. XIII. After the death of Jonathan is Symon his brother made Captaine of the people which goeth forth agaynst Triphon, and battelth his brother. Triphon slayeth Antiochus haynously. Symon maketh peace with Demetrius, and layeth sege to Gaza.

Chap. XIII. Demetrius sekerth helpe agaynst Triphon. Demetrius is take. Peace in Jewry. Symon rulerth well. The Romaynes and they of Sparta renew the peace with Symon.

Chap. XV. Antiochus wyterth longyngly vnto the Jewes, and persecuteth Triphon. He breakeyth the bond with the Jewes.

Chap. XVI. The faithfulness of Symon & his sonnes. Proloiny slayeth them disceatfully, and betrayeth the londe.

The first Chapter.

After that Alexander the sonne of Philippe, kynge of Macedonia wente forth of the londe of Cethim, and slewe Darius kynge of the persians and Medes: It happened, that he toke greate warres in honde, wanne very many stronge cities, and slew many kinges of the earth: goynge thorow to the endes of the world, and getting many spoyle of the people. In so moch, that he wolde stode in greate awe of him, and therfore was he proude in his herte. Now whē he had gathered a mightie stronge hoost, and subdued the lodes and people with their prynces, so that they became tributaries vnto him: he fell sick. And whē he perceaued that he must nedes die, he called for his noble estates (which had bene brought vp with him of children) and parted his kyngdome amonge them, whyle he was yet alyue. So Alexander raygned xij. yere, and then dyed.

After his death sell the kyngdome vnto his prynces, and they optayned it euery one in his roome, and caused them selues to be crowned as kynges: and so dyd their childre after them many yeres, and moch wickednesse increased in the world. Out of these came ymragious rote, noble Antiochus the sonne of Antiochus the kynge (which had bene a pledge at Rome) and he raygned in the xxxvij. yere of the raigne of the Grekes.

In those dayes wete there out of Israel wicked men, which moued moch people to their coucel, sayenge: Let vs go and make a covenannt with the heithen, for we are rounde aboute vs: for sence we departed from them, we haue had moch sorow. So this deuyc pleased them well, and certayne of the people

toke vpon the for to go vnto the kynge, and gaue them licence to do after the ordinaunce of the heithen. Then set they vp an open soyle (at Jerusalem) of the lawes of the heithen, and were nomore circumcised: but forsoke the holy Testamente, and ioyned them selues to the heithen, and were cleane solde to do myschance. So when Antiochus begonne to be mightie in his kyngdome, he wente aboute to optayne the londe of Egypte also, that he might haue the dominion of two realmes. Upon this entred he in to Egypte with a stronge hoost, with charettes, elephants, horsemen, and a greate nombre of shippes, and begonne to warre agaynst ptolomy the kynge of Egypte. But ptolomy was a frayed of him, and fled: and many of his people were wounded to death. Thus Antiochus wanne many stronge cities, and toke awaye great good out of the londe of Egypte.

And after that Antiochus had synnered in Egypte, he turned agayne in the xliij. yere, and wente toward Israel, and came vp to Jerusalem with a mightie people: and entred proudly into the Sanctuary, and toke awaye the golden altare, the candilstick, and all the ornamente thereof: the table of the shewbread, the pouring vessel, the chargers, the golden spones, the velle, the crownes and golden apparel of the temple, and brake downe all. He toke also the syluer and golde, the precious Jewels, and the secreete treasures that he founde. And when he had taken awaye all together, caused a greate murthure of men, and so fulfilled his malicions pryde, he departed in to his owne londe.

Thus there arose greate heynesse and misery in all the londe of Israel. The prynces and the elders of the people mourned, the yonge men and the maydens were defyled, and the sayre beute of women was chaunged: the brydegrome and the bryde toke them to mournynge: the londe and those that dwelt therein, was moued: for all the house of Jacob was brought to confucion.



After two yeres the kynge sent his chiefe treasurer vnto the cities of Juda, which came to Jerusalem with a greate multitude of people, speakinge peaceable wordes vnto the people, but all was disceate: for when they had given him credence, he fell suddenly vpon the cite, and smote it sore, and destroyed moch people of Israel. And when he had spoyled the cite, he set fyre on it, casting downe houses and walles on euery syde. The women and their children toke they captiue, and led awaye their catell. Then buylded they the castel of David with a greate and thicke wall, and with mightie towres, and made it a stronge holde for them. Besyde all this they sette wicked people and vngodly men to kepe it, stored it with weapens and vytales: gathered the goodes of Jerusalem, and layed the vpright: thus became it a thewyshe castell.

And this was done to laye waite for the people, that wente in to the Sanctuary, and for the cruel destruccion of Israel. Thus they shed innocent bloude on euery syde of the Sanctuary, and defyled it: In so moch that the citelyns were sayne to departe, and the cite became an habitacion of straungers, beyng desolate of hir owne seide, for hir owne natyres were sayne to leane her. Her Sanctuary was cleane waisted, hir holy dayes were turned in to mournynge, hir Sabbathes were had in derision, and hir honoure brought to naught. Loke how greate hir glory was afore, so greate was hir confucion, and hir waye turned in to sorow.

Antiochus also the kynge sent out a commission vnto all his kyngdome, that all the people shulde be one. Then they left euery man his lawe, and all the heithen agreed to the commaundement of kynge Antiochus: for many of the Israelites consented there vnto, offeringe vnto Idols, and defylinge the Sabbath. So the kynge Antiochus sent his messangers with his commission vnto Jerusalem, and to all the cities of Juda: that they shulde folowe the lawes of the heithen, and forbad ether burnt offeringe, meat offeringe, or peace offeringe to be made in the temple of God, and that there shulde no Sabbath ner hys feast daye be kepte: but commaunded, that the Sanctuary and the holy people of Israel shulde be defyled.

He commaunded also that there shulde be set vp other altares, temples and Idols: to offere vp swynes flesh and other vncleane beastes: that men shulde leane their children vncircumcised, to defyle their soules with all maner of vncleannesse and abhominacions:

that they might so forget the lawe, and chaunge all the holy ordinaunces of God: and that who so ever wolde not do accordynge to the commaundement of kynge Antiochus, shulde suffre death. In like maner commaunded he thorow out all his realme, and sett rulers ouer the people, for to compell them to do these thynges, commaunding the cities of Juda to do sacrifice vnto Idols.

Then wente the people vnto the heithen by heapes, forsoke the lawe of the LORDE, and committed moch euell in the londe: yee and chaced out the secretes of Israelites, which had hid them selues in corners and preuy places. The xx. daye of the moneth Casleu, in the Cxlv. yere, set kynge Antiochus an abhominable Idol of desolacion vpon the altare of God, and they buylded altares thorow out all the cities of Juda on euery syde, before the doores of the houses, and in the stretes: where they burnt incense, and dyd sacrifice. And as for the bookes of the lawe of God, they brent them in the fyre, and rente them in peces. What so ever he was that had a boke of the Testamente of the LORDE founde by hym, yee who so euer endeuored himself to kepe the lawe of the LORDE, the kynges commaundement was, that they shulde put him to death. And thorow his auctorite they executed these thynges euery moneth, vpon the people of Israel that were founde in the cities.

The fyne and twentye daye of the moneth, what tyme as they dyd sacrifice vpon the altare (which stode in the steade of the altare of the LORDE) accordynge to the commaundement of kynge Antiochus, they put certayne women to death, which had caused their children to be circumcised: Not only that, but they hanged vp the children by the neckes thorow out all their houses, and slewe the circumcisers of them.

Yet were there many of the people of Israel, which determed in them selues, that they wolde not eate vncleane thynges: but chose rather to suffre death, then to be defyled with vncleane meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And this greate tyranny increased very sore vpon the people of Israel.

The II. Chapter.

In those dayes there dyd stode vp one Matathias the sonne of Symeon

the priest (out of the kynred of Joaris) fro Jerusalem, and dwelt vpon the mount of Modin, and had v. sonnes: The called Gad dis: Symon, called Thasi: Judas, ocher wyse called Machabens: Eleazer, ocher wyse called Abaron: and Jonathas, whose surname was Apphus. These sawe the euell, & was done amonge the people of Juda and Jerusalem. And Matathias sayde: Wo is me, alas that euer I was borne, to se this misery of my people, and & piteous destruccio of the holy cite: & thus to syt so styll, it beyng deliuered in to the hondes the enemies, & the Sanctuary is come in to the power of straungers, hir temple is, as it were a man & hath lost his good name. Hir precious ornaments are caried awaye captiue, hir olde men are slayne in the stretes, and hir yonge men are fallen thorow the swearde of the enemies.

What people is it, that hath not some possiession in hir kyngdome? Or who hath not gotten some of hir spoyle? All hir glory is taken awaye. She was a Quene, and now she is become an handmayde. Beholde dure Sanctuary, oure betwye and honoure is waisted awaye, and defyled by the Gentiles. What helpeth it vs then to lyne? And Matathias rente his clothes, he and his sonnes, and put sack cloth vpon them, & mourned very sore.

Then came the men thither which were sent of kyng Antiochus, to compell such as were fled in to the cite of Modin, for to do sacrifice and to burne incense vnto Idols, and to forsake the lawe of God. So, many of the people of Israel consented and enclined vnto them, but Matathias and his sonnes remayned stedfast. Then spake the commissioners of kyng Antiochus, & sayde vnto Matathias: Thou art a noble man, of hie reputation and greate in this cite, hauinge saye children and brethien. Come thou therfore first, and fulfill the kynges commaundement, like as all the heithen haue done, yee and & men of Juda, and soch as remayne at Jerusalem: so shalt thou and thy children be in & kynges fauoure, and enriched with golde, syluer and greate rewardes.

Matathias answered, and spake with a loude voyce: Though all nacions obeye the kyng Antiochus, and fall awaie euery man fro kepynge & lawe of their fathers: though they consente to his commaundementes, yet wil I & my sonnes and my brethien, not fall from the lawe oure fathers. God forbyd we shulde that were not good for vs, that we

shulde forsake the lawe and ordinaunces of God, and to agre vnto the commaundement of kyng Antiochus. Therfore we wil do no soch sacrifice, nether breake the statutes of & lawe, to go another waye. And whi he had spoken these wordes, there came one of the Jewes, which openly in the sight of al dyd sacrifice vnto the Idols vpon the altar in the cite of Modin, accordinge to the kynges commaundement.

When Matathias sawe this, he greued him at the herte, so that his raynes shok withall, and his wrath kindled for very le of the lawe. With that he gaue a signe forth, and kyled the Jew besyde the altar: yee and slewe & kynges commissioner, that compellid him to do sacrifice, & destroyed the altar at the same time: soch a yele had he in to the lawe of God, like as Phineas dyd in to Zambri the sonne of Salemi. And Matathias cried with a loude voyce thorow & cite, sayenge: Who so is feruent in the lawe, & wil kepe & couenant, let him folowe me. So he and his sonnes fled in to the mountaynes and left all that euer they had in & cite. Many other godly men also departed in to the wyldernesse with their children, their wyues and their catell, and remayned there: for the tyranny increased so sore vpon them.

Now when the kynges seruantes and the hoost, which was at Jerusalem in the cite of David herde, that certayne me had broken the kynges commaundement and was gone their waye to the wyldernesse in to secrete places, and that there were many departed after them: they folowed vpon them to fight agaynst them in the Sabbath day, and sayde: Wyl ye yet rebell? Get you hence & do the commaundement of kyng Antiochus, and ye shal lyne. They answered: We wil not go forth, nether wil we do the kynges commaundement, to defyle & Sabbath day. Then beganne they to fight agaynst them: nevertheless they gaue them none other answer, nether cast they one stone at them. They made fast their piuey places, but sayde: We wil dye all in oure innocency, heauen & earth shal testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabbath, & slewe both men and catell, their wyues and their children: the nombre of a thousande people.

When Matathias and his frendes herde this, they mourned for them right sore, and sayde one to another: If so be that we all be as oure brethien haue done, and fighte for oure lyues & for oure lawes agaynst the

then: then shall they the sooner rote vs out of the earth. So they concluded amonge the silues at the same tyme, sayenge: What so euer he be that cometh to make battayll vs vpon the Sabbath daye, we wyl fight agaynst him, & not dye all, as & brethien & were murthured so haynously. Vpon this came the Synagoge of the Jewes vnto the: stronge men of Israel, all soch as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stande by them: In so much that they gathered an hoost of men, and slewe the wicked doers in their gelousy, and the vngodly men in their wrath. Some of the wicked fled in to the heithen, and escaped.

Thus Matathias and his frendes wente aboute, and destroyed the altars, and circumcised the children, that had not yet receaued circumcision: as many as they founde within & coostes of Israel: and folowed mightily vpon the children of pryde, and this acte prospered in their hondes: In so much, that they kepte the lawe agaynst the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.

After this when the tyme drew on fast, that Matathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruccio and wrathfull displeasure: Wherefore (o my sonnes) be ye feruent in the lawe, and ioperde youre lyues for the Testament of the fathers: call to remembraunce what actes oure fathers dyd in their tyme, so shal ye receaue greate honoure and an euerlastinge name.

Remember Abraham, was not he founde faithfull in tentacion, and it was reccordid vnto him for righteousnesse? Joseph in tyme of his trouble kepte the commaundement, and was made a lord of Egypte. Phineas oure father was so feruent for the honoure of God, that he oprauned the couenant of an euerlastinge priesthode. Josue for fulfilling the worde of God, was made the capteyne of Israel. Caleb bare recorde before the congregacion, and receaued an heretage. David also in his mercifull kyndnesse, oprauned the throne of an euerlastinge kyngdome. Elias beyng gelous and feruent in the lawe, was taken vp in to heauen. Hananias, Azarias and Misael remayned stedfast in faith, and were deliuered out of the fyre. In like maner Daniel beyng vngodlye, was saved from the mouth of the Lyons.

And thus ye maye conside thorow out all ages sene the worlde begonne, that who so euer put their trust in God, were not ouercome. Feare not ye then the wordes of an vngodly man, for his glory is but donge and womes: to daye is he set vp, and to morow is he gone: for he is turned in to earth, and his memoriale is come to naught. Wherefore (o my sonnes) take good hertes vnto you, and quyte youre selues like men in the lawe: for yf ye do the thinges that are commaunded you in the lawe of the L O R D E youre God, ye shal optaine greate honoure ther in.

And beholde, I knowe that youre brother Symon is a man of wysdome: se that ye geue eare vnto him allwaye, he shal be a father vnto you. As for Judas Machabeus, he hath euer bene mightie and stronge from his youth vp: let him be youre capteyne, and ordie the battayll of & people: Thus shall ye bringe vnto you all those that fauoure the lawe, and se that ye auenge the wronge of youre people, and recompence the heithen agayne, and applie youre selues whole to the commaundement of the lawe. So he gaue them his blessinge, and was layed by his fathers: and dyed in the Cxlvj. yeare at Modin, where his sonnes buried him in his fathers sepulchre, & all Israel made greate lamentacion for him.

The III. Chapter.

Then stode vp Judas Machabeus in his fathers steade, and all his brethien helped him: and so dyd all they that helde with his father, and fought with che-refulnesse for Israel. So Judas gat his people greate honoure: he put on a brest plate as a giante, and arayed him self with his harness, and defended the hoost with his swearde. In his actes he was like a lyon, & as a lyons whelpe roaringe at his praye. He was an enemye to the wicked, and hited them out: and brent vp those, that vexed his people: So that his enemies fled for feare of him, and all the workers of vngodlynes were put to trouble: soch lucke and prosperite was in his honde. This greued dyuerse kynges, but Jacob was greatly reioysed thorow his actes, and he gat him self a greate name for euer.

He wente thorow the cities of Juda, destroyinge the vngodly out of them, turnynge awaye the wrath from Israel, and receauynge soch as were oppressed: and the same of him wente vnto the vttemost parte of &

Heb. ii. b
Mar. 10.
Esa. 55. c
and 40.
1. Pet. 1. d
Iacob. 1.
xcviii. 14.
Psal. 105.
and 106. d

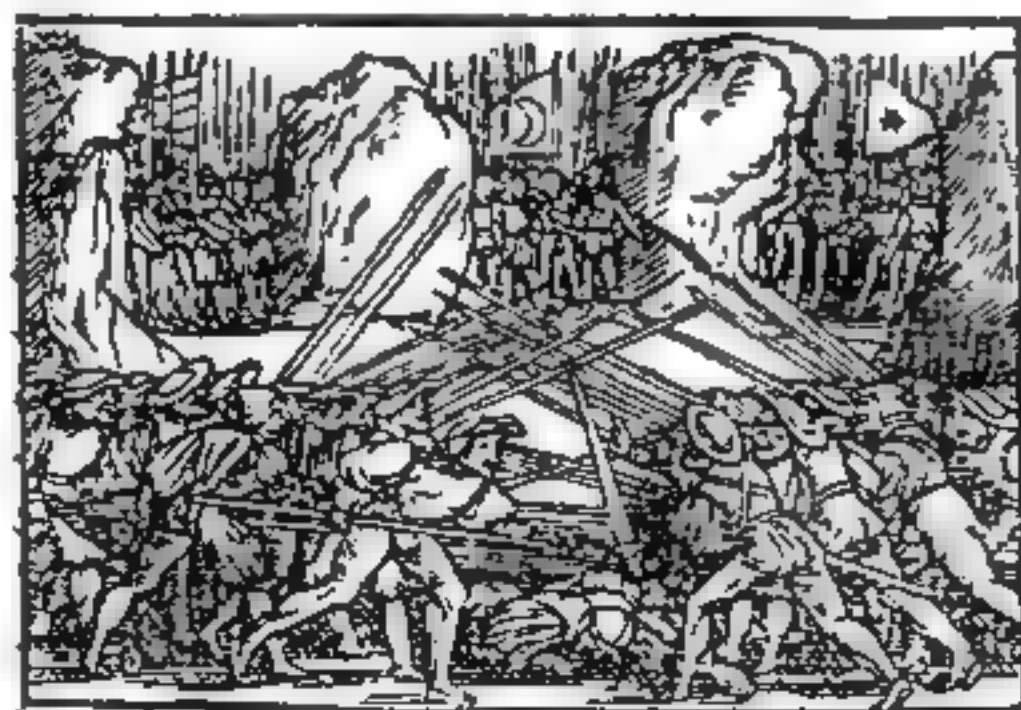
Josephus
cap. 8. 9. 10.
11. Antiq.

Psal. 105. 1.
1. Mac. 2. 1.

earch. Then Appollonius (a pryncce of Syria) gathered a nughtie greate hoost of the heithen & out of Samaria, to fight agaynst Israel. Which when Judas perceived, he wente forth to mete him, fought with him, slew him, and a greate multitude with him: the remnaunte fled, and he toke their substance. Judas also toke Appollonius owne swerde, and fought wth it all his life longe.

Now when Seron (another pryncce of Syria) herde saye, that Judas had gathered vnto him the congregacion and church of the faithfull, he sayde: I will get me a name and a prayse thorow out the realme: for I will go fight with Judas and them that are with him, as many as haue despised the kynges commaundement. So he made him ready, and there wente with him a greate mightie hoost of the vngodly, to stonde by him, and to be auenged of the childre of Israel. And when they came nye vnto Berthoron, Judas wente forth agaynst them with a small company. And when his people sawe soch a greate hoost befoie the, they sayde vnto Judas: How are we able (beynge so fewe) to fight agaynst so greate a multitude and so stronge: seinge we be so weery, and haue fasted all this daye?

But Judas sayde: It is a small matter for many to be ouercome with fewe: For there is no difference to the God of heauen, to deliuer by a greate multitude or by a small company: for the victory of the battell stondesth not in the multitude of the hoost, but in the strength cometh from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitude: to destroye vs, oure wyues and oure children, and to robbe vs. But we will fight for oure wyues and for oure lawes, and the LORDE himself shall destroye the before oure face: therefore be not ye afayed of them.



As soone as he had spoken these wordes, he leapt sodenly vpon the. Thus was Se-

ron smytten, and his hoost put to flight. Judas folowed vpon them beyonde Berthoron vnto the playne felde: where he slew eight hundred men of them, and the residue fled in to the londe of the phylisines. Then all the heithen on every syde were afayed for Judas and his brethren: for the rumoure of him came vnto the kynges eares, for all the Gentiles coude tell of the warres of Judas.

So when kyng Antiochus herde these tidings, he was angrie in his mynde: wherefore he sente forth and gathered an hoost of his whole realme, very stronge armies: and opened his treasury, and gaue his hoost a yeaies wagies in honde, commaunding them to be ready at all tymes.

Nevertheless when he sawe, that there was not moneye ynough in his treasures, and that thorow the discorde and persecucion, which he made in y^e londe (to put downe y^e lawes that had bene of olde tyme) his customes and tributes of the londe were mynished: he feared that he was not able to beare the costes and charges any longer, ner to haue soch giftes, to geue so liberally as he dyd afore, more then the kynges that were befoie him.

Wherefore he was herry in his mynde, and thought to go in to persides, for to take tributes of y^e londe, and so to gather much moneye. So he left Lysias (a noble man of the kynges bloude) to ouersee the kynges busynesses, from the water Euphrates vnto the borders of Egypt: and to kepe well his sonne Antiochus, till he came agayne.

Moreover, he gaue him half of his hoost and elephantes, committed vnto him euery thinge of his mynde, concernynge the which dwelt in Juda, and Jerusalem: that he shulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remnaunte of Jerusalem: to put out their memorall from that place, to make straungers for to inhabite all their quarters, and to parte their londe amonge them. Thus the kyng toke the other parte of the hoost, and departed from Antioch (a cite of his realme) ouer the water of Euphrates, in the hundredth and xliij. yeaies, and wente thow the hye countrees.

And Lysias chose vnto him peolomyth, some of Dorimiths, Lycanor and Gorgias mightie men, & the kynges frendes. These he sent with xl. thousande sote men and vij. thousande hoisemen, for to go in to y^e londe of Juda, and to destroye it, as the kyng

commaunded. So they wente forth with all their power, and came to Emmaus in to the playne felde. When the marchautes herde the rumoure of them, they and their seruantes toke very much siluer and golde, for to bye the childre of Israel to be their bondemen. There came vnto them also yet more men of warre on every syde, out of Syria & the from the palestynes.

Now when Judas and his brethren sawe that trouble increased, and that the hoost drew nye vnto their borders: consideringe y^e kynges wordes which he commaunded vnto the people: namely, that they shulde utter ly waist and destroye them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fight for oure folke and for oure Sanctuary. Then the congregacion was soone ready gathered to fight, to praye and to make supplicacion vnto God for mercy and grace.

As for Jerusalem, it laye voyde, and was as it had bene a wyldernes. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleauntes kepte the castell, there was the habitacion of the heithen. The mynth of Jacob was taken awaye, the pype & the harpe was gone from amonge them.

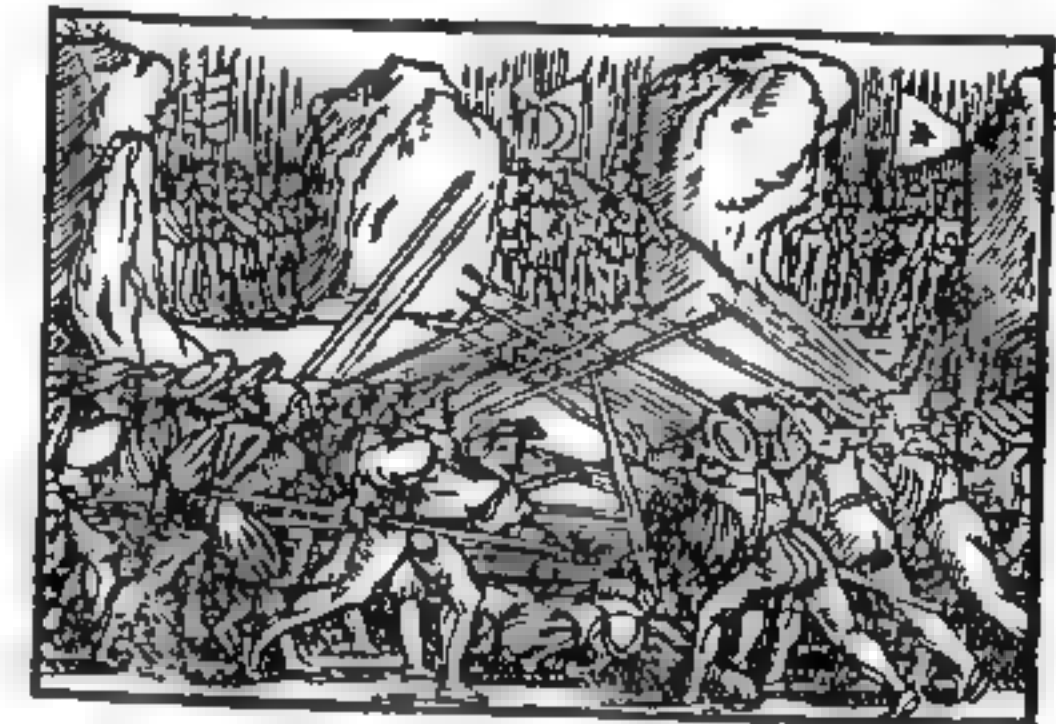
The Israelites gathered them together, and came to Maspha befoie Jerusalem: for in Maspha was the place where they prayd afore tyme. So they fasted that daye, and put sackclothes vpon them, cast asshes vpon their heades, rente their clothes, and layde forth the bookes of the lawe (wherout y^e heithen sought the liknesse of their ymages) and brought the prestes ornaments, the fustinges and the Tythes. They set there also the absteyners (which had fulfilled their dayes) befoie God, and cried with a loude voyce towarde heauen, sayenge: what shal we do with these? and whither shall we carry them awaye?

For thy Sanctuary is troden downe and desyld, thy prestes are come to heynesse and dishonoure: and beholde, the heithen are come together for to destroye vs. Thou knowest what thiges they ymagyn agaynst vs. How maye we stonde before them, except thou (O God) be oure helpe?

They blew out the trompettes also with a loude voyce. Then Judas ordered captaines ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for soch as buylded them houses, married wyues, planted them vynyardes, and those

that were fearfull: he commaunded them euery man to go home, acordinge to y^e lawe. So the hoost remoued, and pitched vpon the South syde of Emmaus.

And Judas sayde: Arme youre selues, be stronge (O my children) make you ready agaynst tomorrow in the momynge, that ye maye fight with these people, which are agreed together to destroye vs & oure Sanctuary. Better is it for vs to dye in battayll, then to se oure people and oure Sanctuary in soch a miserable case. Nevertheless, as y^e will is in heauen, so be it.



The III. Chapter.

Then toke Gorgias fyue thousande men of sote, and a thousande of the best hoisemen: and remoued by night, to come nye where y^e Jewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the coueyers of them. Then arose Judas to smyte the chese and principall of the kynges hoost at Emmaus, for the army was not yet come together. In the meane season came Gorgias by night in to Judas tentes: when he founde no man there, he sought them in the mostaynes, and thought they had bene fled awaye because of him. But whē it was daie, Judas shewed himself in y^e felde with thre thousande men only, which had nether harnesser swerdes to their myndes.

But on the other syde, they sawe that the heithen were mightie and wel harnessed, and their hoisemen aboute them, and all these wel experte in fettes of warre. Then sayde Judas to y^e men that were with him: Feare not ye the multitude of them, be not afayed of their violente runnyng: remembre how oure fathers were deliuered in the reed see, when pharao threatned them with a greate hoost. Euen so let vs also crie now towarde heauen: and the LORDE shall haue mercy vpon vs, and remembre the couenaunt of oure fathers, yee and destroye

Deu. 20
Iudic. 7Matt. 24
Luc. 11. 2Josephus
Ibid. 1. 1. 1

Deu. 20

Exo. 14. 1

1. Mac. 9.

this hoost before our face this daye: And all heithen shal knowe, that it is God himself, which deliuereth and sauerth Israel.

Then the heithen lift vp their eyes: and when they sawe that they were commynge agaynst them, they wente out of their tentes in to the battayll: and they that were w Judas, blew vpon the trompettes. So they buckled together, and the heithen were discomfited, and fled ouer the playne felde: but the hymnost of them were slayne. For they folowed vpon them vnto Assaremoth, and in to the felde of Idumea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne with his hoost, and sayde vnto the people: Be not greedy of spoyle, we haue yet a battayll to fight: for Gorgias & his hoost are here by vs in the mountaynes, but stonde ye fast agaynst our enemies, and ouercome them: then maye ye safely take the spoyle.

As Judas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gorgias sawe that they of his partie were fled, and the tentes brent vp (for by the smoke they might vnderstande what was done) they perceauynge this, were very sore afraied: and when they sawe also that Judas and his hoost were in & felde ready to stryke battayll, they fled euerychone in to the londe of the heithen.

So Judas turned agayne to spoyle the tentes, where they gat much golde and syluer, precious stones, purple & greate riches. Thus they wente home, and sunge a psalme of thankesgeuynge and praysed God in heauen: for he is gracious, and his mercy endureth for ever: And so Israel had a greate victory in that daye.

Now all the heithen that escaped, came and tolde Lysias euery thinge as it happened. Wherefore Lysias was sore afraied and grieved in his mynde, because Israel had not gortē soch myffortune as he wolde they shulde, nether as the kynge commaunded. The nexte yere folowynge, gathered Lysias thre score thousande chosen men of sorte, and fyue thousande horsmen, to fight agaynst them.

So they came in to Jewry, and pitched their tentes at Bethoron, where Judas came agaynst them with ten thousande men. And when he sawe so greate mightie an hoost, he made his prayer and sayde: Blessed be thou (o sauoure of Israel) which diddest destroye the violent power of the giann

te, in the honde of thy seruant Daud, and gaucst the hoost of the heithen in to the honde of Ionathas (the sonne of Saul) and of his weapen bearer.

Put this hoost now in to the honde of y people of Israel, and let them be confounded in their multitude and horsmen. Make them afraied, & discomforth the boldnes of their strength, & they maye be moued thorow their destruccion. Cast them downe thorow the swearde of thy louers, then shal all they that knowe thy name, prayse the with thankesgeuynge.

So they stroke the batell, and there was slayne of Lysias hoost, fyue thousande. Then Lysias seyng the discomfytynge of his men, and the manlynesse of the Jews, how they were ready, ether to lyue or to dye like men: he wente vnto Antioche and chose out men of warre: that when they were gathered together, they might come agayne in to Jewry. Then sayde Judas and his brethren: beholde, our enemies are discomfited: Let vs now go vp, to clese and to repaire the Sanctuary.



Vpon this, all the hoost gathered them together, and wence vp vnto mount Sion. Now when they sawe the Sanctuary laid waist, the altar defyled, the doores brent vp, the shrubbes growynge in the court, like as in a wod or vpon mountaynes, yee and that the prestes Celles were broken downe. They rente their clothes, made greate lamentacion, cast asshes vpon their heades, fell downe flat to the ground, made a greate noyse with the trompettes, and cried toward heauen.

Then Judas apoynted certayne men to fight agaynst those which were in the castell, till they had clensed the Sanctuary. So he chose prestes & were vndefyled, soch as had pleasure in the lawe of God: and they clensed the Sanctuary, & bare out the defylde stones in to an vncleane place. And for so much

as the altar of burntofferings was vndefyled, he toke aduysment, what he might do withall: so he thought it was best to destroye it, lest it shulde happen to do them eny shame: for the heithen had defyled it, & therefore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: till there came a prophet to shewe, what shulde be done with them.

So they toke whole stones acordynge to the lawe, and buylded a new altar soch one as was before, and made vp the Sanctuary within and without, and halowed the court. They made new ornamentes, & broughte y candilstickes, the altar of incense, and the table in to the temple. The incense layed they vpon the altar, & lighted the lampes which were vpon the candilstickes, that they might burne in the temple. They set the shewbread vpon the table, and hanged vp the vail, and set vp y temple, as it was afore. And vpon the xxv. daye of the ix. moneth (which is called the moneth of Caslen) in the C. lviij. yere: they rose vp by tymes in the mornynge for to do sacrifice (acordynge to the lawe) vpon the new burntofferynge altar, that they had made: after the tyme and season that y heithen had defyled it. The same daye was it set vp agayne, with songes pipes, harpes and cymbales.

And all the people fell vpon their faces, worshippynge and thankynge the God of heauen, which had geuen them the victory. So they kepte the dedicacion of the altar viij. dayes, offerynge burnt sacrifices and thankofferings with gladnesse. They decked the temple also with crownes and shylde of golde, and halowed the portes and alles, and hanged doores vpon them. Thus was there very greate gladnes amonge the people, because the blasphemy of the heithen was put awaye.

So Judas and his brethren with the whole congregacion of Israel, ordered, that the tyme of the dedicacion of y altar shulde be kepte in his season from yere to yere, by the space of viij. dayes, from the xxv. daye of the moneth Caslen: yee and that with myrrh and gladnesse.

And at the same tyme buylded they vp y mount Sion with hye walles and stronge towres rounde aboute: lest y Gentiles shulde come and treade it downe, as they dyd afore. Therefore Judas set men of warre in it, to kepe it: and made it stronge, for to defende Bethsura: that the people might haue

a refuge agaynst the Edomites.

The V. Chapter.

It happened also that when y heithen rounde aboute herde, how that the altar and the Sanctuary were set up in their olde estatē: it displeased them very sore, wherfore they thought to destroye the generacion of Jacob that was amonge them: In so much that they beganne to slaye and to persecute certayne of y people. Then Judas fought agaynst the children of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt rounde aboute y Israelites) where he slewe & spoyled a greate multitude of the. He thoughte also vpon the malice and vnfaithfulnes of the children of Ben, how they were a snare and stoppe vnto y people, and how they layed waite for them in the hie waye: wherfore he shut them vp in to towres, and came vnto them, condemned them, and brent vp their towres, with all that were in them.

Afterwarde wente he agaynst the children of Ammon, wherof he founde a mighty power and a greate multitude of people, with Tymothy their capayne. So he strokē many battayls with them, which were destroyed before him. And when he had slayne them, he wanne Gazer the cite, with the towres belonginge thereto, and so turned agayne in to Jewry. The heithen also in Galilad gathered them together, agaynst the Israelites that were in their quarters, to slaye them: but they fled to the castell of Datheman, and sent letters vnto Judas and his brethren, sayenge: The heithen are gathered agaynst vs on euery syde, to destroye vs, and now they make the for to come and laye sege to y castell, wherunto we are fled, & Tymothy is the capayne of their hoost: come therefore, and deliuer vs out of their hondes: for there is a greate multitude of vs slayne all ready. Yee and our brethren that were at Tubin, are slayne and destroyed (welye a thousande men) and their wyues, their children and their goodes haue the enemies led awaye captiue.

Whyle these letters were yet a readynge, beholde, there came other messangers from Galilee, with rente clothes: which tolde euen the same tydings, and sayde, that they of Prolomais, of Tirus and of Sidon were gathered agaynst them, and that all Galilee was fylled with enemies to destroye Israel. When Judas and y people herde this, they came together (a greate congregacion) to deuise, what they might do for their bre-

Josephus
cap. 12.1
bro 12.

Exe. 27.2
and 35.2
2. Ma. 10.

B

2. Ma. 2.

thien, that were in trouble and beseged of their enemies. And Judas sayde vnto Symon his brother: chose 3 out certayne men, and go deliuer thy brethren in Galilee: As for me and my brother Jonathas, we wyl go in to Galaadithim. So he left Josephus 3 sonne of Zachary, and Asarias, to be captaynes of the people and to kepe the remnaunt of the hoost in Jewry, & commaunded them, sayenge: Take the oversight of this people, and sethat ye make no warre agaynst the heithen, vntill the tyme that we come agayne. And vnto Simon he gaue thie thousande men for to go into Galilee, but Judas himself had eight thousande in to Galaadithim.

C Then wente Symon in to Galilee, and stroke byuerse batels w the heithen: whom he discomfited, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the heithen almost iij. thousande men. So he toke the spoyle of them, and carried awaye the Israelites (that were in Galilee and Arbaris) with their wyues, their children and all that they had, and brought them in to Jewry with greate gladnesse. Judas Machabens also and his brother Jonathas, wente ouer Jordane, and trauayled iij. dayes iourney in the wysdernesse: Where the Jebuthes met them, and receaued them loyngly, and tolde the euery thinge that had happened vnto their brethren in Galaadithim, and how that many of them were beseged in Barasa, Bosor, Alimis, Casphor, Mageth and Carnaim (all these are stronge walled and mightie greate cities) and 3 they were kepte in other cities of Galaad also: and tomorrow they are apoynted to brynge their hoost vnto these cities, to take them and to wyne them in one daye.

So Judas and his hoost turned in all the haist in the wildernesse toward Bosor, and wanne the cite, slewe all the males with the swerde, toke all their goodes, and set fyre vpon the cite. And in the night they toke their iourneye from thence, and came to the castell. And by tymes in the mornynge when they looked vp, beholde, there was an innumerable people bearynge laders and other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayll beganne, and that the noyse therof wente vp and range in to the heauen, and that there was so greate a crie in the cite: he sayde vnto his hoost: fight this daye for youre brethren. And so came behynde their enemies

in thie companies, and blewe vpon their pettes, and cried in their prayer to God.

But as soone as Tymochis hoost perceived that Machabens was there, they fled from him, and 3 other slewe them downe right sore: so that there were kyled of them that same daye, almost eithe thousande men. Then departed Judas vnto Magapha, layed sege vnto it and wanne it, slawe all the males in it, spoyled it, and set fyre vpon it. From thence wente he and toke Casbon, Mageth, Bosor and the other cities in Galaad.

After this gathered Timothy another hoost, which pitched their tentes before Bethphon beyonde the water. Judas sent to spy the hoost, and they brought him worde agayne, sayenge: All the heithen that be rounde aboute vs, are gathered vnto him, and the hoost is very greate: yee they haue bynd the Arabians to helpe them, & haue pitched their tentes beyonde the water, and are ready to come and fight agaynst the. So Judas wente on to mete them.

And Timothy sayde vnto the captaynes of his hoost: when Judas and his hoost come nye the ryuer: yf he go ouer first, we shall not be able to withstonde him: for why, he will be to stronge for vs. But yf he darre not come ouer, so that he pitch his tence beyonde the water: then will we go ouer, for we shalbe stronge ynough agaynst him. Now as soone as Judas came to the ryuer, he apoynted certayne scribes of the people, and commaunded them, sayenge: sethat ye leaue none behynde vpon this syde of 3 ryuer, but let every man come to the battayll. So he wente first ouer vnto them, and his people after him.

And all the heithen were discomfited before him, and let their weapons fall, and ranne in to the temple that was at Carnaim. Which cite Judas wanne, and brennt the temple with all 3 were in it: So was Carnaim subdued, and might not withstode Judas. Then Judas gathered all the Israelites that were in Galaadithim, from 3 left vnto the most, with their wyues and their children (a very greate hoost) for to come in to the londe of Juda.

So they came vnto Ephron, which was a mightie, greate and stronge cite, and laye in their waye. For they coude not go by it, neither of the right honde ner of the left, but must go thorow it. Nevertheless they that were in the cite, wolde not let them go thorow, but walled vp the portes with stones.

And Judas sent vnto the with peaceable wordes, sayenge: Let vs passe thorow youre londe, that we maye go in to oure owne countre: there shal no body do you harme, we will let only go thorow. But they wolde not let them in.

Wherefore Judas commaunded a proclamation to be made thorow out the hoost, that every man shulde kepe his ordie: and so they dyd their best like valeant men.



And Judas beseged the cite all that daie and all that night, and so wanne it: where they slewe as many as were males, and destroyed the cite, and spoyled it, and wete thorow all the cite ouer them that were slayne. Then wente they ouer Jordane in to the playne felde before Bethsan. And Judas helped those forward that came behynde, and gaue the people good exortacion all 3 waye thorow, till they were come in to the londe of Juda. Thus they wente vp vnto the mount Sion, where they offred with myrrh and thankesguyng: because there were none of them slayne, but came home agayne peaceably.

Now what tyme as Judas and Jonathas were in the londe of Galaad, and Symon their brother in Galilee before Ptolomais: Then Josephus the sonne of Zachary and Asarias the captaynes, hearinge of the actes that were done and of the battels that were stroken, sayde: Let vs get vs a name also, and go fight agaynst the heithen that are rounde aboute vs.

So they gaue their hoost a commaundement, and wente toward Jamnia. Then came Gorgias and his men out of the cite, to fight agaynst them: Josephus also and Asarias were chased vnto 3 borders of Jewry, & there were slayne 3 daye of 3 people of Israel iij. M. men: so 3 there was a greate misery amonge 3 people, & all because they were not obediēt vnto Judas & his brethren, but thought they shulde quyte them selues man

fully. Nevertheless they came not of the seide of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the sight of all Israel and all heithen, where so euer their name was herde vps, and the people came vnto them byddinge them welcome.

After this wente Judas forth with his brethren, and fought agaynst the children of Esau, in the londe 3 lieth toward the south where he wanne the cite of Sebron and the townes that lye besyde it: and as for the walles and towres rounde aboute it, he brennt them vp. Then remoued he to go in to the londe of the Philistines, and wente thorow Samaria. At the same tyme were there many prestes slaine in 3 battayll, which wilfully & without aduysment wente out for to fight to get them honoure. And when Judas came to Azor in the Philistynes londe, he brake downe their altars, brennt the ymages of their Idols, spoyled the cities, and came agayne in to the londe of Juda.

The VI. Chapter.

Now when kynge Antiochus tranayled thorow the hye countrees, he herde that Elymas in Persia was a noble and plenteous cite in siluer and golde, & that there was in it a very rich temple: where as were clothes, cote armoures and shyldes of golde, which Alexander the sonne of Philippe kynge of Macedonia had left behynde him. Wherefore he wente aboute to take the cite and to spoyle it, but he was not able: for 3 citises were warned of it, & fought with him. And so he fled, and departed with greate heuynesse, & came agayne in to Babilen. Moreover there came one which brought him tidinges in Perside, 3 his hoostes which were in the londe of Juda, were dryuen awaye, and how that Lisias wente forth first with a greate power, and was dryuen awaye of the Jewes: how they had wonne the victory, and gotten greate goodes out of the hoostes that perished: how they had broken downe the abhominacion, which he set vp vpon the altare at Jerusalem, and fenced the Sanctuary with hye walles, like as it was afore: yee and Bethsura his cite also.

So it chanced, that when the kinge had herde these wordes, he was a frayed and greued very sore. Wherefore he layed him downe vpon his bed, and fell sicke for very sorowe: and all because it had not happened as he had deuysed. And there continued he longe,

Deut. 7.

Josephus
cap. 11. l.
12. ant.
3. Ma. 9.1. Mac. 3.
and. 4.

1. Mac. 1.

for his grese was ever more and more, so þ he sawe he must nedes dye. Therefore he sent for his frendes, & sayde vnto them: þ slepe is gone from mine eyes, for þ very sorowe & veraciõ of herte þ I haue. for when I conside in my mynde þ greate aduersite þ I am come vnto and the ploudes of heuynesse which I am in, where as afore tyme I was so mery, and so greatly set by (by reason of my power) Againe, consideringe þ enell þ I haue done at Ierusalem, from whence I toke all þ riches of golde and syluer þ were in it, & sent to fetch awaye the inhabitours of Jewry without eny reason why: I knowe, þ these troubles are come vpon me for the same cause. And beholde, I must dye with greatesorow in a straunge londe.

Then called he for one Philippe a frende of his, whom he made ruler of all his realme and gaue him the crowne, his robe and his rynge: that he shulde take his sonne Antiochus vnto him and brynge him vp, till he might raigne himself. So the kynge Antiochus dyed there, in the Cxlii. yere. When Lysias knewe that the kynge was deed, he ordered Antiochus his sonne (whom he had brought vp) to raigne in his fathers steade) and called him Eupator. Now they that were in the castel (at Ierusalem) kepte in the Jewes rounde aboute the Sanctuary, and foughte euer styll to do them harme, for the strengethenynge of the heithen.

Wherefore Judas thoughte to destroye them, and called all the people together, þ they might laye sege vnto them. So they came together in the C. yere, and beseged: he layenge forth their ordinaunce and instrumentes of warre. Then certayne of them þ were beseged wente forth (vnto whom some vngodly men of Israel ioyned the selues also) and wente vnto the kynge, sayenge: How longe wil it be, or thou punyssh and avenge oure brethren? We haue bene euer mynded to do thy father seruyce, to walke in his statutes, and to obeye his commaundementes: Therefore oure people fell from vs, and where so euer they founde eny of vs, they slewe them: and they haue not only medled with vs, but with all oure countrees: and beholde, this daye are they beseginge the castell at Ierusalem, and haue made vp the stronge holde in Bethsura: And yf thou doest not puenue them right soone, they wil do more then these, and thou shalt not be able to overcome them.

When the kynge herde this, he was very angrie, and called all his frendes, the cap-

taynes of his fore men and of all his host men together. He hyred men of warre all out of other realmes and out of the Ier of the see, which came vnto him. And the nombre of his hoost was an hundred thousande, & xxxij. Elephantes wel exercised to battayll. These came thowow Ioumea vnto Bethsura, and beseged it a longe season, and made dyuerse instrumentes of warre agaynst it. But the Jewes came out and bient them, and foughte like men. Then departed Judas from the castell at Ierusalem, and removed þ hoost towarde Bethzacara ouer agaynst the kynges armye.

So the kynge arose before the daye, and broughte the power of his hoost in to Ierico Bethzacaran, where the hostes made them to the battayll, blowynge the trompettes. And to prouoke the Elephantes forth to fight, they shewed them the sappe of red grapes and molberies. And denyed the Elephantes amonge the hoost: so that by and by the Elephante there stode a M. men well armed, and helmettes of stele vpon their heades: Xee vnto euery one of the Elephantes also, were ordered v. C. hoisemen of the best, which waited of the Elephante, goinge where so euer he wente, and departed not from him. Every Elephante was covered with a skyn of a wild beeste, and he had a tower of wood, where vpon were xxiij. valiant men with weapens to fight, & with him was a man of Inde to rule the beest.

As for the remnant of the hoisemen, he set them vpon both the sydes in two parties with trompettes, to prouoke the hoost, and to steepe vpon such as were slowe in the armye. And when the Sonne shone vpon their sheldes of golde and stele, the mountaynes glistered agayne at them, & were as brighte as the cresshettes of fyre. The kynges hoost also was denyed, one parte vpon the hie mountaynes, the other lowe beneth: so they went on, takynge good hede, and keepinge their order. And all they that dwelt in the londe, were afrayed at the noyse of their hoost, when the multitude wente forth, and when the weapens smote together, for the hoost was both greates & mightie. Judas also and his hoost entred in to the battayll, and slew v. C. men of the kynges armye.

Now when Eleasar the sonne of Sams dyd se one of þ Elephantes decked with the gyges badge, and was a moie goodly best, he thoughte þ kynge shulde take hym, and ioperde himselfe to deliuer his people, and to get him a perpetuall name.

Wherefore he ranne with a corage vnto the Elephante in the myddest of the hoost, saytinge them downe of both the sydes, and slewe many aboute him. So wente he to the Elephantes fete, and gat him vnder hym, and slewe him: then fell the Elephante downe vpon him, and there he dyed. Judas also and his men seinge the power of the kynge and the mightie violence of his hoost, departed from them. And the kynges armye wente vp agaynst them towarde Ierusalem, and pitched their tentes in Jewry besyde mount Sion. Moreover the kynge toke trewe with them that were in Bethsura.

But when they came out of the cite (because they had no vytales within, and the londe laye vntyllid) the kynge toke Bethsura, and set men to kepe it, & turned his hoost to the place of the Sanctuary, and layed sege to it a greates whyle. Where he made all maner ordinaunce: handbowes, fyrie dartes, radettes to cast stones, scorpions to shute arrowes, and synges. The Jewes also made ordinaunce agaynst theirs, and foughte a longe season.

But in the cite there were no vytales, for it was the seuenth yere of the warres, and those heithen that remayned in Jewry had eaten vp all their stoare. And in the Sanctuary were few men lefte, for the hunger came so vpon them, that they were scattered abode euery man to his owne place.

So when Lysias herde, that Philippe (whom Antiochus the kynge whyle he was lyvinge, had ordered to brynge vp Antiochus his sonne, that he might be kynge) was come agayne out of Persia and Media with the kynges hoost, and thoughte to opene the kyngdome: he gat him to the kynge in all the haist and to the captaines of the hoost, and sayde: we decrease daylie, and our vytales are but small: Agayne, the place that we laye sege vnto, is very stronge, and it were oure parte to se for the realme. Let vs agre with these men and take trewe with them, and with all their people, and graunte them to lyue after their lawe, as they dyd afore. For they be greued and do all these thinges agaynst vs, because we haue despysed their lawe. So the kynge and the prynces were content, and sent vnto them to make peace, and they receaued it. Now when the kynge and the prynces had made an ope to them, they came out of the castell, and the kynge wote vp to mount Sion. But when he sawe that þ place was wel fenced, he brake the oath that he had made, and com-

maunded to destroye the wall rounde aboute. Then departed he in all the haist, and returned vnto Antioche, where he founde Philippe hauynge dominion of the cite. So he foughte agaynst him, and toke the cite agayne in to his hondes.

The VII. Chapter.

In the Cij. yere came Demetrius þ sonne of Seleucus from þ cite of Rome with a small company of men, vnto a cite of the see coast, and there he bare rule. And it chaunced, that when he came to Antioche the cite of his progenitors, his hoost toke Antiochus and Lysias, to brynge them vnto him. But when it was tolde him, he said: let me not se their faces. So the hoost put them to death. Now when Demetrius was set vpon the throne of his kyngdome, there came vnto him wicked and vngodly men of Israel: whose captayne was Alcimus, that wolde haue bene made hye priest. These men accused the people of Israel vnto the kynge, sayenge: Judas and his biethren haue slayne thy frendes, and dryuen vs out of oure owne londe. Wherefore sende now some man (to whom thou gapest credence) that he maye go and se all the destruccions, which he hath done vnto vs and to the kynges londe, and let him be punished with all his frendes and fauourers.

Then the kynge chose Barchides a frende of his, which was a man of greates power in the realme (beyond the greates water) and faithfull vnto the kynge: and sent him to se the destruccions that Judas had done. And as for that wicked Alcimus, he made him hye priest, and commaunded him to be avenged of the children of Israel. So they stode vp, and came with a greates hoost in to þ londe of Iuda, sendinge messagers to Judas & his biethren, & speakinge vnto them with peaceable wordes: but vnder disceate. Therefore Judas & his people beleued not their sayenge, for they sawe þ they were come with a greates hoost.

After this came þ scribes together vnto Alcimus & Barchides, trustinge the best vnto them. And first, þ Assideans requyred peace of them, sayenge: Alcimus þ priest is come of the seide of Mars, how can he disceane vs? So they gaue them louinge wordes, & swore vnto them, and sayde: we wil do you no harme, nether youre frendes: and they beleued them. But the very same daye toke they Ix. men of them, & slewe them: a corbinger to þ wordes þ are writte: They haue cast þ flesh of þ sanctes, & shed their bloude rounde aboute Ierusalem, & there was nomā þ wolde burye the.

Mac. 9
b. c. d. e
C
sephus
1 pl. 14
Dr. 12
Mac. 9. d

Ma. 4. 2

D
Ma. 11. a

Ma. 14. a

Ma. 11. a

Ma. 11. a

C So there came a greete feare and drede amonge the people, sayenge: there is nether treuth nor righteousnesse in them, for they haue brot the appoyntment and oath that they made. And Barchides removed his hoost from Jerusalem, and pitched his tente at Bethzecha: where he sent forth, and toke many of them that had forsaken him: he slew many of the people also, and cast them in to a greete pyre. Then committed he the londe vnto Alcimus, and left men of warre with him to helpe him, and Barchides himself wente vnto the kynge. And thus Alcimus defended his his priesthode, and all such as vered Israel, resorted vnto him: In so moch that they opayed the lode of Juda, and dyd moch euell vnto the Israelites.

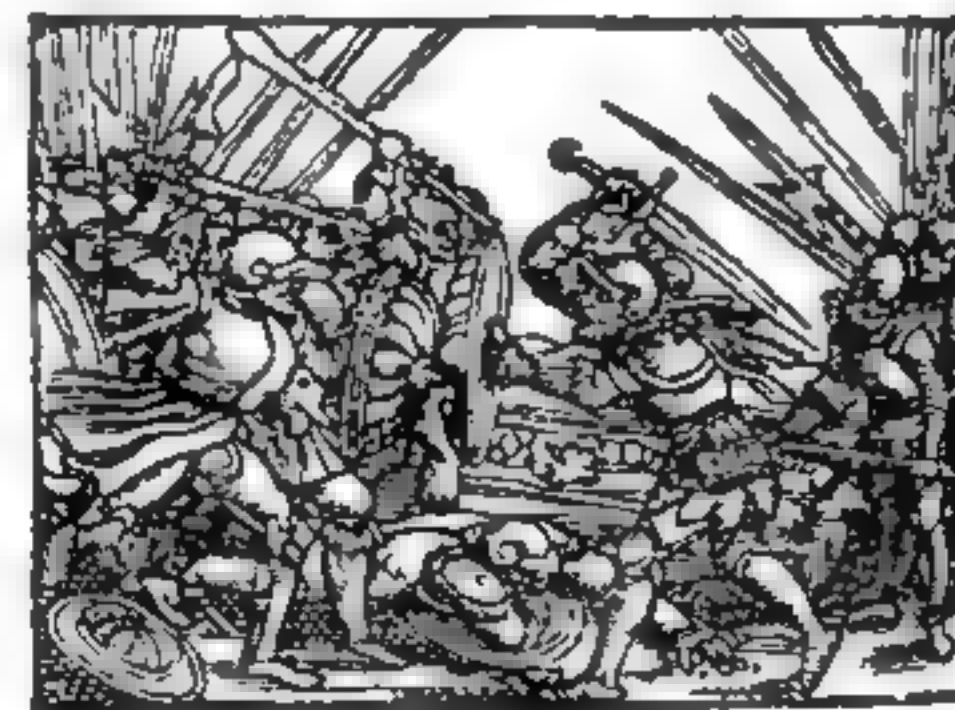
Now when Judas sawe all the myschefe that Alcimus and his company had done (ye more then the heithen selues) vnto the Israelites: he wente forth rounde aboute all the borders of Jewry, and punyshed those unfaithfull remagates, so that they came no more out in to the countre. So whē Alcimus sawe, that Judas and his people had gotten the vpperhande, and that he was not able to abyde them: he wente agayne to the kynge, and sayde all the worst of them that he coude. Then the kynge sent Nicanor, one of his chiefe prynces (which bare enell wyl vnto Israel) and commanded him, that he shulde utterly destroye the people.

D So Nicanor came to Jerusalem with a greete hoost, and sent vnto Judas and his brethien with frendly wordes (but vnder disceate) sayenge: there shal be no warre betwixte me and you: I wil come with a few men, to se how ye do, with frenshipe. Upon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence. Neuertheles it was tolde Judas, & he came vnto him but vnder disceate: wherefore he gat him awaie from him, and wolde se his face nomore. When Nicanor perceaued & his counsell was bewrayed, he wente out to fight agaynst Judas, besyde Capharsalama: Where there were slayne of Nicanors hoost, viij. M. men: the residue fled vnto the castell of David.

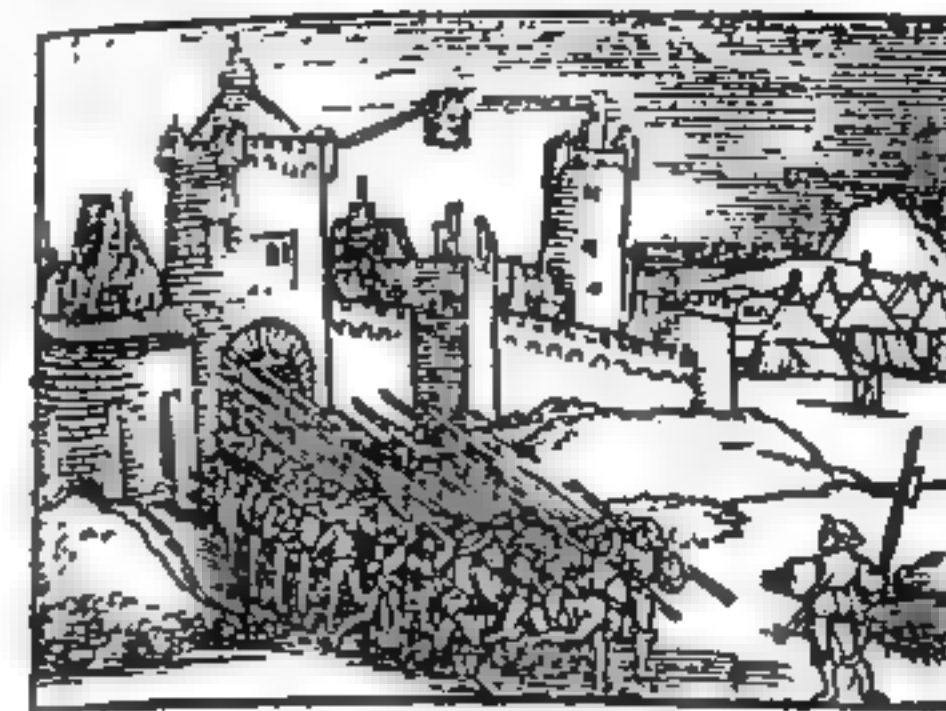
After this came Nicanor vnto mount Sion: and the prestes with the elders of the people wente forth to salute him peaceably, & to shewe him & burnt sacrifices & were offered for the kynge. But he laughed the to

scorne, mocked the, defyled their offerings, and spake disdainably, yee and swore in his wroth, sayenge: If Judas and his people be not deliuered now in to my hondes, as hath as ever I come agayne (and saye: I shal burne vnto this house. With that, went he out in a greete anger. Then the people came in, and stode before the altar of the temple, wepinge & sayenge: For so moch as thou (O LORDE) hast chosen this house, that thy name might be called vpon therein, and it shulde be an house of praier and petition to thy people: Be avenge of this man, who hoest, and let them be slayne with & swaue remembre the blasphemies of them, & suffer them not to continue any longer.

When Nicanor was gone from Jerusalem, he pitched his tente at Bethoron, and there an hoost met hi out of Siria. And Judas came to Adarsa with iij. M. men, & made his prayer vnto God, sayenge: O LORDE, because the messangers of thyng Senach blasphemeth the, the angel wente forth, and slew an Egypt. thousande of them: And so destroye thou this hoost before vs today: that other people maye knowe, how that he hath blasphemed thy Sanctuary: and punyssh him, accordinge to his maliciousnesse.



And so the hoostes stroke the felde, the thirtente daye of the moneth Adar: and Nicanors hoost was discomfited, and he himself was first slayne in the battayll. When Nicanors men of warre sawe that he was kyled, they cast awaye their weapons and fled: but the Jewes folowed vnto them an whole dayes iourney, from Dozer vnto Gazara, blowinge with them pettes, and makinge tokens after them. So the Jewes came forth of all the townes there aboute, and blewe out their homes vnto them, and turned agaynst them: Thus were they all slayne, and not one of them left.



Then they toke their substance for a pray, and smote of Nicanors heade & his right honde (which he helde vp so proudly) and broughte it with them, and haged it vp afore Jerusalem. Wherefore the people were exceedingly reioysed, and passed ouer that daye in greete gladnesse. And Judas ordeined, that & same daye (namely the xij. daye of the moneth Adar) shulde be kepte in myrth every yere. Thus the londe of Juda was in rest a litle whyle.

The viij. Chapter.

Judas herde also the fame of the Romaynes, that they were mightie and valeaunt men, agreable to all thinges that are requyred of them, & make peace with all men, which come vnto them, and how they were doughty men of strength. Besides that, it was tolde him of their battayls & noble actes which they dyd in Galacia, how they had conquered them and brought them vnder tribute: and what grete thinges they had done in Spayne, how that with their wysdome and sober behauiour they had wonne the Mynes of syluer and golde that are there, and opayed all the londe, with other places farre from the: how they had discomfited and slayne downe the kynges that came vpon them from the uttermost parte of the earth, and how they had slayne and ouercome Philippe and perses kynge of Cechim and other moche in battayll, which had brought their ordinance agaynst them: how they discomfited greete Antiochus kynge of Asia (that wolde nedes fight wth them) hauynge an hundred and xx. Elephantes, with hoisemen, charrettes, and a very greete hoost: how they toke him self alyue, and ordeined him (with such as shulde raigne after him) to paye the a greete trybute, yee and to synde the good cities and plege: Besides all this, how they had take from him India, Media and Lydia (his best londes) and given them to

B kynge Eumenes. Aga yne, how they perceauynge & the Grekes were comynge to vere them: sent agaynst the a captaine of an hoost which gaue the battayll, slew many of the, led awaye ther wyues and children capryne, spoyled the, toke possession of their londe, destroyed their stronge holdes, and subdued the to be their bonde men vnto this daye: Moreover, how & as for other kyngdomes & Iles, which somtyme withstode the, they destroyed them, and brought them vnder their dominion: But helped euer their owne frendes and those & were confederate with them, & conquered kyngdomes both farre & nye: & & who so euer herde of their renewe, was afrayed of them: for whom they wolde helpe to their kyngdomes, those raigned: & who it lyked not them to raigne, they put him downe: And how they were come to greete preeminence: hauynge no kynge amonge the, ne ther eny man clothed in purple, to be magnified there thorow: but had ordeined the selues a parlament, where in there sat iij. C. and xx. Senators daylie vpon the counsell, to dispatche euer the busynesse of the people, and to kepe good ordie: And how fevery yere they chose a Mayre, to haue the gouernaunce of all their londe: to whom eny man was obedient, and & there was nether cruel will ner discencion amonge them.

C Then Judas chose Epulemus the sonne of Ihon the sonne of Jacob, & Jason the sonne of Eleazar, & sent the vnto Rome for to make frenshipe & a bonde of loue wth them: & they might take fro them the bondage of & Grekes, for & Jewes sawe & the Grekes wolde subdue the kyngdome of Israel. So they wrote vnto Rome (a very greete iourney) & came in to & Parlament, & saide: Judas Machabers & his brethre & the people of & Jewes hath sent vs vnto you, to make a bonde of frenshipe & peace wth you, & ye to note vs as yd louers & frendes. And & matter pleased & Romaines right well, wherefore it was writte vnto & which & Romaynes made a writinge in tables of Lac & sent it to Jerusalem: & they might haue by the a memorie of & same peace & bonde of frenshipe, after this manner: God saue & Romaines & & people of the Jewes both by see & by lode, & kepe & swaue & enemy fro the for evermore. If there come first eny warre vnto & Romaynes or eny of their frendes thorow out all their domyns & & people of & Jewes shal helpe the (as & tyme requyeth) & & all their herres. Also they shal nether geue nor seide vnto their enemies vitales, weapes, money ner shippes: but ful

fil this charge at the Romaynes pleasure, & take nothinge from them therfore. Againe yf the people of the Jewes hadde first to haue warre, the Romaynes shal stonde by the with a good wil, acordinge as the tyme wil suffice: Whether shal they geue vnto the Jewes enemies, vytales, weapons, money ner shippes. Thus are the Romaynes content to do, & shal fulfill their charge without eny disceate.

Acordinge to these articles, the Romaynes made the bande with the Jewes. Now after these articles (sayde they) yf eny of the parties wyll put to them, or take eny thinge from them: they shal do it with the consente of both: and what so euer they adde then vnto them or take from them, it shal stonde fast. And as touchinge the euell that Demetrius hath done vnto the Jewes, we haue wrytten vnto him, sayenge: Wherfore layest thou thy heavy yocke vpon the Jewes oure frendes and louers? If they make eny complaynte of the agayne vnto vs, we shal defende them, and fight with the by see and by londe.

The IX. Chapter.

In y meane season when Demetrius herde that Alcimus & his hoost was slayne in the felde, he proceeded further to sende Bachides and Alcimus againe in to Jewry, and those that were in the right wyng of his hoost, with them. So they wete forth by the waye that lederth vnto Galgala, and pitched their tentes before Mesaloth which is in Arbellis, and warne the cite, and slewe moch people. In y first moneth of the Clij. yere, they brought their hoost to Jerusalem, and rose vp and came to Barea, with xx. M. foote men, and ij. M. hoisemen.

Now Judas had pitched his tence at Laiza, with thie thousande chosen men. And when they sawe the multitude of the other army y it was so greute, they were foreafraid, & many conveyed them selues out of the hoost. In so moch y there abode no mo of them but viij. C. men. When Judas sawe that his hoost sayled him, and that he must nedes fight: it brake his herte, y he had no tyme to gather them together: wherfore the man was in extreme trouble. Nevertheless he sayde vnto them, y remayned with him: Up, let vs go agaynst oure enemies, peradventure we shal be able to fight with them. But they wolde haue stopped him, sayenge: we shal not be able, therfore let vs now saue oure lyues, and turne agayne to y brethren, and then wil we fight agaynst the,

for we are here but fewe. And Judas sayde: God forbyd, that we shulde fle from them. Wherfore yf oure tyme be come, let vs be manfully for oure brethren, and let vs stayne oure honoure. Then the hoost turned out of the tentes, & stode agaynst them. The hoisemen were denyded in two parties: the slynge casters and the archers were before the hoost, and all the mightie men were foremost in the felde. Bachides himself was in the right wyng of the batell, & the hoost drew nye in two partes, and blewethem pettes. They of Judas syde blew y trumpettes also, & the earth shoke at the noise of the hoostes, and they stroke a felde from the morow till night. And when Judas sawe Bachides hoost was strongest of the right syde, he toke with him all the hardy men, and brake the right wyng of their ordie, and followed vpon them vnto the mount Zee.

Now when they which were of the left wyng, sawe that the right side was denyded, they persecuted Judas and them that were w him. Then was there a fore battail for many were slayne and wounded of both the parties, Judas also himself was kylla, and the remnaunt fled. So Jonathas and Symon toke Judas their brother, and buried him in his fathers sepulchre in the cite of Modin. And all the people of Israel made grete lamentacion for him, and mourned longe, sayenge: Alas, that this worthy shulde be slayne, which deliuered y people of Israel. As for other thinges pertayninge to y taylor of Judas, the nobles agree that he had and of his worthynesse: they are not want, for they were very many.

And after the death of Judas, which did come vp in all the coastes of Israel, and there arose all such as worke vngodlynesse. In these dayes was there a greute death in the londe, and all the countre gaue euer them selues & theirs vnto Bachides. So Bachides chose wicked men, and made them lordes in the londe. These sought out and made search for Judas frendes, and brought them vnto Bachides: which auenged himself vpon them with greute despise. And there came so grete trouble in Israel, as was not sens the tyme that no prophet was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: For so moch as thy brother Judas is deed, there is none like him to go forth agaynst y enemies, agaynst Bachides, and sech as are aduersaries vnto oure people. Wherfore this daye we chose the for him, to be oure pryncce and captayn,

to orde our batell. And Jonathas toke the gouernance vpon him at the same tyme, and ruled in steade of his brother Judas. When Bachides gat knowlege therof, he sought for to slaye him: But Jonathas and Symon his brother, perceauyng that, fled in to y wilderness of Thecua with all their company, and pitched their tentes by the water pok of Asphar.

Which when Bachides vnderstode, he came ouer Jordane with all his hoost vpon y Sabbath daye. Now had Jonathas sent his brother Jhon (a captayn of the people) to praye his frendes the Laburhites, y they wolde lende them their ordinaunce, for they had moch. So the children of Jambry came out of Madaba, & toke Jhon & all y he had, & wente their waye withall. Then came worde vnto Jonathas & Symon his brother, y the children of Jambry made a greute mariage, & brought y bryde from Madaba with greute pompe: for she was doughter to one of the noblest prynces of Canaan. Wherfore they remembred the bloude of Jhon their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lift vp their eyes, and looked: and beholde, there was moch a doo, & greute repayne: for the brydegrome came forth, & his frides and his brethien met them with tympany, instrumentes of musick, and many weapes. Then Jonathas and they that were with him, rose out of their skrouinge places agaynst them, and slewe many of them. As for the remnaunt, they fled in to y mountaynes, and they toke all their substance. Thus the mariage was turned to mournynge, and y noise of their melody in to lamentacion. And so when they had auenged the bloude of their brother, they turned agayne vnto Jordane.

Bachides hearinge this, came vnto y very border of Jordane with a greute power vpon the Sabbath daye. And Jonathas sayde to his company: let vs get vp, & fyght agaynst oure enemies: for it stondech not with vs to daye, as in tymes past. Beholde, y enemies are in oure waye, y water of Jordane vpon the one syde of vs, with bandes, fumes and woddes of y other syde, so y there is no place for vs to departe vnto. Wherfore cri now vnto heauen, that ye maye be deliuered from the power of youre enemies. So they stroke the batell. And Jonathas stretched out his honde to smyte Bachides, but he fled backward. Then Jonathas and they y were with him leapte in to Jordane,

& swymmed ouer Jordane vnto him, & there were slayne of Bachides syde that daye, a thousande men.

Therfore Bachides w his hoost turned againe to Jerusalem, & buylte vp y castles & stronge holdes that were in Jewry, Jericho, Emans, Bethoron, Bethel, Chanana, Phara & Thopo, w hye walles, w portes & with lockes: & set men to kepe them, y they might use their malice vpon Israel. He walled vp Bethsura, Gazara & the castell at Jerusalem also, & prouyded them w men & vytales: he toke also the chiefe men sonnes in the countre for pledges, and put them in the castell at Jerusalem to be kepte.

Afterwarde in the Clij. yere in the seconde moneth, Alcimus comanded, that y walles of the ynnmost Sanctuary shulde be destroyed, & the buyldinges of y prophetes also. And when he beganne to destroye the, y thinges y he wete aboute, were hyndered: for he was smytten w a palsey, & his mouth shutt, so y he coude nomore speake ner commaunde eny of his house concerninge his busynesse. Thus dyed Alcimus in greute misery at the same tyme. And wher Bachides sawe y Alcimus was deed, he turned agayne to y kyng, & so the londe was in rest y yeres. Then all the vngodly men helde a counsell, sayenge: Beholde, Jonathas and his company are at ease, & dwell without care. Wherfore let vs bryng Bachides hithe, & he shal take them all in one night.

So they wete & gaue Bachides this counsell, which arose to come w a greute hoost, & sent letters priuely to his adherentes which were in Jewry, to take Jonathas & those y were with him: but they might not, for the other had gotten knowlege of their denyece. And Jonathas toke L. men of the countre (which were the ryngleders of them) & slewe them. Then Jonathas and Symon w their company departed vnto the cite Bethbessen, which lieth in the wilderness, and repayed the decaye therof, & made it stronge. When Bachides knewe this, he gathered all his hoost, and sent worde to them that were of Jewry. The came he and layed sege to Bethbessen, and sought agaynst it a longe season, and made instrumentes of warre. Now Jonathas lefte his brother Symon in the cite, and wente forth himself in to the countre, and came with a certayne nombre, and slewe Obares and his brethien and the children of Phaseron in their tentes: so y he beganne to be stronge, & to increase in power.

As for Symon and his company, they

wente out of the cite, and brēt vp the instrumēt of warre, and fought agaynst Barchides, and discomfited him. And Barchides was sore vexed, because his counsell and traungler was in wayne. Wherefore he was wroth at y^e wicked men that gaue him counsell to come in to their londe, and slew many of them. Then purposed he with his company to go awaye in to his owne countre: wherof whē Jonathas had knowlege, he sent embassitors vnto him, for to make peace with him, & y^e he shulde deliuer him his prisoners agayne. To the which Barchides consented gladly, and dyd, acordinge to his desyre: yee and made an ooth, that he shulde neuer do him harme all the dayes of his life. So he restored vnto him all the prisoners that he had taken out of the londe of Iuda, and the turned and wente his waye in to his owne londe, nether proceeded he any further, to come vnto y^e borders of Iuda. Thus Israel had no more warre. And Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

The X. Chapter.

In the C. lx. yere came Alexander y^e some of noble Antiochus, and toke Ptolomais, whose citisens receaued him, and there he raigned. When Demetrius herde therof, he gathered an exceeding greate hoost, and wēt forth agaynst him to fight. Wherefore Demetrius sente letters vnto Jonathas with lonynges wordes, and prayesed him greatly. For he sayde: we wyll first make peace with him, before he bynde him selfe with Alexander agaynst vs: els he shall remembre the euell that we haue done agaynst him, his brother & his people. And so he gaue Jonathas leue to gather an hoost, to make weapons, and to be confederate wth him, and commaunded the pledges that were in the castell, to be deliuered vnto him.



Then came Jonathas to Jerusalem, and

red the letters in the audience of all the people, and of them that were in y^e castell. And therfore were they sore a frayd, because they herde, that the kynge had geue him leue to gather an hoost. Thus were the pledges deliuered vnto Jonathas, which restored them to their elders. Jonathas also wēt at Jerusalem, and begane to buyde vp and to repayre the cite: commaunding the wite men, to wall it, and the mount Sion remde aboute with fre stone, to be a stronge holde, and so they dyd. As for the heathen that were in y^e castels which Barchides had made vp, they fled: so that every man left the place, and wēt in to his owne countre. Only at Bethsura remayned certayne of the Jewes, which had forsaken the lawe and commandementes of God, for Bethsura was their refuge.

Now when kynge Alexander herde of y^e promyses y^e Demetrius had made vnto Jonathas, and when it was tolde him of y^e bels and noble actes, which he and his brethren had done, and of the greate traungler that they had taken: he saide: where shal we fynde such a man: wel, we will make him our frende, & be confederate with him. Upon this he wrote a lettre vnto him, wth these wordes: Kynge Alexander salueth his brother Jonathas. We haue herde of the, y^e thou art a valaunt man, & mete to be o^r frende: wherfore this daye we ordene the to be the hye prest of thy people, and to be called the kynge's frende. Upon this, he sente him a purple clothe & a crowne of golde: y^e thou mayst conside what is for oure profit, & t^epe shippe towarde vs.

So in the viij. moneth of the C. lx. yere: upon the solempne feast daye of the tabernacles, Jonathas put the holy rayment vpon him. Then gathered he an hoost, & made many weapons. Which when Demetrius herde, he was marvelous sory, & sayde: Alas, what haue we done, y^e Alexander hath prevented vs in gettinge the frendshipe of the Jewes, for his owne defence: yet wil I wyte lonyngly vnto them also, yee & promise them dignities & rewardes, y^e they maye be of my frende. Whereupon he wrote vnto the these wordes: Kynge Demetrius sendeth greetinge vnto y^e people of the Jewes. Where as ye haue t^epe y^e couenaunt towarde vs, & cōfirmed wth o^r frendshipe, not enclinyng to oure enemies: we were glad, when we herde therof. Whatfore remayne still & be faithfull to vs: & we shal wel recompense you for the thinges, y^e we haue done on o^r part: we shal release y^e

of many charges, and geue you rewardes. And now I discharge you & all y^e Jewes from tributes, I forgene you the customes of salt, and release you of the crowne taxes, of the thirde parte of seide, and half of the frute of trees, which is myne owne dewry. These I leave for you, from this daye forth: so that they shall not be taken of the londe of Iuda net of the thre cities which are adde therunto out of Samaria and Galilee, from this daye forth for evermore. Jerusalem also with all chinges belöginge therto, shal be holy and fre, yee y^e riches & tributes shal pertaine vnto it. As for the power of y^e castell which is at Jerusalem, I remytte & geue it vnto the hye prest, that he maye set in it such men, as he shall chose to t^epe it. I frely discharge all the Jewes that are prisoners thow out all my realme: so that every one of them shalbe fre from payenge any tribute, yee euen of their catell.

All the solepne feastes, Sabbathes, & new moones, the dayes appoynted, the thre daies before and after the feast shal be fre for all the Jewes in my realme: so that in them no man shal haue power to do eny thinge, or to moue eny busynesse agaynst eny of them in any manner of cause. There shal xxx. M. also of the Jewes be witten vp in the kynge's hoost, and haue their wages payed, as all other men of warre of the kynge's shulde haue: and of them shalbe ordered certayne, to t^epe the kynge's stronge holdes: yee and some of them shalbe set ouer the kynge's busynesse, that they maye faithfully deale with the same. The Jewes also shal haue prynces of their owne, & walke in their owne lawes, as the kynge hath commaunded in the londe of Iuda.

And the thre cities that are fallen vnto Jewry from the countre of Samaria and Galilee: shalbe taken as Jewry, and be vnder one: nether be subiecte to eny straunge lord, but to the hye prest. As for Ptolomais and the londe pertainyng therto, I geue it vnto the Sanctuary at Jerusalem, for the necessary expences of the holy thinges. Moreover, I will geue every yere xx. M. Syckles of syluer out of y^e kynge's chequer (which pertaineth vnto me) to the worke of the temple: yee & loke what remayneth (which they y^e had oure matters in honde in tymes past, haue not payed) that same shal they geue vnto them also. And besydes all this, the v. M. syckles which they toke yearly of the reetes of the Sanctuary, shal belonge vnto the prests that do seruyce.

Item, who so euer they be that fle vnto the temple at Jerusalem or within the liberties therof, where as they are fallen in to the kynge's daunger for eny manner of busynesse, they shall be pardoned, and all the goodes that they haue in my realme, shalbe fre. For the buyldinge also & repayinge of the worke of the Sanctuary, expences shalbe geuen out of the kynge's chequer: yee and for the makinge of the walles rounde aboute Jerusalem, for the breakinge downe of the olde, and for the settinge vp of the stronge holdes in Jewry, shal y^e costes and charges be geuen out of the kynge's chequer.

But when Jonathas and the people herde these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greate wickednesse that he had done vnto Israel, and how sore he had vexed them. Wherefore they agreed vnto Alexander, for he was a prynce that had dealte frendly with them, and so they stode by him allwaye. The gathered kynge Alexander a greate hoost, and brought his armye agaynst Demetrius. So y^e two kynge's strok battayll together, but Demetrius hoost fled, and Alexander folowed after and fell vpon them. A mightie fore felde was it, continuinge till the Sonne wente downe, and Demetrius was slayne the same daye.

And Alexander sente embassitors vnto Ptolomy the kynge of Egypte with these wordes, sayenge: For so moch as I am come agayne to my realme, and am set in the throne of my progenitors, and haue gotten the deminion, ouercome Demetrius, conquered the londe, and stricken a felde with him, so that we haue discomfited both him and his hoost, and sate in the throne of his kyngdome: Let vs now make frendshipe together, geue me thy daughter to wife: so shall I be thy foine in lawe, and both geue the rewardes, and hir greate dignite. Ptolomy the kynge gaue answer, sayenge: Happy be the daye wherein thou art come agayne to the londe of thy progenitors, and set in the throne of thy kyngdome. And now wil I fulfill thy wthtyng: but mete me at Ptolomais, y^e we maye se one another, and that I maye mary my daughter vnto the acordinge to thy desyre. So Ptolomy wēt out of Egypte with his daughter Cleopatra, & came vnto Ptolomais in y^e Cxij. yere: where kynge Alexander met him, & he gaue Alexander his daughter Cleopatra, and married them at Ptolomais with greate worshippe, like as the manner of kynge's is to be.

Then wrote kynge Alexander vnto Jonathas, that he shulde come and meete him. So he wente honorably vnto Ptolomais, & there he met the two kynges, and gaue them greete presentes of golde and syluer, & founde fauoure in their sight. And there came to gether agaynst Jonathas certayne wicked men and vngacions personnes of Israel, makinge complayntes of him, but the kynge regarded them not. As for Jonathas, the kynge commaunded to take of his garnitures, and to clothe him in purple: and so they dyd. Then the kynge appoynted him to sye by him, and sayde vnto his prynces: So with him in to the myddest of the cite, and make a proclamacion, that no man complayne agaynst him of eny matter, and that no man trouble him for eny maner of cause.

So it happened that when his accusers sawe the worshippe which was proclaimed of him, & he was clothed in purple: they fled euerychone. And the kynge made moch of him, wrote him amonge his chiefe frendes, made him a duke, and partaker of his deminion. Thus Jonathas wente agayne to Jerusalem with peace and gladnesse. In the xlv. yere came Demetrius the sonne of Demetrius from Crea in to his fathers londe: wherof when Alexander herde tell, he was right sory, and returned vnto Antioche. And Demetrius chose Appollonius (which had the gouernaunce of Celosyria) to be his captainne.

So he gathered a greate hoost and came vnto Jamnia, and sende worde vnto Jonathas the hye priest, sayenge: Darrest thou stande vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou prouest thy strength agaynst vs in the mountaynes. Now therfore yf thou trustest in thine owne strength, come downe to vs in to the playne felde, and there let vs proue oure strength together: thou shalt synde, that I haue valeant men of warre with me: and shalt knowe who I am, & the other that stande by me.

Which saye, that youre fore is not able to stande before oure face, for thy fathers haue bene troyse chased in to their owne londe. And now, how wyle thou be able to abyde so greate an hoost of hoisemen and fotemen in the felde, where as is nether rocke, stonier place to fle vnto?

When Jonathas herde the wordes of Appollonius, he was moued in his mynde: wherfore he chose x. thousande men and wente out of Jerusalem, and Symon his bro-

ther met him for to helpe him: And they pitched their tentes at Joppa, but the cite keppe him forth, for Joppa was an holde of Appollonius. Then Jonathas layed sege in it, and they that were in the cite, for very feare let him in: and so Jonathas wanne Joppa. Appollonius hearinge of this, toke the thousande hoisemen, with a greate hoost of fore, and wente as though he wolde go in to Azotus, & came immediately in to the playne felde: because he had so many hoisemen, and put his trust in the. So Jonathas folowed vpon him to Azotus, & there they foughte battayll. Now had Appollonius left a thousande hoisemen behynde them pryncely in the cite. And when Jonathas knewe that soch warre was layed behynde them, they were rounde aboute the enemies hoost, and shodartes at the people from the morninge to the eueninge. As for Jonathas people, they kepte their ordie as he had commaunded them, & the enemies hoises were ener labouringe.

Then broughte Symon forth his hoost, and set them agaynst the foremen. Such hoisemen were weery already. So he discomfited them, and they fled. And they that were scattered in the felde, gat them to Azotus, and came in to the temple of Dagon that Idol, & they mighte here saue their lyues. But Jonathas set fyre vpon Azotus and all the cities rounde aboute it, & toke their goodes, and bitt vp the temple of Dagon with all them that were fled in to it.

Thus were slayne and bitt well nyxte thousande men. So Jonathas removed the hoost from thence, and broughte them to Ascalon: where he men of the cite came forth, and met him with greate worshippe. After this wente Jonathas and his hoost agayne to Jerusalem, with greate substantia of good. And when kynge Alexander herde these thinges, he thought to do Jonathas more worshippe, & sent him a colar of golde, as the vse is to be geuen vnto soch as are of the kynges nexte bloude. He gaue him also the cite of Accaron (with the londes belonginge therto) in possession.

The XI. Chapter.

And kynge of Egypte gathered a hoost, (like the sonde & lieth vpon the see shore) and many shippes: and wente aboute the shore disceate to opeyne the dome of Alexander, & to ioine it vnto his owne realme. Vpon this he toke his iourney in to Syria, & was letten in to the cities, and me came forth to meete him: for kynge Alexander had commaunded them so to do, because

he was his father in lawe. Now when Ptolomy entred in to eny cite, he leste me of warre to kepe it, and this he dyd chorow out all cities. And when he came to Azotus, they shewed him the temple of Dagon and Azotus that was brennt vp, with the other thinges which were destroyed, the deed bodies cast abrode, and yf graues that they had made by the waye syde, for soch as were slayne in the felde: And tolde the kynge that Jonathas had done all these thinges, to the intent they mighte get him euell will. But the kynge sayde not a worde thereto.

And Jonathas met the kynge with great honore at Joppa, where they saluted one another, and toke their rest. So when Jonathas had gone with the kynge, vnto the warre that was called Eleutherus, he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cities vnto Seleucia vpon the see coast, ymaginyng wicked counsels agaynst Alexander, & sent embassours vnto Demetrius, sayenge: Come, let vs make a bonde betwixte vs, so shall I geue the my doughter that Alexander hath, and thou shalt raigne in thy fathers kyngdome. I repent that I gaue Alexander my doughter, for he goeth aboute to slaye me. And thus he slaundered Alexander, because he wolde haue had his realme.

Thus he toke his doughter from him, gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly knowne. And Ptolomy came to Antioche, where he set two crownes vpon his owne heade: the crowne of Egypte and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynst him. But when Alexander herde of this, he came to warre agaynst him. So kynge Ptolomy broughte forth his hoost and met him with a mightie power, and chased him awaye. Then fled Alexander in to Arabie, there to be defended, and kynge Ptolomys honoure increased. And Zabdiel the Arabian smote of Alexanders heade, and sent it vnto Ptolomy. But the thirde daye after, died kynge Ptolomy himself: and they whom he had set in the stronge holdes, were slayne of those that were within the cities. And Demetrius raigned in yf hundred and fowen and fiftie yere.

At the same tyme gathered Jonathas them that were in Jewry to laye sege vnto the castell which was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certayne vngod-

ly personnes (which hated their owne people) vnto kynge Demetrius, and tolde him, that Jonathas beseged the castell. So when he herde it, he was angrie, and immediately came to Ptolomais, and wrote vnto Jonathas, that he shulde not laye sege to the castell, but come and speake with him in all the haist. Where the lesse when Jonathas herde this he commaunded to besege it. He chose also certayne of the elders and priestes of Israel, and put him self in the parell, and toke with him golde, syluer, clothinge and diuers se presentes: and wente to Ptolomais vnto the kynge, and founde him gracions.

And though certayne vngodly men of his owne people made complayntes vpon him, yet the kynge intreated him, like as his predecessours had done before: and promoted him in the sight of all his frendes, confirmed him in the hye priesthode with all the worshippe he had afore, and made him his chiefe frende. Jonathas also desired the kynge that he wolde make Jewry fre, with the thre head cities of Samaria and the londes pertayninge therto: vpon this dyd Jonathas promyse him thre talentes. Where vnto the kynge consented, and gaue Jonathas wytyng of the same, conteyninge these wordes: Kynge Demetrius sendeth greeting vnto his brother Jonathas and to the people of the Jewes. We sende you here a copy of the lettre which we dyd wyte vnto our elder Lathenus, concernyng you, that ye shulde knowe it.

Kynge Demetrius sendeth gretinge vnto Lathenus his elder. For the saichfulness that oure frendes the people of the Jewes kepe vnto vs, and for the lowynge kyndnesse which they beare towarde vs: we are determined to do them good. Wherfore we ordene all the coastes of Jewry with the thre cities, Lyda and Ramatha (which are added vnto Jewry from Samaria) & all yf lodes pertayninge there vnto, to be frely separated for soch as do sacrifice in Jerusalem: both concernyng the paymettes which the kynge toke yearly afore tyme, & yf frutes also of the earth & trees. As for other tithes & tributes he belonged vnto vs, we discharge the therof from this tyme forth. In like maner we graunte vnto the all the customes of sale and crowne taxes, which were brought vnto vs. And this fredome shal they haue firme & stedfast, fro this tyme forth for enermore. Therfore se ye make a copy of these letters, and deliuer it vnto Jonathas: that it maye be kepte vpon yf holy mount in a conuenient place.

After this, when Demetrius the kynge sawe that his londe was in rest, and that no resistauce was made him: he sent awaye all his hoost every man to his owne place, excepte an armye of straungers, whom he brought from the Isles of the heithen, wherfore all his fathers hoost had enill wyll at him. Now was there one Triphon (that had bene of Alexanders parte afore) which when he sawe that all the hoost murmured agaynst Demetrius: he wente to Eumelus the Arabian (that brought vp Antiochus the sonne of Alexander) and laye sege vpon him, to deliuer him this yonge Antiochus: that he might raigne in his fathers steade. He tolde him also what greates enill Demetrius had done, & how his me of warre loued him not: & so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius, to dryue them out which were in the castell at Jerusalem and in the other refuges, for they dyd Israel greates harmes. So Demetrius sent worde vnto Jonathas, sayenge: I wil not only do these thinges for the and thy people, but at tyme conuenient I wil do both the & thy people greates worshippe. But now thou shalt do me a pleasure, yf thou wilt sende me men to helpe me: for all myne armie is gone from me. So Jonathas sent him iij. M. stronge men vnto Antioche, and they came vnto the kynge, wherfore the kynge was very glad at their commynge. But they that were of the cite (euen an Cxx. thousand men) gathered them together, & wolde haue slayne the kynge, which fled in to his court: & the citsyns kepte the stretes of the cite, and beganne to fight.

Then the kynge called for the Jewes helpe, which came vnto him all together, & wente a brode thorow the cite, and slew the same daye an C. M. men: set fyre vpon the cite, gat many spoyle in that daye, and deliuered yf kynge. So when the citsyns sawe that the Jewes had gotten their wyll of the cite, and they them selues dispoyned of their purpose: they made their supplicacion vnto the kynge, sayenge: Giunte vs peace, and let the Jewes ceasse from troublinge vs and the cite, and vpon this they cast awaye their weapons. Thus they made peace, and yf Jewes gat greates worshippe in the sight of the kynge, and in the sight of all that were in his realme, and were spoken of thorow out the kyngdome: and so they came agayne to Jerusalem with greates goodes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lode

Nevertheless he dyssembled in all that he spake, & with drewe himself from Jonathas, nether rewarded him accordinge to the benefites which he had done for him, but troubled him very sore. After this came Triphon agayne with yonge Antiochus, which raigne & was crowned kynge. Then they gathered vnto him all yf men of warre, whiche Demetrius had put awaye: these sought agaynst Demetrius, which fled & turned his backe. So Triphon toke the Elephants, & wanne Antioche. And yonge Antiochus wente vnto Jonathas, sayenge: I confesse in thy presthode, & make yf ruler of iij. countrees, yf thou mayest be a frende of yf kynge.

Vpon this he sent him golden vessel to be serued in, and gaue him leue to drynke in golde, to be clothed in purple, and to wear a collar of golde. He made his brother Symon also captayne, from the coostes of Tyne vnto the borders of Egypte. Then Jonathas toke his iourney, & wente thorow yf cities by the water (of Jordane) and all the men of warre of Syria gathered the vnto him for to helpe him. So he came vnto Ascalon, and they of the cite receaued him honorably: & from thence wente he vnto Gaza, but they wolde not let him in: wherfore he layed sege vnto it, burnynge vp and spoilinge the places that were aboute the cite.



And the citsyns of Gaza submytted themselves vnto Jonathas, which made peace with them, but toke of their sonnes to pledge, sent the to Jerusalem, & wente thorow the countree vnto Damascus. Now when Jonathas herd that Demetrius princes were come in to Cades (which is in Galilee) with a greates hoost, purposinge to put Demetrius out from medlinge in the realme: he came agaynst them, and leste Symon his brother in the londe: which came to Bethsura, and layed sege to it a longe season, and discomfited them. So they desired to haue peace of him, which he granted them, & a firmam

put them out from thence, toke the cite, and sent to kepe it. And Jonathas with his hoost came to the water of Genesar, & by tymes in the moynynge gat them to the playne felde of Azor.

And beholde, the hoostes of the heithen met the in the felde, & layed watch for the in the mountaynes: so yf when Jonathas came agaynst the, the other (which were layed to watch) rose out of their places, & fought, & they that were of Jonathas syde, fled every man: & there was not one of the leste, excepte Matathias the sonne of Absalemus, and Judas the sonne of Calphi the captayne of the hoost. The Jonathas rente his clothes, layed earth vpon his heade, made his prayer, & turned agayne to the in yf felde: where they fought together, and he put them to flight. Now when his owne me yf were fled, sawe this: they turned agayne vnto him, & helped him to folowe vpon all their enemies vnto their tentes at Cades. So there were slayne of the heithen the same daye, iij. M. men, & Jonathas turned agayne to Jerusalem.

The XII. Chapter.

Jonathas seyng that yf tyme was nere for him, these certaynemen and sent them vnto Rome for to stablsh to renue the frendshipe with the. He sent letters also vnto Sparta, and to other places in like maner. So they wrote vnto Rome and entered in to yf counsell, & sayde: Jonathas yf hye prest & the people of yf Jewes sent vs vnto you, for to renue yf olde frendshipe & bonde of loue. Vpon this yf Romaynes gaue the fre passpoies, & me shulde lede the home in to yf lode of Juda peaceably. And this is yf copy of the letters that Jonathas wrote vnto the Sparcians:

Jonathas yf hye prest w yf elders, prestes, & the other people of yf Jewes, sende greetynge vnto yf Sparcians their brethre. There were letters sente longe agoo vnto Onias yf hye prest, from Arius which than raigne amonge you: that ye are oure brethren, as the writinge made ther vpon specifies. And Onias increased the embassicoure that was sent, honorably, and receaued yf letters: wherein there was mencion made of the bonde of loue & frendshipe. But as for vs, we nede no soch writinges: for why, we haue the holy booke of scripture in oure bondes to oure comfort. Nevertheless we had rather sende vnto you, for the renuynge of yf brotherhode and frendshipe: lest we shulde be straunge vnto you, for it is longe, sens yf tyme yf ye sent worde vnto vs. Wherfore in yf sacrifices yf we of

fre & other ceremonies vpon yf hye solempne dayes and other we allwaye remembre you without ceassynge (like as reason is, and as it becommeth vs to thynke vpon oure brethren) yet and are right glad, of youre prosperous honoure.

And though we haue had greates troubles and warres, so that the kynges aboute vs haue soughten agaynst vs: yet wolde we not be greuous vnto you ner to other of oure louers and frendes in these warres. For we haue had helpe fro heauē, so that we are deliuered, and oure enemies subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason, and senter them vnto the Romaynes, for to renue the olde bonde of frendshipe and loue with them. We commaunded them also to come vnto you, to salute you, and to deliuer you letters, concerninge the renouacion of yf brotherhode. And now ye shal do right wel, to geue vs an answer there vnto.

And this is the copy of the writinge, which Arius the kynge of Sparta sente vnto Onias: Arius kynge of the Sparcians sendeth greetynge vnto Onias the hye prest. It is founde in writinge, that the Sparcians and Jewes are brethren, and come of the generacion of Abraham. And now for so much as this is come to oure knowlege, ye shal do wel, to write vnto vs of youre prosperite. As for vs, we haue written & mynde vnto you: Oure catell and goodes are yours and yours, ours. These thinges haue we commaunded to be shewed vnto you.

When Jonathas herd, that Demetrius priences were come forth to fight agaynst him with a greates hoost the afore, he wente fro Jerusalem, & met the in the lode of Bethmeth, for he gaue them not space to come in to his owne countree. And he sent spyes vnto their tentes, which came agayne and tolde him, that they were appoynted to come vpon him in the nyght season. Wherfore when the Sonne was gone downe, Jonathas commaunded his men to watch all yf nyght, & to be ready w weapons for to fight: and set watchmen rounde aboute the hoost. But when the aduersaries herd that Jonathas was ready w his men to the battayll, they feared & were afrayed in their hertes, & kyndled fyres in their tentes, brake vp, and gat them awaye. Nevertheless Jonathas and his company knewe it not till the morninge, for they sawe the fyres burnynge.

Then Jonathas folowed vpon the, but he might not ouertake them, for they were

gone out the water Eleutherus. So Jonathas departed vnto Arabia (which were called Sabadei) slewe them, & toke their goodes. He proceeded furthur also, and came vnto Damascus, & wente thorow all that countre. But Simon his brother toke his iourney and came to Ascalon and to the next stronge holdes: departing vnto Joppa, and wanne it. For he herde, that they wolde stonde of Demetrius partie: wherfore he sent me of warre in the cite, to kepe it. After this came Jonathas home agayne, & called the elders of the people together: and deuysed with the for to buyde vp the stronge holdes in Jewry, and the walles of Jerusalem, to set vp an hye wall betwixte the castell and the cite, for to separate it from the cite, that it might be alone, and that men shulde nether bye nor sell in it.



Upō this they came together for to buyde vp the cite: and for moche as the wall vpon the broke of the west syde (called Caphetheta) was fallen downe, they repayred it. And Symon set vp Abiada in Sephela, and made it stronge, settinge portes & lockes vpon it. Now when Triphon purposed to raigne in Asia, to be crowned, and to slaye the kynge Antiochus: he was afrayed that Jonathas wolde not suffre him, but fight against him. Wherfore he wente aboute to take Jonathas, and to kyll him.

So he departed, and came vnto Bethsan. Then wente Jonathas forth against him to the battayll with fourtye thousande chosen men, and came vnto Bethsan also. But whē Triphon sawe that Jonathas came with so greaue an hoost to destroye him, he was afrayed: and therfore he receaued him honorably, commended him vnto all his frendes, gaue him rewardes, and commaunded his men of warre to be as obediēt vnto him as to himself.

And saide vnto Jonathas: why hast thou caused this people to take soch trouaile, seyn

ge there is no warre betwixte vs: These sende them home agayne, & chose certain me to waite vpon the, & come thou to me pto loma: for I wil geue it the, & the other shal ge holde, men of warre and their officers. As forme, I must departe, this is only cause of my comynge. Jonathas beleued him, & dyd as he sayde, puttinge awaye his hoost, which wente in to the londe of Juda, but iij. M. by him, wherof he sente ij. M. to Galilee, & one M. wente with himself.

Now as soon as Jonathas entred into Ptoloma, the citelins sparrd the gates of the cite, and toke him, and slewe all them with the swerde, that came in with him. Then sent Triphon an hoost of fower thousande hoisemen into Galilee and in to the greaue playne felde, to destroye all Jonathas company. But when they knewe that Jonathas was taken, and all they slayne that wayed vpon him: they toke counsell together, and came forth ready to the battayll. So when they which folowed vpon them, sawe that it was a matter of life, they turned backe agayne. As for the other, they wente in to the londe of Juda peaceably, & bewayled Jonathas, & them that were with him right fore. And Israel made greaue lamentacion. Thall all the heithen & were rounde aboute them, sought to destroye the. For they sayde: now haue they no captaigne, nor eny man to helpe them. Therfore let vs overcome them, and rote out their name from amonge men.

The XIII. Chapter.

Now when Symon herde that Triphon gathered a greaue hoost, to come in to the londe of Juda, and to destroye it: and sawe that the people was in greaue fearfulness and care: he came vnto Jerusalem, and gathered the people together, & gaue the exortacion, sayenge: Ye knowe what greaue battayls I and my brethien & my thes house haue stryken for the lawe & the Sanctuary, and what maner of troubles we haue sene: thorow occasion wherof, all my brethien are slayne for Israels sake, and I am left alone. And now let not me spare my owne life in eny maner of trouble, for I am no better then my brethien: but wil avenge my people and the Sanctuary, our children and our wyues: for all the heithen are gathered together, to destroye vs of ray malice.

At these wordes the hartes of the people were kyndled together, so that they and with a loude voyce, sayenge: Then shalt thou be captaigne in steade of Judas & Jonathas

thy brethien, ordre thou oure batell, & what soeuer thou commaundest vs, we shall do it. So he gathered all the men of warre, makinge haist to fynish all the walles of Jerusalem, which he made stronge rounde aboute. Then sent he Jonathas the sonne of Absalom to a fresh hoost vnto Joppa, which diuethem out & were in the castell, and remained there himself. Triphon also removed from Ptoloma with a greaue armye, to come in to the londe of Juda, and Jonathas with him in warde. And Symon pitched his tentes at Addus before the playne felde.

But when Triphon knewe that Symon fode vp in steade of his brother Jonathas, and that he wolde warre agaynst him: he sent messaungers vnto him, sayenge: Where as we haue kepte Jonathas thy brother, tis for money that he is owynge in the kynge accompte, concernynge the busynesse & he had in honde. Wherfore sende now an Calices of syluer and his two sonnes for suretie, that when he is lette forth he shal not forsake vs: and we shal sende him agayne. Therathelesse Symon knewe, that he dyssembled in his wordes: yet commaunded he the money & children to be deliuered vnto him: lest he shulde be the greater enemye agaynst the people of Israel, and saye: because he sent him nor the money and the children, therfore is Jonathas deed.

So Symon sent him the children and an hundred talents, but he dyssembled, & wolde not let Jonathas go. Afterwarde came Triphon in to the londe, to destroye it, and wente rounde aboute by the waye, & ledeth vnto Ador. But where so euer they wente, thither wente Symon and his hoost also. Now they that were in the castell, sent messaungers vnto Triphon, that he shulde make haist to come by the wyldernes, and to fode them vytales: And Triphon made ready all his hoisemen to come that same night. Therathelesse it was a very greaue snowe, so that he came not in Galaadithim. And whē he diueneye Baschama, he slewe Jonathas and his sonnes there, and then turned for to go home in to his owne londe.

Thē sente Symon for to set his brothers bed coarfe, and buried it in Modin his fathers cite. So all Israel bewayled him with greaue lamentacion, and mourned for him very longe. And Symon made vpon the sepulchre of his father and his brethien a buylde hye to lorde vnto of fre stone behynde and before: and set vp seuen pylers, one

agaynst another (for his father, his mother and foure brethien) and set greaue pilers rounde aboute, with armes vpon them for a perperuall memory, and carued shippes besyde the armes: & they might be sene of men saylinge in the see. This sepulchre which he made at Modin, stonde yet vnto this daye.

Now as Triphon wente forth to walke & the kynge Antiochus, he slewe him traiterously, and raigned in his steade, crowned himself kynge of Asia, and dyd moche euell in the londe. Symon also buylde vp the castles in Jewry, makinge them stronge with hye towres, greaue walles, portes and lockes, and layd vp vytales in the stronge holdes. And Symon chose certayne men, and sente them to kynge Demetrius: to desyre him, & he wolde discharge the londe from all bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kynge answered him, & wrote vnto him after this maner:

Demetrius & I ge sendeth gretinge vnto Symon the hye prest his frende, with the elders and people of the Jewes. The golden crowne and precious stone & ye sente me to vs, haue we receaued: and are ready to make a stedfast peace with you, yee and to write vnto oure officers, for to release you, concernynge the thinges wherin we made you fire: and the appoyntment & we make with you, shal be firme and stable. The stronge holdes which ye haue buylde, shal be youre owne. As for eny ouer sight or sawte committed vnto this daye, we forgiue it, and the crownetaxe that ye ought vs also. And wher as was eny other tribute in Jerusalem, it shal now be no tribute: and loke who are made amonge you to be in oure court, let them be witten vp, that there maye be peace betwixte vs.

Thus the yock of the heithen was taken from Israel, in the hundreth and seuentie yere. And the peple of the Jewes beganne to write in their lettres and actes on this maner: In the first yere of Symon the hye prest, and prynce of the Jewes.

In those dayes wente Symon vnto Gaza, and beseged it rounde aboute, where he set vp ordinaunce of warre. And wanne a towre, which he toke. So they that gat in to the towre leapt into the cite, which was in a greaue feare: In so moche that the people of the cite rente their clothes, and clymmed vp vpon the walles with their wyues and children, besettinge Symon to be as one with them, sayenge: O rewarde vs not after thy wickednes, but by

D
Iosephus
capite 10.
libro 12

1. Mach.
14. d

Ma 11 c
Iosephus
cpi. 19.
bro. 12.

S gracious vnto vs, and we shal do y^e seruyce. Then Symon for very pite, wolde fight no more agaynst them, but put them out of the cite, and caused the houses (wherin the ymagies were) to be clenfed: and so entred the cite with Psalmes of prayse, geuinge thankes vnto the L O R D E. So when he had cast all abhominacions out of the cite, he set such men in it as kepte the lawe of God, and made the cite stronge, and builded a dwellinge place for himself.

Now when they in the castell at Jerusalem were kepte so strately, that they coude not come forth ner into countrie, and might nether bye ner sell: they were very hungrie, and many of them famished to death. In so much that they besought Symon to be at one with them, which he graunted them. So he put them out from thence, and clenfed the castell from fylthynesse. And vpon the xxiij. daye of the seconde moneth in the Cxxij. yere they entred in to it with thankesgeuynge and brenches of palme trees, with harpes, crowdes, cymbals, and lutes, synginge psalmes and songes of prayse vnto God, for that the greate enemy of Israel was ouercome.

And Symon ordered that the same daye shulde be kepte every yere in gladnesse, and made stronge the hyll of the temple that was besyde the castell, where he dwelt himself with his company. Symon also perceauynge that Ihon his sonne was a mightie man of armes, made him captayne of all the hoostes, and caused him to dwell at Gaza.

The XIII. Chapter.

In the Cxxij. yere gathered kynge Demetrius his hoost, and departed vnto Media, to gett him helpe for to fight agaynst Triphon. Now when Arsaces the kynge of Persia and Media herde, that Demetrius was entred within his borders: he sente one of his prynces to take him alyne, and to brynge him vnto him. So he wente and slewe Demetrius hoost, toke himselfe, broughed him to Arsaces, which kepte him in warde. And all the londe of Iuda was in rest, so longe as Symon lyued: for he sought the wealch of his people, therefore were they glad to haue him for their ruler, and to do him worshippe allwaye.

Symon wanne the cite of Joppa also for an haven towne, and made it an inuincible in to the Iles of the see. He enlarged the borders of his people, and conquered them more

londe: He gathered vp many of their people that were prisoners: he had the domes of Gaza, Bethsura and the castell, which he clenfed from fylthines, and there was no more that resisted him: So that every man had his grounde in peace, the londe of Iuda and the trees gaue their frute and encrease. The elders sat all in iudgment, and toke their deuysce for the wealch of the londe: the yonge men put on worshipe and harnesse vpon them. He prouyded vytayles for the cite, and made goodly stronge holdes of them: so that the same of his worshippe was spoken of vnto the ende of y^e worlde. For he made p^{er}cecthorow out the londe, and Israel was full of myrth and ioye.

Euery mā sat vnder his vyne & figgetre and there was no man to fraye them away. There was none in y^e londe to fight agaynst them, for then the kinges were overcome. He helped those that were in aduersite among his people, he was diligent to se y^e lawe kepte: as for such as were vngodly and wiche he toke the awaye. He set vp y^e Sanctuary, & encreased the holy vessels of the temple.

When y^e Romaynes and Sparcians had gotten worde, y^e Jonathas was dead, they were right fory. But when they herde y^e Symon his brother was made hye prest in his steade, and how he had worne the londe agayne wth the cities in it: they wrote vnto him in tables of laton, to renue the frendshipe & bonde of loue, which they had made with Iudas & Jonathas his breth^{er}. Which writinges were red before the congregacion at Jerusalem.

And this is the copy of the litters, that the Sparcians sent: The Senators and detesyns of Sparta sende gretinge vnto Symon y^e greate prest wth the elders, prestes, & y^e other people of the Jewes their breth^{er}: Whiche embassitours that were sente vnto y^e people, certified vs of youre worshippe, honoure and prosperous wealch: we were glad of that thinge, and haue witten the earande which they spake before the counsell of the people, namely, that Numenius the sonne of Antiochus, and Antipater the sonne of Jason the Jewes embassitours are come vnto vs, for to renue the olde frendshipe with vs. Vpon this the people consented, that the men shulde be honorably intreated, and that the copy of their earande shulde be witten in the speciall booke of the people, for a perpetual memory vnto the Sparcians: yee and that we shulde sende a copy of the same vnto Symon the greate prest.

After this dyd Symon sende Numenius vnto Rome, with a golden shyld of a thousand pounde weight, to confirme the frendshipe with them: which when the Romaynes vnderstode, they saide: what chākes shal we recompence agayne vnto Symon & his children: for he hath stablished his breth^{er}, and overcome the enemies of Israel. Wherfore they graunted him to be fre. And all this wrote the Jewes in tables of laton, and nailed it vnto the pilers vpon the mount Sion. The copy of the writinge is this:

The xviij. daye of y^e moneth Elul in the Cxxij. yere in the thirde yere of Symon the hye prest, in the greate congregacion of y^e prestes, rulers of the people, and elders of the countrie at Asaramel, were these wordes openly declared:

For so much as there was much warre in our londe, therfore Symon y^e sonne of Mathias (come of the children of Iacob) and his brethien, put them selues in parell, and resisted the enemies of their people: that that Sanctuary and lawe might be manteyned, and dyd their people greate worshippe. Jonathas in like maner, after that he had gouerned his people and bene their hye prest: dyed, and lyeth buried besyde his elders.

After that wolde their enemies haue trodden their holy thinges vnder fote, destroyed their londe, and utterly waisted their Sanctuary. Then Symon withstode them, and fought for his people, spent much of his owne money, weapened the valeant men of his people, gaue them wages, made stronge y^e cities of Iuda, with Bethsura that lieth vpon the borders of Jewry, (where the ordinaunce of their enemies laye sometyme) & se y^e Jewes there for to kepe it.

He made fast Joppa also, which lieth vpon the see, and Gaza that bordierth vpon Egyptus, (where the enemies dwelt afore) and there he set Jewes to kepe it: and what fort was mete for the subduynge of the aduersaries, that layed betherin. Now when the people sawe the noble actes of Symon, and what worshippe he purposed to do for them, his godly behaoure, and faithfulness which he kepte vnto them, & how he fought by all waies y^e wealch of his people, because he dyd all this, therfore they chose him to be their pryncce & hye prest. And in his tyme they prospered wel by him, so y^e the heathen were take out of their londe: & they also which were in the cite of David at Jerusalem in the castell (where they wente out and dest

led all thinges that were aboute the Sanctuary, and did greate harme vnto clementines) and Symon put men of the Jewes in it, for the defence of the londe and the cite, and set vp the walles of Jerusalem.

And kynge Demetrius confirmed him in his hye presthode, made him his frende, and dyd him greate worshippe. For he herde that the Romayns called y^e Jewes their frendes, louers and brethien: how honorably they receaued Symons embassitours: how y^e Jewes and prestes consented that he shulde be their pryncce and hye prest perpetually (till God rayled vp the true prophet) and that he shulde be their captayne, to care for the Sanctuary, and to set officers vpon the wortes therof, ouer the londe, ouer the weapens, ouer the houses of defence, to make prouysion for the holy thinges, and to be obeyed of every man, and all the wicynge of y^e londe to be made in his name: that he shulde be clothed in purple and golde, and that it shulde be lawfull for none of the people nor prestes to breake eny of these thinges, to withstonde his wordes, ner to call eny congregacion in the londe without him: that he shulde be clothed in purple, and weere a colar of golde: And yf there were eny which disobeyed or brake this ordinaunce, that he shulde be punyshed.

So all the people consented to allowe Symon, and to do acordynge to these wordes. Symon also himselfe toke it vpon him, and was contente to be the hye prest, the captayne and pryncce of the Jewes and prestes, and to gouerne them all. And they commaunded to make this writinge in tables of laton, and to fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon and his posterite might haue it.

The XV. Chapter.

Now, kynge Antiochus the sonne of Demetrius sente litters from the Iles of the see, vnto Symon the hye prest and pryncce of the Jewes, and to all the people, conteyninge these wordes: Antiochus the kynge sendeth gretinge vnto Symon the hye prest and to the people of the Jewes. For so much as certayne wicked men haue gotten the kynngdome of our progenitours, I am purposed to chalenge the realme agayne, and to restore it to the olde state.

Wherfore I haue gathered a greace hoost

and made shippes of warre: that I maye go thorow the countre, and be auenged of them which haue destroyed oure londe, and waysted many cities in my realme. And therfore now I make the fire also from all the tributes, wherof all kynges my progenitours haue discharged the, and from other customes (wher from they haue released the) what so euer they be: For I geue the leaue to smyte money of thine owne within thy londe. As for Jerusalem, I wil that it be holy and free: and all the weapens and houses of defence which thou hast buylded and kepest in thine bondes, shal be thine. Whereas any thynge is or shal be owynge vnto the kyng, I forgeue it the, from this tyme forth for euermore. And when we haue obtayned oure kyngdome, we shal do the, thy people and the temple greates worship: so that youre honour shal be knowne thorow out y whole worlde.

In the Cxxiij. yere wente Antiochus in to his fathers londe, and all the men of warre came together vnto him, so that fewe were left with Triphon. So the kyng Antiochus folowed vpon him, but he fled vnto Dora, which lieth by the see syde: for he sawe y there was myschefe communge vnto him, and that his hoost had forsaken him. Then came Antiochus vnto Dora w an hūdieth & twentye thousande men of armes vpon foote, and eight thousande horsmen. So he compassed the cite rounde aboute, and y shippes came by the see. Thys they vered the cite by londe and by water, in so much that they suffred no man to go in nor out.

In the meane season came Numerius (z they that had bene with him) from the cite of Rome, hauynge lettres witten vnto the kynges and prouyncies, wherin were conteyned these wordes: Lucius the Mayre of Rome sendeth gretinge vnto Ptolomy the kyng. The embassitours of the Jewes oure frendes beynge sent from Symon the hye priest and from the people of the Jewes, came vnto vs, for to renewe the olde frendshipe and bonde of loue, and brought a shyld of golde weyenge a thousande ponde, which we were contente to receaue of them. Wherfore we thoughte it good to wryte vnto the kynges z prouyncies, to do them no harme, nor to take parte agaynst the, their cities ner countrees nether to mayntene their enemies agaynst them. If there be any wicked personnes there fore fled from their countre vnto you, delyue them vnto Symon the hye priest, y he maye punyssh them acordynge to their owne lawe.

The same wordes wrote the Romaynes

also vnto Demetrius the kyng, to Araba, Arsaees and to all regions: as Samanes, to them of Sparta, Delo, Mida, Sydon, Caria, Samos, Pamphilia, Lycia, Carnassum, and to y Rhodes, to Jafia, Cnida, Sida, Arado, Bortyna, Brydum, to Cyprus and to Cyren. And of euery lentre they sent a copy to Symon the hye priest and to the people of the Jewes. So Antiochus the kyng brought his hoost vnto Dora the seconde tyme, to take it: where he made diuers aduaunce of warre, and kepte Triphon in, y he shoulde not come forth. Then Symon sent Antiochus two thousande chosen me to helpe him with golde, syluer and other plementes. Nevertheless he wolde not receaue them, but brake all y couenaunt which he made y Symon afore, z withdrew himself fro him.

He sent Athenobius also a frende of his vnto Symon, for to reason with him, sayynge: We withholde fro me Joppa and Gaza the castell that is at Jerusalem which are ciues of my realme, whose borders ye haue destroyed, and done greates euell in the londe, by vnyng the dominaciō in many other places of my kyngdome. Wherfore delyue now y cities which ye haue takē, w y tributes of y places y ye haue rule vpon without the borders of Jewry: Or els geue me fyue hundred talentes of syluer, yee and for the harme that ye haue done in the cities and for the tributes of the same, other fyue hundred talentes. If no, we shal come and fight agaynst you.

So Athenobius the kynges frende came to Jerusalem, and when he sawe y greates worship and honoure of Symon in golde, syluer and so greates plenty of ornaments: he marvelled, and tolde Symon as the kyng commaunded him. Then answered Symon and saide vnto him: As for vs, we haue nether ten other mens londe, ner withholde them, but only oure fathers heretage, which our enemies had vnrighteously in possession a certayne tyme. This heretage of our fathers haue we chalenged in processe of tyme. And where as thou cōplaynest concernynge Joppa and Gaza, they dyd greates harme to the people and in d londe, yet wyll we geue all talentes for them.

Nevertheless Athenobius answered him not one worde, but turned agayne wrothfully vnto y kyng, and tolde him all chek wordes, and the greates dignite of Symon with all that he had sene, and the kyng was wroth angrie. In the meane tyme fled Triphon by shippe vnto Orthosaida. Then the kyng made Cendebus captaigne of the se.

gave him an hoost of fote men and horsmen, commaunding him to remoue y hoost toward Jewry, z to buylde vp the cite of Cedron, to make vp y portes, z to warre agaynst y people of the Jewes. As for the kyng himself, he folowed vpon Triphon. So Cendebus came vnto Jammia, z beganne to vex y people, to treade downe Jewry, to take the people prisoners, to slaye the z to buylde vp Cedron: where he set horsmen z other men of warre, that they might come forth and go thorow the stretes of Jewry, like as the kyng had commaunded him.

The XVI. Chapter.

Then came Jhon vp from Gaza, and tolde Symon his father, what Cendebus had done amonge their people. Vpon this called Symon two of his eldest sonnes, Judas z Jhon, and sayde vnto them: I and my brethien z my fathers house, haue euer from oure youth vp vnto this daye, foughten agaynst the enemies of Israel: z God gaue vs good fortune to delyuer Israel oft tymes. And now for so much as I am olde, be ye in steade of me z my brother, to go forth z fight for oure people, z the helpe of God be w you. So he chose xx. M. fightingemen of the countre, with horsmen also, which wente forth agaynst Cendebus and rested at Modin.



In the mornynge they arose, z wete in to y playne felde: and beholde, a mightie greates hoost came agaynst the, both of fote men z horsmen. Now was there a water broke betwixte them, z Jhon removed the hoost towarde them. And when he sawe that the people was afrayed to go ouer y water broke, he wente ouer first himself: and the men folowed him.

Then Jhon set his horsmen z fote men in orde, the one by the other, for their enemies horsmen were very many. But when they blew vp the prestes trompettes, Cendebus

fled w his hoost, wherof many were slayne, and the remnaunt gat them to their stronge holde. Judas also Jhons brother whas wounded at y same tyme. And Jhon folowed still vpon y enemies, till he came to Cedron which he buylde. The enemies fled also vnto the towries y were in y felde of Azotus, z those dyd Jhon burne vp. Thus there were slayen ii. M. men of them, z Jhon turned agayne peaceably in to Jewry.

And in the felde of Jericho was Ptolomy the sonne of Abobus made captaigne: which because he had abundaunce of syluer z golde, (for he had married the daughter of Symon the hye priest) wared proude in his mynde, z thought to conquere the lōde, ymagynenge falsed agaynst Symon z his sonnes, to destroye the. Now as Symon was goynge aboute thorow the cities, y were in y countre of Jewry, and carynge for them: he came downe to Jericho, with Matathias z Judas his sonnes, in the Cxxvij. yere, in y x. moneth called Sabat. Then Ptolomy y sonne of Abobus receaued them (but w disceate) into a stronge house of his called Doch, which he had buylde, where he made them a bandet.

So when Symon z his sonnes were merry z had dronken well, Ptolomy stode vp w his men (whō he had hyd there) z toke their weapens, entred in to the bandet house, z slewe Symon w his two sonnes, z certayne of his seruantes. Soch greates vnfaichfulnesse dyd Ptolomy in Israel, and recompensed euell for good. Then wrote this Ptolomy y same vnto kyng Antiochus, requyringe him that he shulde sende him an hoost to helpe him: z so shulde he delyue him the londe, w the cities z tributes of the same. He sent other men also vnto Gaza, for to take Jhon: z wrote vnto the captaynes to come to him, z he shulde geue them syluer, golde and rewardes. And to Jerusalem he sent other, to take it and the Sanctuary.

Ther ranne there one before, z tolde Jhon in Gaza, that his father z his brethien were slayne, and how that Ptolomy had sent to slay him also. Whē Jhon herde this, he was sore abashed, and layed hōdes of them that were come to destroye him, and slewe them: for he knowe, that they wente aboute to kyll him.

As for other thinges concernynge Jhon: of his warres, of his noble actes (wherin he behaued him self manfully) of the buyldinge of walles which he made, and other of his dedes: They are witten in the cronicle.

cles of his priesthode, from the tyme forth
he was made hys priest after his father.

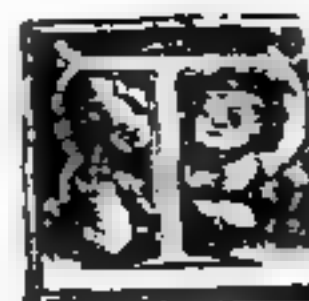
The ende of the first booke of
the Machabees.

The seconde booke Of the Machabees.

What this booke conteyneth.

- Chap. I. The Jewes wyte unto Aristobolus
of the cleansing of the temple, and of the feast
of tabernacles. Of the fyre that was hyd in
the pye.
- Chap. II. What Jeremy requyred of the Jew-
es that were in prison, and of their stones.
- Chap. III. The gyltye kynge helde the temple
at Jerusalem in honoure. The variaunce be-
twixte Simon and Onias. What Appollonius
& Heliodorus dyd at Jerusalem. The puny-
shment of Heliodorus.
- Chap. IIII. The wickednes of Symon. The faith-
fulnesse of Onias. Jason labourer to be hys
priest. Of his wickednesse, and how he was day-
uen awaye. The alteration of the priesthode.
Andronicus destroyeth Onias, and God stry-
keth him therfore.
- Chap. V. Wonderous thinges done at Jerusa-
lem. Jason falleth vpon the cite, handleth ab-
hominably, and yet is sayne to sleat the last.
The kynge of Egypte taketh the cite agayne
with greate bloudsheddyng.
- Chap. VI. The kynge procedeth forth in his ty-
ranny, as well in other cities where the lawe
of God is kepte, as at Jerusalem. All this sen-
deth God for the wickednes of the people. The
steadfastnesse of Eleazar.
- Chap. VII. The death of the viij. brethren & their
mother. How constante they are to suffre, ra-
ther then to obeye the wicked kynge.
- Chap. VIII. The manlynesse of Judas Machabe-
us, and how philippe medleth against him. Ju-
das comforteth his people, and ouercometh
Hicanor.
- Chap. IX. Of Antiochus and his pryde, & how
God punysshed him.
- Chap. X. Machabeus wynteth the holy cite a-
gayne, and cleanseth it. Eupator foloweth his
father Antiochus. Judas Machabeus ordaineth
him self well.
- Chap. XI. What Lysias purposed, Judas with-
standeth him, God taketh his parte. Lysias &
Judas are at one.
- Chap. XII. Timotheus, Appollonius and other,
ymagin treason. Judas Machabeus puny-
sheth them, wynteth Caspin & other cities.
- Chap. XIII. Antiochus & Lysias make the forth
agaynst the Jewes. Judas gathereth the peo-
ple, & byddeth them call vpon God, goeth on,
and besyde Modin striketh a greate battell.
- Chap. XIII. Of Demetrius the sonne of Seleu-
cus. The trayterous dealinge of Alcimus. Hi-
canor breaketh falsly the bonde made with
Judas Machabeus. Of the malynes of Razis.
- Chap. XV. Hicanors wicked purpose. Judas ge-
neth his people godly consolacion. Of his drea-
mes and visions, and how Hicanor perished.

The first Chapter.



he brethren of y^e Jewes which
be at Jerusalem & in the lande
of Jewry, wish vnto those bre-
thre of y^e Jewes that are the
row out of Egypte: good fortune,
healeth and peace.

God the LORDE be gracious vnto you,
& thynke vpon his covenantt & he made
Abraham, Isaac & Jacob his faithfull ser-
uantes: and geue you all such an herite, that
ye maye loue and serue him, yee and perswade
me his wyll with an whole herte and of a
wyllyng mynde: he opene youre hertes in his
lawe and in his commandmentes, sende
you peace: heare youre prayers, be at one
with you, and neuer forsake you in tyme of
trouble. This is heare oure prayer for you.

What tyme as Demetrius raigned, in the
Clxxxij. yere, we Jewes wrote vnto you in
trouble and violence that came vpon vs.
In those yeres a fere that Jason departed
out of the holy lande and kyngdome, they
brent vp the portes, and shed innocent bloo-
de. Then made we oure prayer vnto y^e LORDE,
and were herde: we offered, and lighted
the candels, settinge forth cakes and bish.
And now come ye vnto the feast of tabernacles
in the moneth Casleu.

In the Clxxxviij. yere y^e people y^e was at
Jerusalem and in Jewry, the counsell and
Judas him self, sente this wholsome saluta-
cion vnto Aristobolus kynge ptolomys mas-
ter, which came of the generacion of the
anoyned prestes: and to the Jewes that we
re in Egypte: In so moch as God hath deli-
uered vs from greate perils, we thanke him
hylie. In that we resisted so mightie a kyn-
ge. And why? he broughte men out of per-
sis by heapes, to fight agaynst vs and the
holy cite. For as he was in persia (namely,
y^e capayne w^{ch} the greate hoost) he perished
in the temple of Flaneas, beyng discomfited
thorow the deuyc of Flaneas prestes. For
as he was purposed to haue dwelt there, An-
tiochus & his frendes came thither, to receaue
moch moneye for a dowry. So wher Flaneas
prestes had layed forth y^e moneye, he entred
with a small company in to the compasse of
the temple, and so they shut the temple.

Now when Antiochus entred by open
gethe peny in trauance of the temple, y^e pre-
stes stoned y^e capayne to deathe, hewed the
in peces that were with him, smote of their
heades, and threwe them out. In all thinges
God be praysed, which hath deliuered the
wicked in to oure bondes.

Where as we now are purposed to kepe
the purification of the temple vpon y^e xvij.
daye of the moneth Casleu, we thought ne-
cessary to certifie you therof: that ye also
might kepe the tabernacles feast daye, & the
daye of the fyre, which was geuen vs when
Nehemias offered, after that he had set vp
y^e temple & the altar. For what tyme as y^e
fathers were led awaye vnto persia, y^e prest-
es (which then soughte the hono^r of God) to
ke y^e fyre purely from y^e altar, & hyd it in a
valley, where as was a depe drye pye: & ther
in they kepte it, because the place was vi-
knowne to every man. Now after many yea-
res when it pleased God, y^e Nehemias shul-
de be sent from the kynge of persia: he sent
the children of those prestes (which
had hyd the fyre) to seke it. And as they tol-
de vs, they founde no fyre, but thicke water.

The commaundment he them to drawe it vp,
to bringe it him, & y^e offerynges withall.
Now when y^e sacrifices were layed on & or-
dred, the prest Nehemias commaunded to
sprinkle them & the wod w^{ch} the water. Wher
this was done, & the tyme come y^e Son
of syon, which afore was hyd in the cloude:
there was a greate fyre kyndled, In so moch
y^e man marvelled. Now all the prestes
prayed, whyle the sacrifice was a makynge.
Jonathas prayed first, and y^e other gaue an-
swere.

And Nehemias prayer was after this
maner: O LORDE God maker of all thin-
ges, thou fearfull & stronge, thou righteous
& mercifull, thou y^e art onely a gracious kyn-
ge, onely lyberall, onely iust, Allmightie and
endurynge, thou y^e deliuerest Israel from
all trouble, then y^e hast chosen the fathers &
halowed them: receaue the offeringe for the
whole people of Israel, preserue thine owne
porcion, & halowe it. Gather those together,
y^e are scattede abroad from vs: deliuer them
y^e are vnder the heathens bondage, loke vpon
them which are despysed & abhorred, y^e the
heathen maie knowe & se, how y^e thou art o^r
God: Punyshe them y^e oppresse, and proudly
put vs to dishonoure. Set y^e people agayne
in thy holy place, like as Moses hath spokē.

And the prestes songe psalmes of chan-
telgynge, so longe as the sacrifice endured.
Now when the sacrifice was bient, Nhe-
mias commaunded the greate stones to be
sprinkled w^{ch} the resydue of the water. Which
when it was done, there was kyndled a flam-
me of the also: but it was consumed thorow
the light, & shyned from the altar. So wher
this matter was knowne, it was tolde the

kyng of persia, that in the place where the
prestes (which were led awaye) had hyd fyre,
there appeared water in steade of fyre, & that
Nehemias & his company had purified the
sacrifices withall. Then the kynge conside-
ryng & ponderynge y^e matter diligently, ma-
de him a temple, to proue the thinge y^e was
done. And wher he founde it so in dede, he ga-
ue the prestes many giftes & dyuerse rewar-
des: yee he toke them w^{ch} his owne hōde, & ga-
ue the. And Nehemias called the same pla-
ce Nephthar, which is as moch to saye as
a cleansing: but many men call it Nephthi.

The II. Chapter.

It is founde also in the writings of y^e
Jeremy the prophet, y^e he commaun-
ded them which were caried awaye,
to take fyre, as it is sayde afore. The commaun-
ded them also, y^e they shulde not forget the
lawe & commaundmentes of the LORDE, &
y^e they shulde not erre in their myndes, wher
they se ymages of syluer & golde w^{ch} their or-
namentes. These & such other thinges com-
maunded he them, & exorted them, that they
shulde not lett the lawe of God go out of
their hertes.

It is wyrtten also, how the prophet (at y^e
commaundment of God) charged them, to
take the tabernacle & the arke w^{ch} them: & he
went forth vnto the mountaine, where Mo-
ses clymmed vp, & sawe y^e heretage of God.
And when Jeremy came there, he founde an
open cane, wherin he layed the tabernacle, y^e
arke & the altar of incense, & so stopped the
hole. There came certayne men together al-
so folowynge him, to marke the place, but
they coude not fynde it. Which when Jere-
my perceaued, he reproveth the, sayenge: As
for that place, it shalbe vntowne, vntill y^e
tyme that God gather his people together
agayne, & receaue the vnto mercy. Then shal
God shewe them these thinges, & the maiest-
ty of the LORDE shal appeare, & the clou-
de also, like as it was shewed vnto Moses: &
like as when Salomon desyred y^e the place
might be sanctified, & it was shewed him.

For he bringe a wyse man, handled hono-
rably & wysely: offerynge vnto God in y^e ha-
lowynge of the temple, when it was syni-
shed. And like as when Moses prayed vnto
the LORDE, the fyre came downe from hea-
uen, & consumed the burnt offeringe: Even so
prayed Salomon also, & the fyre came dow-
ne from heauen, & consumed the burnt offerin-
ge. And Moses sayde: because the synofferyn-
ge was not eaten, therfore it is consumed. In
like maner Salomon kepte the dedicacion

(or halowynge) eight dayes.

C In y Annotacions & wrytynges of Jeremy, were these thinges put also: & how he made a lybrary, & how he gathered out of all countrees the booke of the prophetes, of David, the epistles of the kynges, and of the prieftes. Euen so Judas also, loke what he lerned by experience of warre, & soch thinges as hath happened vnto vs, he gathered the all together, & so we haue them by vs. If ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we the are aboute to celebrate the purification, we haue wrytten vnto you. Therfore ye shall do well, yf ye kepe the same dayes. We hope also, that the God (which delyuered his people, & gaue them all y heretage, kyngdome, priefthode & Sanctuary y he promised them in the lawe) shal shortly haue mercy vpo vs, & gather vs together from vnder the heauē in to his holy place: for he hath saued vs fro greates perils, & hath clenched the place.

D As concernynge Judas Machabeus & his brethren, the purification of the greates temple, the dedicacion of the auker, yee & of the warres y eorne noble Antiochus and Eupator his sonne, of the shynynge y came downe from heauen vpon those, which manfully defended the Jewes. (For though they were but fewe, yet defended they the whole londe, drave away y enemies hoost, recovered agayne the temple, y was spoken of thorow out all the worlde, delyuered the cite, doynge their best y the lawe of the LORDE which was put downe, might w all tranquillite be restored agayne vnto the LORDE, y was so mercifull vnto the.) As touchynge Jason also of Cyren, we haue vnder take cōpendiously to brynge in to one booke, the thinges y were cōprehended of him in fyue. For we cōsideringe the multitude of the booke, and how harde it shulde be for them y wolde medle with stones and actes (and that be cause of so dyuerse matters) haue vnder taken so to cōprehende the stories: that soch as are disposed to reade, might haue pleasure and pastyme therein: and that they which are diligent in soch thinges, might the better thinke vpon them: yee and that who so euer red them, might haue profit thereby.

E Nevertheless we oure selues that haue medled with this matter for the shortenynge of it, haue taken no small labour, but greates diligence, watchynge and trauayle. Like as they that make a feast, wolde sayne do other men pleasure: Euen so we also (for many mens sake) are very wel content

to take the labour, where as we may fully cōprehende, the chynge that other haue truly wrytten.

For he y buyldeth an house anew, may proude for many chynge to y whole bygginge: but he that paynteth it afresche, seketh but only what is comly, and convenient to garnysh it withall. Euen so do we also in like maner. And why? he that begynneth to wryte a story for the first, must with his vnderstandinge gather the matter together, set his wordes in orde, and diligently seke out euery parte: But he that afterwarde wyll shorten it, vsch few wordes, and toucheth not the matter at the largiest. Let this be sufficient for a prologue, wyll we begyne to shewe the matter: for it is but a foolish thinge to make a longe prologue, and to be shorte in the story it self.

The iii. Chapter.

What tyme as the holy cite was inhabited in all peace and wealth, & when the lawes were yet very well kepte. (For so was it ordered by Onias the hye priefte and other goodly men, that was amies to wickednesse.) It came therto, that euen the kynges and prynces the selues of the place greates worshippe, and garnyshe the temple with greates giftes: In so much that Seleucus kyng of Asia of his owne rate, bare all the costes belonginge to the sacrifice of the offerynges. Then Symon of the trybe of Ben Jamin, a ruler of the temple, laboured to worke some myschefe in the cite, but the hye priefte resisted him.

Nevertheless when he might not come Onias, he gat him to Appollonius the sonne of Thersa (which the was chiefe lord in Celosyria and Phenices) and tolde him, y the treasury in Jerusalem was full of innumerable money, and how that the comon goodes (which belonged not vnto the offerynges) were excheadynge greates also: yee and how it were possible, that all these might come vnder the kynges power.

Now when Appollonius had shewed the kyng of the moneye, as it was tolde him: y kyng called for Heliodorus his stonde, and sent him with a commandment, to brynge him the sayde money. Immediately Heliodorus toke his iourney, but vnder colour, as though he wolde go thorow Celosyria and Phenices to vsee the cities, but his purpose was to fulfill the kynges pleasure. So when he came to Jerusalem, and was longynge receaued of the hye priefte in the cite: he tolde what was determined

myng the moneye, and shewed the cause of his commynge: he axed also, yf it were so in dede. Then the hye priefte tolde him, that there was soch money layed vp for the vpholdinge of weddones and fatherlesse childre, and how that a certayne of it belonged vnto Symon Tobias a noble man: and that of all the moneye (which that wicked Symon had bewrayed) there were iij. hundred talents of syluer, and ij. hundred of golde: yee & that it were impossible for those mens meanynge to be disceaued, that had layed vp their moneye in the place and temple (which is had in worshippe thorow the whole worlde) for the mayntenance and honoure of y same. Whervnto Heliodorus answered, y the kyng had commaunded him in eny wyse, to brynge him the moneye.

C So at the daye appoynted, Heliodorus entred into the temple to ordie this matter. But there was no small feare thorow out the whole cite. The prieftes fell downe before the auker in their vestimentes, and called vnto heauen vpon him, which had made a lawe concernynge stufte geuen to kepe, that they shulde be safely preserved, for soch as cōmitte them vnto keepynge. Then who so had leted the hye priefte in the face, it wolde haue greued his herte: For his countenance and the chaunginge of his coloure, declared the inward sorowe of his mynde. The mā was all in heuynesse, and his body in feare: wher by they that looked vpon him, might perceaue the greife of his herte. The other people also came out of their houses by heapes vnto the comon prayer, because the place was like to come in to confucion. The women came together thorow the stretes, with hayre dothes aboute their bustes.

D The virgins also that were kepte in, ranne to Onias, someto the walles, other some kyd out at the wyndowes: yee they all helde their hondes toward heauē, & prayed. A miserable thinge was it, to loke vpon the comon people, & the hye priefte beyng in soch trouble. But they besought Almighty God, that the goodes which were committed vnto the, might be kepte whole, for those that had deliuered them vnto their keepynge. Nevertheless the thinge that Heliodorus was deterrmed to do, that perfourmed he in the same place, he him self personally beyng aboute the treasury with his men of warre. But the spere of Almighty God shewed him self openly, so that all they which presumed to chere Heliodorus, fell thorow y power of God in to a greates fearfuinesse & diede. For

there appeared vnto them an hoise, with a terrible man syttinge vpon him, deckt in goodly aray, and the hoise smote at Heliodorus with his fore fete. Now he that sat vpon y hoise, had harness of golde vpon him.

Moreover there appeared ij. sayre and beutifull yongemen in goodly aray, which stode by him, scourged him of both the sydes, & gaue him many stripes without ceassing. With that, fell Heliodorus sodenly vnto the grounde. So they toke him vp (beyng compassed aboute with greates dardnesse) and bare him out vpo a beare. Thus he that came with so many runners and men of warre in to y sayde treasury, was borne out, where as no man might helpe him: and so the power of God was manifest and knowne. He laye still domme also by the power of God, destitute of all hope and life. And they praysed the LORDE, that he had shewed his power vpon his place and temple, which a litle afore was full of feare & trouble: and that thorow the reuelacion of the Almighty LORDE it was fylled with ioye and gladnesse.

The certaine of Heliodorus frides praied Onias, that in all haist he wolde call vpon God, to graunte him his life, which was geuynge vnto the goost. So the hye priefte considered the matter, and lest the kyng shulde suspecte that the Jewes had done Heliodorus some euill: he offred an healt hefferyng for him. Now whē y hye priefte had opteyned his peticion, the same yonge mē in the same clothynge appeared, & stode besyde Heliodorus, sayenge: Thanke Onias y hye priefte, for his sake hath y LORDE graunted the y life: therfore seyng y God hath scourged y, & gaue him prayse & thankes, and shewe euery man his might & power. And whē they had spoken these wordes, they appeared nomore.

So Heliodorus offred vnto God, made greates vowes vnto him which had graunted him his life, thanked Onias, toke his hoost, & wote agayne to y kyng. The testified he vnto euery mā, of y greates workes of God, y he had sene w his eyes. And whē the kyng axed Heliodorus who were mette to be sent yet once agayne to Jerusalem, he sayde: If thou hast eny enemy or aduersary vnto thy realme, sende him thither, & thou shalt haue him punished, yf he escape w his life: for in y place (no doute) there is a speciall power & workinge of God. For he y dwelleth in heauē, wyseth & defendeth y place: & all y come to do it harme, he punyssheth & plageth the. This is now y matter cōcerninge Heliodorus, & y keepynge of y treasury at Jerusalem.

A
Ma. 12

This Symon now of whom we spake afore beyng a beryer of the money and of his owne naturall countre, reported the worst of Onias: as though he had mowed Heliodorus vnto this, and as though he had bene a brynger vp of euell. Thus was he not ashamed to call him an enemye of the realme, that was so faithfull an ouerseer & defender of the cite & of his people: yee & so feruent in the lawe of God. But when the malice of Symon increased so farre, & he saw his frendes there were certayne manslaughters committed: Onias considered the perill & might come thowow this strife, and how that Appollonius (namely the chefe lord in Celosyria and Phenices) was all set vpon tyranny, and Symons malice increased the same: he gat him to the kynge, not as an accuser of the citsyns, but as one that by him self intended the comon wealth of the whole multitude. For he sawe it was not possible to lyue in peace, nether Symon to leaue of from his foolishnesse, excepte the kynge dyd lōke thereto.

But after the death of Sclencus, when Antiochus (which is called the noble) toke the kyngdome: Jason the brother of Onias laboured to be hys priest: for he came vnto the kynge, and promised him thre hundred & x. talentes of syluer, & of the other rites lxxx. talentes. Besydes this he promised him yet an L. & L. yf he might haue the scole of y. chuldren, and that he might call them of Jerusalem Antiochians. Which when the kynge had graunted, & he had gotten the superiority: he began immediately to drawe his kinmen to the custome of the heithen, put downe the thinges, that the Jewes had set vp of loue, by Jhon the father of Eupolemius (which was sent embassidore vnto Rome, for to make the bonde of friendship and loue.) he put downe all the lawes & liberties of the lawes, and set vp wicked statutes. he durst make a fightinge scole vnder the castell, and set fayre yonge men to lerne the maners of whores and brodels.

CThis was now the begynnyng of the heithenish & straunge conuersacion, brought in thowow the vngacious and vnder the wickednesse of Jason (which shulde not be called a priest, but an vngodly personne.) In so much, that the prestes were now nomore occupied aboute the seruyce of the altier, but despyed the temple, regarded not the offrynges: yee gaue their diligence to lerne to fighte, to wistle, to leape, to daunce, & to put at

stone: not settinge by the hono of the fathers, but liked the glory of the Grekes best of all: for the which they stroue periously, and were greedy to folowe their statutes, in the which lust was in all thinges to be like the, which afore were their enemies & destroyers. he be it to do wickedly agaynst the lawe of God, shal not escape unpunished: but of this we shal speake here after.

What tyme as the Olympiades games were played at Tyus (the kynge himself beinge present) his vngacious Jason for wicked men, bearinge from them of Jerusalem (which now were called Antiochians) iiij. C. drachmas of syluer for an offryng to Hercules. These had they that carried them, desyred vnder such a fastid, as though they shulde not haue bene offred, but bestowed in oher vses. Nevertheless he that sawe that, sent them to the intent that they shulde be offred vnto Hercules. But because of that which were present, they were geuen as to the makinge of shippes. And Appollonius the sonne of Nestus was sent in to Egypte, because of the noble men of the kynge people Philometor. Now when Antiochus perceived that he was put out from medlinge in the realme, he sought his owne profite, departed from thence, came to Joppa, & then to Jerusalem: where he was honorably receaued of Jason & the cite, & was brought in w. torch light and with greate prayse: and so returned his hoost vnto Phenices.

After iiij. yeare Jason sent Menelaus the fore sayde Symons brother to beare the money vnto the kynge, & to bringe him answer of other necessary matters. But he (when he was prayd of the kynge for magnificence of his power) turned the hye presthode vnto himself, layenge vp iiij. C. talentes of syluer for Jason. So whē he had gotten commaundment from the kynge, he came, hauinge nothyng but becōmech a priest, but bearinge the stomack of a cruell tyrant, & the wiath of a wyld beest. Then Jason (which had discomfited his owne brother) saynge that he himself was begyled also, was fayne to fle into the land of Ammonites, & Menelaus gat the dominion. But as for the moneye that he had promised to the kynge, he dyd nothyng therin, whē Sosstratus the ruler of the castell requyred of him. (For Sosstratus was the man, that gathered the customes) wherfore they were called before the kynge. Thus was Menelaus put out of the presthode, & Lisimachus his brother came in his steade. Sosstratus so was made lord of the Cyprians.

It happened in the meane season, that the Tharsians & Malloicians made insurreccion, because they were geuen for a present vnto the kynge Antiochus concubine. Then came the kynge in all haste, to still them agayne and to pacifie the matter, leauynge Andronicus there to be his debyce, as one mete therfore. Now Menelaus supposinge that he had gotten a right convenient tyme, stole certayne vessels of golde out of the temple, and gaue the to Andronicus for a present: and some he sold at Tyus and in the cities therby.

Which when Onias knewe of a surer eye, he repoynded him: but he kepte him in a sanctuary besyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus, and prayd him that he wolde slaye Onias. So when he came to Onias, he comelled him craftely to come out of the sanctuary, geuyng him his honde with an ooth (how be it he suspecte him) and that he slewe Onias, without eny regarde of rightousnesse. For the which cause not only the Jewes, but oher nations also toke indignacion, and were displeased for the vngodly deathe of so godly a man.

And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Grekes wente vnto him, complayninge for the vngodly deathe of Onias. Yee Antiochus himself also was sorry in his mynde for Onias, so that he pitied him, and he wepte, remembryng his sobernesse and manerly behauiour. Wherfore he was so kyndled in his mynde, that he commaunded Andronicus to be striped out of his purple clothinge, & so to be led thowow out all the cite, yee and the vngacious man to be slayne in the same place, wher he committed his wickednes vpon Onias. Thus the LORDE rewarded him his punishment, as he had deserued. Now when Lisimachus had done many wicked dedes in the temple thowow the counsell of Menelaus, and the voyce came abroad: the multitude gathered the togeether agaynst Lisimachus, for he had caried out now much golde.

So when the people arose and were full of displeasure, Lisimachus armed iiij. M. vntusies to defende him: a certayne tyrant beyng their captayne, which was growen both in age & woodnesse. But when the people vnderstode the purpose of Lisimachus, some gat stones, some good stronge clubbes, & some cast asshes vpon Lisimachus. Thus there were many of the wounded, some beyng slayne, & all the other chaed awaye. But as for the wicked churchrobber himself, they

kylled him besyde the treasury. Of these matters therfore there was kepte a courte agaynst Menelaus.

Now when the kynge came to Tyus, they made a complaynte vnto him of Menelaus, concerninge this busynesse, & the embassidours were the. But Menelaus wente & promised Ptolemy to geue him much money, yf he wolde perswade the kynge. So Ptolemy wrote to the kynge in to a courte (where as he was set to coole him) & brought him out of the mynde in so much that he discharged Menelaus fro the accusations, & not withstandinge was cause of all myschance: and those poore men (which yf they had tolde their cause, yee before the Scythians, they shulde haue bene iudged innocent) he comended to deathe. Thus were they so one punished, which folowed vpon the matter for the cite, for the people, & for the holy vessel. Wherfore they of Tyus toke indignacion, & buried the honorably. And so thowow the covetousnesse of them that were in power, Menelaus remayned still in authorite, increasinge in malice, to the hurte of the citsyns.

In the same tyme Antiochus made him ready to go agayne in to Egypte. There were there sene at Jerusalem xl. dayes lōge) hoisne runninge to and fro in the ayre, which had rayment of golde, & speares. There were sene also whole hoostes of men weaped, & hoises runninge in an ordie, how they came togeether, how they helde forth their shildes, how they harnessed men drew out their swordes, & shot their darters. The shyne of the golde weapes was sene, & of all maner of armure. Wherfore euery man prayed, that those tokens might turne to good. Now whē there was gone forth a false rumō, as though Antiochus had bene ded: Jason toke a M. mē, & came sodely vpon the cite. The citsyns ran vnto the walles, at the last was the cite taken, and Menelaus fled in to the castell.

As for Jason, he spared not his owne citsyns in the slaughter, nether considered he what greute euell it were, to destroye the posterite of his owne kynsmen: but dyd as one that had gotten the victory of his enemies, and not of his frendes. For all this matter he not the superiorite, but at the last receaued confusion for his malice, and fled agayne like a vagabunde in to the londe of the Ammonites. Finally (for a rewarde of his wickednesse) he was accused before Archa the kynge of the Arabians: In so much that he was fayne to fle from cite to cite, beyng despyed of euery man as a forsaker of the

lawes, and an abhominable personne. And at last (as an open enemy of his owne naturall countre and of the citisyns,) he was dryuen into Egypte.

Thus he & afore put many out of their owne natyue londe, perysched from home him self. He wente to Lacedemon, thinkinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one out vnburied, was throwen out him self, no man mournynge for him, ner puttyng him in his graue: so that he nether emoyed & buriall of a straunger, nether was he partaker of his fathers sepulchre.



C Now when this was done the kinge suspecte, & the Jewes wolde haue fallen from him: wherfore he came in a greate displeasure out of Egypte, & toke the cite by violence. He commaunded his men of warre also, that they shulde kyll & not spare, but slaye downe such as w stode them, or clymmed vp vpon y houses. Thus was there a greate slaughter of yonge men, olde men, women, children and virgins. In iij. dayes were there slayne lxxx. M. fourty thousande put in prison, & no lesse solde. Yet was he not content w this, but durst go in to the most holy temple (Menelaus that traytoure to & lawes & to his owne naturall countre, beyng his gyde & with his wicked hondes toke y holy vessell, which other kynges & cities had geuen thither for y garnishinge & hond of y place: the toke he in his hōdes unworthely, & defyled them.

D So madd was Antiochus, that he considered not, how that God was a litle wroth for the synnes of them that dwelt in the cite, for the which soch confusion came vpon that place. And why? yf it had not happened them to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shot out for his presumptio: like as Heliodorus was, whom Selenus the kyng sent to robbe y treasury. Neuertheles God hath not chosen

the people for the places sake, but the place for the peoples sake: and therefore is the place become partaker of the peoples trouble, but afterwarde shall it emoye the wealth of them. And like as it is now forsaken in the wrath of almighty God, so when the gracie God is reconcyled, it shall be set vp in worshippe agayne.

So when Antiochus had taken a M. and viij. C. talentes out of the temple, he gat him to Antioche in all the haile, thinkinge in his pryde, that he might make mē sale vpon the dye londe, and to go vpon y see, soch an hie mynde had he. He leste debires there to vex the people: At Jerusalem left he Philippe a Phugian, in maners more cruell the him self & set him there. At Gausim he left Andronicus & Menelaus, which were more greuous to the citisyns then other. Now as he was thus set in malice agaynst y Jewes, he sent Appollonius an hated prync, w xxiij. M. commaunding him to slaye all those y were of perfecte age, and to sell the womē, maydes & children. When he came now to Jerusalem, he fained peace, & kepte him still vntill y Sabbath daye. And then he commaunded his men to take them to their weapons (for y Jewes kepte holy daye) and so he slewe all them y were gone forth to the open playe, runninge here and there thorow the cite with his men wapened, and murthered a greate nombre. But Judas Machabens which was the tenth, fled into the wyldernes, led his life there with his company amonge the wyld beestes and vpon the mountaynes: dwellinge there and eatinge grasse, lest they shulde be partakers of the fylchynesse.

The vi. Chapter.

Uot longe after this, sent the kyng a messenger of Antioche, for to compell y Jewes to alce y ordinance of y fathers & the lawe of God, to defyle the temple y was at Jerusalem, & to call it the temple of Jupiter Olympus: & they shulde be in Gazarim, as those which dwell at y place of Jupiter the harberons. This wicked sidiō of y vngodly was heny vpon all y people: for y temple was full of voluptuousnes bebbinge & bollinge of y zeithē, of ribaudes & harlottes together. The womē wente in to y holy place, & bare in that was not lawfull. The altier also was full of vnlawfull thinges, which y lawe forbiddeth to laye vpon it. The Sabbathes were not kepte, the other solemne feastes of y londe were not regarded. To be plaine, there durst no mā be a knowe that he was a Jewe.

In the daye of the kynges byrth they were compelled per force to offere: & when y feast of Bachus was kepte, they were cōstrayned to wete garlandes of yven, and so to go aboute for the honoure of Bachus.

Moreover thorow the counsell of Ptolome, there wente out a commaundement in y newe cities of the zeithen, & they shulde inuente the Jewes in like maner: namely, to cōpell the for to do sacrifice after y lawes of y Gentiles: and who so wolde not, to put them to death. A piteous thinge was it to se. There were ij. women accused to haue circumcised their sonnes, whom when they had led rounde aboute the cite (the babes hanginge at their brestes) they cast them downe headlonge ouer the walles. Some y were crepte into denmes and had kepte the Sabbath, were accused vnto Philippe, and brient in the fire: because that for the feare of God they kepte the commaundement so stiffly, and wolde not defende them selues.

Now I beseeke all those which reade this boke, that they refuse it not for these falles of aduersite: & iudge the thinges (y are happened) for no destruccio, but for a chastenynge of y people. And why? Why God suffreth not synners longe to folowe their owne mynde, but shortly punyssheth them, it is a toke of his greate lounge kyndnes. For this gracie haue we of God more then other people, & he suffreth not vs longe to synne vnpunished like other nacions, that when the daye of iudgment cometh, he maye punyssh the in the fulnes of their synnes. If we synne, he cōuerteth vs, but he neuer withdraueth his mercy fro vs: & though he punyssh w aduersite, yeth doth he neuer forsake his people. But let this that we haue spokē now w few wordes, be for a warninge & exortacio of y heith. Now wil we come to the declaringe of the matter. Eleazar one of y principall scabes, an aged mā & of a wel fauored countenance, was cōstrained to gape w opē mouth to eate swynes flesh. But he despyng rather to dye gloriously the to liue w shame, of fob himselfe willingly to y martirdome. Now when he sawe y he must nedes go to it, he toke it patiently: for he was at a poynte w himself, & he wolde consente to no vnlawfull thinge for any pleasure of life. They y stode by beyng removed w pyre (but not a right) for y olde friendship of the man, toke him asyde pynely, and prayed him y he wolde let soch flesh be brought him as were lawfull to eate, & the to make a cōtenuaunce as though he had eaten of y flesh of y sacrifice like as the kyng.

commaunded, for so he might be deliuered from death: & so for the olde frendshipe of y man, they shewed him this kindnes. But he beganne to confide his discrete and honorable age, his noble and worshipfull stocke, and how y fro his youth vp he had bene of an honest and good conuersacion, yet & how constantly he had kepte y ordinance and lawes commaunded by God, wherfore he gaue them this answeare, and sayde:

Yet had I rather first be layed in my graue. For it becommeth not myne age (sayde he) in eny wyse to dyssemble, wherby many yonge personnes might thinke, that Eleazar beinge lxxx. yeare olde and ten, were now gone to a straunge life: and so thorow myne ypocrysy (for a litle tyme of a transitory life) they might be disceaped: by this meanes also shulde I defyle myne age, & make it abhominable. For though I were now deliuered from the tormentes of men, yet shulde I not escape the honde of almighty God, nether alyue ner deed. Wherfore I will dye manfully, & do as it becommeth myne age: Wherby I maie peradventure leaue an exāple ofstedfastnesse for soch as be yonge, yf I w a ready mynde & manfully dye an honest death, for the most worthy and holy lawes.

When he had sayde these wordes, immediately he was drawen to the tomyre. Now they that led him and were mylde a litle afore, beganne to take displeasure, because of the wordes y he sayde: for they thought he had spokē them of an hie mynde. But when he was in his martirdome, he mourned and sayde: Thou (O LORDE) which hast the holy knowlege, knowest openly: that where as I myght be deliuered fro death, I suffre the fore paynes of my body: but in my mynde I am wel contente to suffre them, because I feare the. Thus this man dyed, leauynge y memoriall of his death for an exāple, not only vnto yongemen, but vnto all y people, to be stedfast and manly.

The viij. Chapter.

It happened also that there were viij. brethren (with their mother) taken, & compelled by the kyng agaynst the lawe, to eate swynes flesh: namely w scourges and lathen whippes. And one of them which was y chiefe, sayde: What sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kyng angrie, and had heate cauldions and brasen portes. Which when they were made hote, immediately

he commaunded þe tonge of him that spake first, to be cut out, to pull the slayne out of his heade, to payre of the edges of his handes and fere: yee and that in the sight of his moether and the other of his biethren. Now when he was cleane married, he commaunded a fyre to be made, & so (whyle there was eny breath in him) to be fryed in the caudion. In the which when he had bene longe payned, the other biethren with their moether exorted him to dye manfully, sayenge: The LORDE God shal regarde the treuth, and comforte vs, like as Moses testifieth and declareth in his song, sayenge: and he wyl haue compassion on his seruantes.

Deut. 31. 8

B So whē the first was deed after this manner, they brought the seconde to haue him in derision, pulled the slayne with the hayre out of his heade, and axed him, yf he wolde eate swynes flesh, or he were payned in þe other membres also thorow out his body. But he answered boldly, and sayde: I will not do it. And so was he tormentēd like as y first. And whē he was enē at y geuinge vp of y goost, he sayde: Thou most vngacious personne puttest vs now to death, but the kynge of þe worlde shal rayse vs vp (which dye for his lawes) in y resurreccion of euerlastinge life.

After him, was the thirde had in derision: and when he was requyred, he putt out his tonge, and that right soone, holdinge forth his hondes manfully, and spake with a stedfast faith: These haue I of heauē, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of him agayne. In so moch that the kynge and they which were with him, marvelled at the yonge mans boldnesse, that he nothinge regarded the paynes.

C Now when he was deed also, they vexed the fourth with tormentes in like maner. So when he was now at his death, he sayde: It is better that we beyng put to death of mē, haue oure hope and trust in God, for he shal rayse vs vp agayne. As for the, thou shalt haue no resurreccion to life.

1oh. 5. c

And when they had spoken to the fifth, they tormentēd him. Then lokēd he vnto y kinge, & sayde: Thou hast power amōge mē (for thou art a mortall man also & self) to do what thou wilt, but thinke not, y God hath forsaken y generacion. Abydethe, tary styll a whyle, & thou shalt see the greates power of God, how he wil punyssh the & thy sede.

After him they brought the sixte, which beyng at the poynte of death, sayde: Be not disceaied (o kynge) for this we suffre for oure

owne sakes, because we haue offendēd the God, & therfore marvelous thinges are shewed vpon vs. But thinke not thou (which takest in honde to stryue agaynst God) that thou shalt escape unpunysshed.

This excellent moether (worthy to be well reported of, and had in remembrance) same hir seven sonnes dye in one daye, and suffred it paciētly, because of the hope that she had in God: yee she exorted euery one of them in especiall, and that boldly and stedfastly, & parfitte wysdome, watynge vp hir wyssh thought with a manly stomacke, and sayde vnto them: I can not tell how ye came in my wombe, for I nether gaue you bieth ner soule, no ner life. It is not I y ioyned y members of y bodies together, but y maker of y worlde, which fashioned y byrth of mā, & began all thinges. Euen he also of his owne mercy shal geue you breath and life agayne, like as ye now regarde not youre owne selues for his lawes sake.

Now thought Antiochus that she had despyed him, therfore he let her go with her reprobous, and beganne to exorte the yongest sonne (which yet was left) not only w wordes but swore vnto him w an ooth, y he shulde make him a rich & welchymā (yf he wolde forsake y lawes of his fathers) yee and y he shulde geue him, what so euer w ere necessary for him. But whē the yonge man woldenot be moved, for all the sechinges, he called his moether, & counceled her to saue hir sonne's life. And when he had exorted her with many wordes, she promised him, that she shulde speake vnto hir sonne. So she turned hert to him (laughinge & cruell tyrante to scorn) & spake w a boylde voyce: O my sonne, haue pite vpon me, y bare y ix. monethes in my wombe, that gaue the sucke, noursched the and brought the vp vnto this age. I beseeche (my sonne) loke vpon heauen and earth and all that is therein, and conside, that God made them and mans generacion of naught: shalt thou not feare this hangman, but suffre death stedfastly, like as thy biethren haue done: that I maye receaue the agayne in the same mercy with thy biethren.

Whyle she was yet speakynge these wordes, the yonge man sayde: Whom loke ye for? Wherfore do ye tary? I wil not obey the kynges commaundement, but the lawe that God gaue vs by Moses. As for the that ymaginest all myschance agaynst the Jewes, thou shalt not escape the honde of God: for we suffre these thinges, because of our synnes.

Although God be angrie with vs a litle whyle for y chasteninge & reformation, y shal be at one agayne w his seruantes. But thou. (O shamefull & most abhominable personne.) Pryde not thy self thorow way hope, in beyng so malicious vpon y seruantes of God: for thou hast not yet escaped the iudgment of the God, which is all myghty, & seyth all thinges. My biethren y haue suffred a litle payne, are now vnder the commaund of euerlastinge life: but thou w the iudgment of God, then shalt be punysshed righteously for thy pryde.

As for me (like as my biethren haue done) I effere my soule & my body for y lawes of y fathers, callinge vpon God, y he will se one be mercifull vnto y people: yee & w payne & punishment to make the graunte, y he only is God. In me now & in my biethren y wrath of almighty God is at an ende, which righteously is fallē vpon all y people. Then y kynge beynge tyndled in anger, was more cruell vpon him then vpon all y other, & toke indig nation, y he was so lightly regarded. So this yonge mā dyed vndesiled, & put his trust stil in y LORDE. Last of all after y sonnes, was y moether put to death also. Let this now be pough spoken, concernynge y offringes, & y cruellnesse. The viii. Chapter.

B Then Judas Machabeus and they y were w him, wete pryuely in to y townes, called their kinfolkes & frens together, toke vnto them all soch as contyned yet in the faith & lawe of y Jewes, and brought forth vi. M. men. So they called vpon the LORDE, y he wolde haue an eye vnto his people, which was troddē downe of every mā: to be gracious vnto y temple, y was desyled of the vngodly: to haue compassion vpon y destruction of the cite, (which was shortly like to be laied waist) to heare y voyce of y bloude y cried vnto him: to remēbe y most vnrighteous deatches of yonge innocent children, the blasphemies also done vnto his name, & to punyssh the. Now whē Machabeus had gathered this multitude together, he was so mightie for the zeichen (for y wrath of y LORDE was turned in to mercy) he fell vpon the townes & cities vnto warres, brent them, toke the most comodious places, & slewe many of the enemies. But specially he made soch chases by night, in so moch that his manlynesse was spoken of euery where.

So when Philippe sawe that the man inuaded by litle and litle, and that the matter prospered with him for the most part: he

wrote vnto Ptolomy (which was a captayne in Celosiria & Phenices) helpe him in y thinges busynes. The sent he Ticianor Patroeli (a speciall frende of his) in all y haist, & gaue him of y comon sorte of the zeichen no lesse then xx. M. harnessed men, to rote out y whole generacion of the Jewes, hauinge to helpe him one Gorgias a man of warre, which in matters concernynge battayls had greates experience. Ticianor ordered also the tribute (which the Romaynes shulde haue had) to be geuen vnto the kynge, out of the captiuitie of the Jewes, namely y. M. talentes. And immediately he sent to y cities of y see coast, requyringe the for to bye Jewes to be their seruantes & bonde men, promisyng to sell them lxxx. and ten for one talent: but he considered not the wrath of almighty God, y was to come vpon him.

When Judas knewe of this, he tolde the Jewes y were w him, of Ticianors comynge. Now were there some of them fearfull, not trustinge vnto the rightuousnes of God and fled their waye. But the other y remayned, came together & besought the LORDE, to deliuer the fro y wicked Ticianor, which had solde the or euer he came nye them: and though he wolde not do it for their sakes, yet for the couenaunt that he made w their fathers, & because they called vpon his holy & glorious name. And so Machabeus called his men together, namely aboute vi. M. exortinge them not to agree vnto their enemies, nether to be afrayed for y multitude of their aduersaries comynge agaynst them vnrighteously: but to fight manly, consideringe y reprove that they had done to the holy place without cause, how they had despyed and oppressed the cite, yee and destroyed y lawes of the fathers. For they (sayde he) trust in their weapons and boldnesse, but oure confidence is in the almighty LORDE, which in the twinklinge of an eye maye both destroye them that come agaynst vs, and all the worlde.

He exorted them also to call to remēbrance the helpe, that God shewed vnto their fathers: as whē there perished an. C. lxxxvi. M. of Sennacheribs people: And of y battaill y they had in Babilō agaynst y Galacians: how y all the Macedonias y came to helpe the, tode in feare: & how they beyng but only vi. M. slewe an. C. xx. M. thorow y helpe y was geuen them from heauen, wherby they also had receaued many benefites.

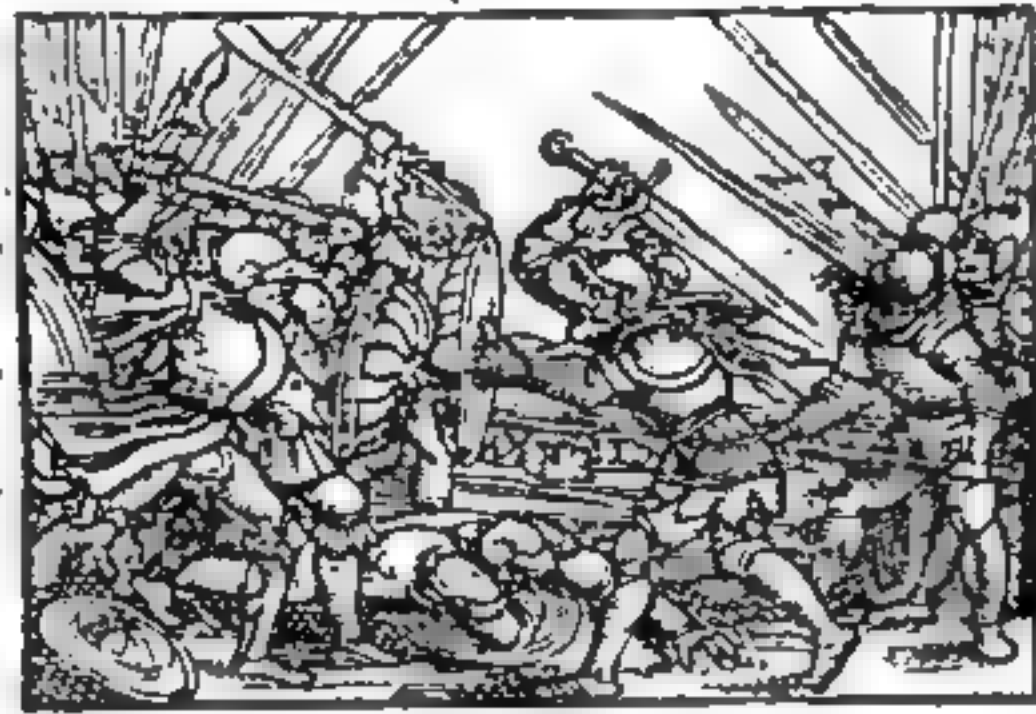
Thorow these wordes y mē toke good hertes vnto the, ready to dye for the lawe & the

1. Mac. 3. 8

1. Mac. 1. 6

Deut. 30. 2
2. Pa. 20. c1. Cor. 17. b
Phil. 1. 19. b4. Reu. 19. 2
Esa. 37. 3
1. Mac. 7. 6

countre. So he set vpon every company a captain, one of his owne brethren: Simon, Joseph and Jonathas: geuyng eche one xx. C. men. He caused Esdras also to reade the holy boke vnto them, and to geue them a token of the helpe of God.



Then he himself beinge capitaine in 3 foire front of the battayll, buckled with Ticanor. And God was there helpe, in so moch that they slewe about ix. M. mē z compelled 3 more parte of Ticanors hoost to fle, they were so wounded and feble. Thus they toke the money from those that came to bye the, and folowed vpon them on every syde. But whē the tyme came vpon them, they returned, for it was the Sabbath, and therfore they folowed nomore vpon them. So they toke their weapons and spoyle z kepte the Sabbath, geuyng thanks vnto the LORDE, which had deliuered them that daye, and shewed them his mercy. After the Sabbath they distributed the spoyle to the sicke, to 3 fatherlesse, and to wyddowes, and the residue had they them selues with theirs. Whē this was done, and they all had made a generall prayer: they besought the mercifull LORDE to be at one with his seruantes.

Of those also that were with Timotheus and Bachides, which fought agaynst them, they slewe xx. M. wanne hye and stronge holdes, and deuided moo spoyle: euer geuyng an equall porcion vnto 3 sicke, to 3 fatherlesse to wyddowes z to aged persons. And when they had diligently gathered their weapons together, they layed them all in convenient places, z the remnant of 3 spoyle brought they to Jerusalem. They slewe Philarches that wicked personne, which was with Timotheus, and had vexed many Jewes. And when they helde the thankesgeuyng at Jerusalem for the victory, they brennt those that had set fyre on the portes of the temple: namely Calisthenes, which was fled in to an house: and so they gat a worthy rewarde for

their wickednesse. As for that most vicious Ticanor, which had brought a thousande marchautes, to bye the Jewes, he was thorow 3 helpe of the LORDE brought downe, euen of them whom he regarded not: in so moch that he put of his glorious rayme, fled by see, and came alone to Antioche to greate shame z dishonr, which he gat thorow the destruccion of his hoost. Thus he promised the Romaines to paye the tribute, when he toke Jerusalem: began now to saye planely, that God was 3 defender of the Jewes, z therfore not possible to doo vnto them, because they folowed 3 lawes which God had made.

The IX. Chapter.

At the same tyme came Antiochus agayne with dishonoure out of Persia. For when he came to Persopolis, and vnderooke to robbe the temple and to subdue the cite, the people ranne together and defended them selues, in so moch 3 he and his were fayne to fle with shame. And so after that flight, it happened, that Antiochus came agayne with dishonoure. But when he came to Egbathana, he gat knowlege what was happened vnto Ticanor z Timotheus. Now as he was auaucinge himself in his wrath, he thought he was able to avenge the iniury that was done to them, vpon the Jewes: and therfore commaunded to make ready his charer, haistinge on his way without ceassing: the indgmet of God put vnto him, because he had spoke so proudly, that he wolde come to Jerusalem, and make it a grave of the Jewes. But the LORDE God of Israel, that seith all thinges, smote him with an invisible plague, which no man coude heale.

For as soone as he had spoken these wordes, there came vpon him an horrible paine of his bowels, z a sore grese of the tharme. And 3 was but right: for he had marred other mens bowels with dyuerse and strange tormentes, how be it he wolde in no wise ceasse from his malice. For he was yet the prouder, and more malicious agaynst the Jewes: But whyle he was commaunding to make haist in the matter, it happened 3 he fell downe violently from the charer, so 3 it brused his body, z dyd him greate paine.

And so he that thought he might commaunde 3 floudes of the see, so proude was he beyonde the condicio of man, and to see the hye mountaynes in a paye of scoldes, was now brought downe to the ground, z carried vpon an horslytter, knowlegginge

manifest power of God vpon him: so that 3 wicked body of his was full of wormes, which in his payne fell quyet out of his flesh: In so moch 3 his hoost was greued with the smell and stynde of him. Thus he that a litle afore thought he might reach to the starrs of heauen, him might no man now abyde ner beare, for the vehemence of stynde.

Therfore he beinge brought from his greate pryde, began for to come to 3 knowlege of him self: for the punysshment of God warned him, z his payne increased euer more z more. And when he him self might not abyde his owne stynde, he sayde these wordes: It is reason to be obedient vnto God, z that a man desyre not to be like vnto him. This wicked personne prayed also vnto the LORDE, of whom he shulde haue obtained mercy. And as for the cite that he came vnto so haistely, to bringe it downe to the grounde, z to make it a grave for deed men: now he desyeth to deliuer it fre. And as touching 3 Jewes, whom he had indged not worthy to be buried, but wolde haue cast the out for to be deuoured of the foules and wyl beasts, sayenge, that he wolde haue destroyed both olde and yonge: Now he promyseth, to make the like 3 curesyns of Athens. And where as he had spoyle the holy temple afore, now he maketh promysse to garnish it with greate giftes, to increase the holy maner, and of his owne rentes to beare the costes and charges belonginge to the offeringes: yee and that he wolde also become a Jewe him self, to go thorow every place of the wolde, and to preach the power of God.

But when his paynes wolde not ceasse, (for the righteous indgmet of God was come vpon him) out of a very despayre he wrote vnto the Jewes a lettre of intercession, containinge these wordes: The kynge and prynces of the Jewes, moch health and good prosperite.

If ye and youre children fare well, and if all thinges go after youre mynde: we geue greate thankes. In my sicknesse also do I remembre you louyngly: for as I came out of Persia, and was taken with sore disease: I thought it necessary to care for the common wealthe. Whether despayre I in my self, but haue a good hope to escape this sickness.

But consideringe that my father led an hoost some tyme in 3 hyer places, z shewed who shulde raigne after him, that if there

happened any cotroversy, or any harde thinge were declared, they in the londe might knowe their chiefe lord, 3 there shulde be no insurreccion: Agayne, when I pondre by myself, how that all 3 mightie men and neighbours rounde aboute, are layge waite, and lette but for oportunitie to do harme: I haue ordered that my sonne Antiochus shal raigne after me, whom I oft commended to many of you, when I was in the hyer kyngdomes, and haue wytten vnto him as it followeth hereafter. Therfore I praye you and requyre you, to remembre the benefices that I haue done vnto you generally and in especiall. For I hope that he shall be of sober z louyng behauiour, and if he folowe my deuice, he shal be indifferent vnto you.

Thus that murthurer and blasphemour of God was sore smytte: and like as he had intreated other men, so he dyed a miserable death in a straunge countre vpon a mountayne. And his body dyd Philippe (that was with him) carry away: which fearynge the sonne of Antiochus, wente into Egypte to peolomy Philometor.

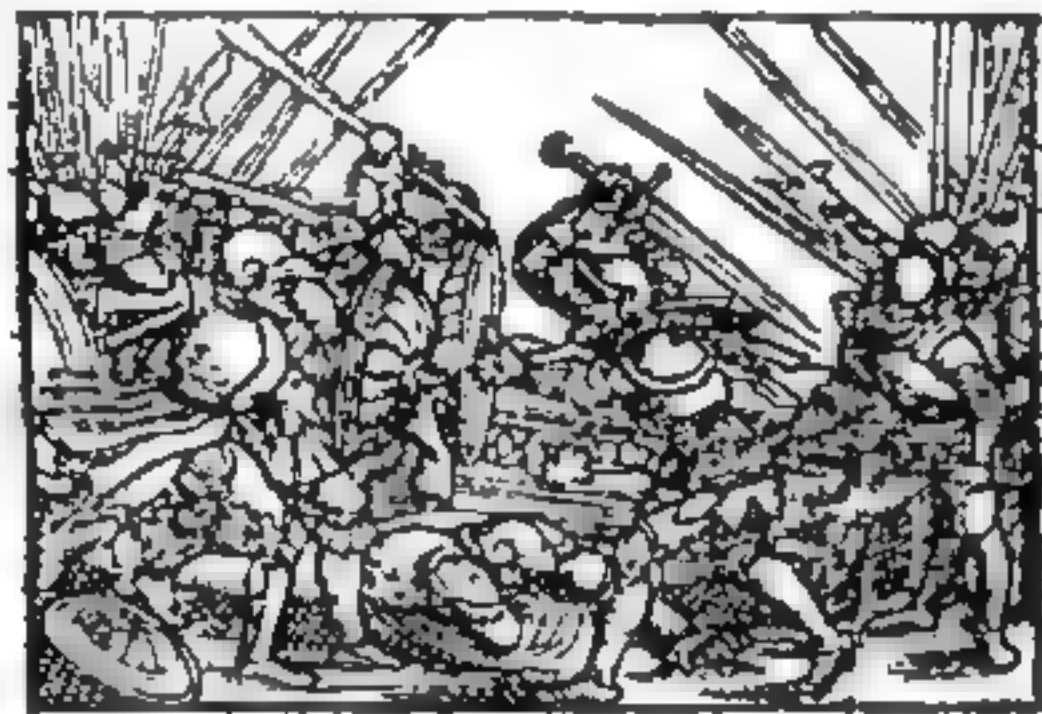
The X. Chapter.

Antiochus now z his company (thorow the helpe of the LORDE) wanne the temple and the cite agayne, destroyed the altars and chapels that the heithen had buylded thorow the stretes: clenched the temple, made another altar of bricke stone, and after 4. yeares they offered sacrifices, set forth the incense, the lightes and shewe bled. When that was done, they fell downe flat vpon the grounde, and besought the LORDE, that they might come nomore into soch trouble: but if they synned eny more agaynst him, he him self to chasten them with mercy, and not to come in the bondes of those aleautes and blasphemous men.

Now vpon the same daye that 3 strangers poluted the temple, it happened that on the very same daye it was clenched agayne: namely, the xxij. daye of the moneth called Casleu. They kepte viij. dayes in gladnesse, like as in the feast of the tabernacles: remembryng that not longe afore, they helde the feast of 3 tabernacles vpon the mountaynes and in denes like beasts. And to 3 same token they bare grene bowes, braunches and palmes before him that had geuen them good fortune to clense his place. They agreed also together, and made a statute, 3 every yeare those dayes shulde be solemnly kepte of all the people of the Jewes.

The ij. boke of the Machabees.

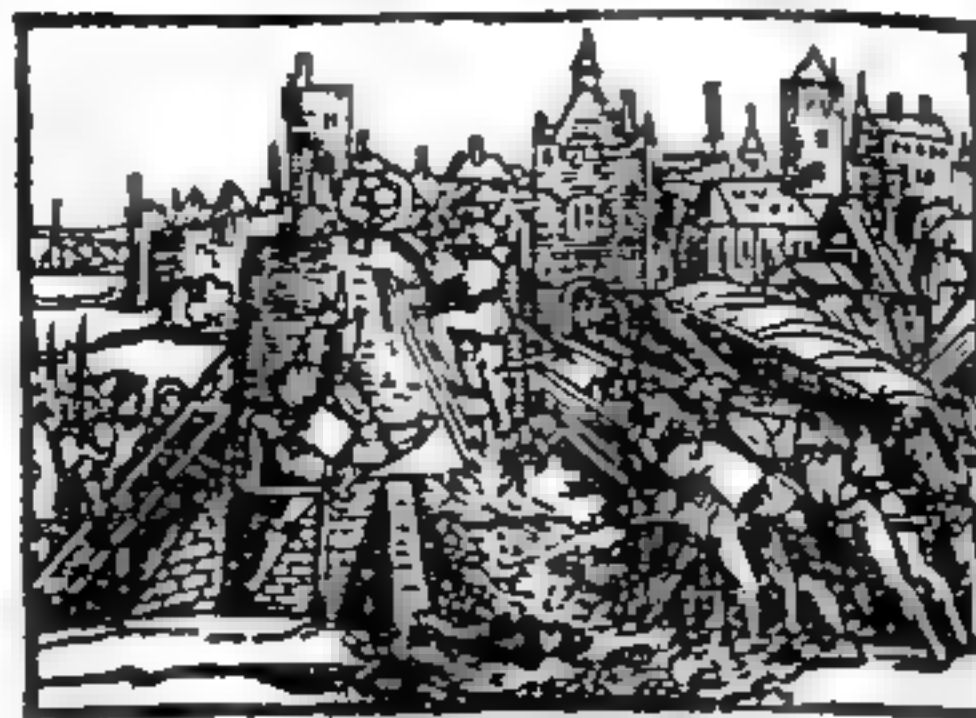
Now Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now wil we speake of Licanor the sonne of that wicked Antiochus, how it happened with him: and so with few wordes to comprehend the aduersite that chaunced in 3 warres. When he had taken in the kyngdome, he made one Lysias (which had bene captayne of the hoost in phenices and Syria) ruler over the matters of the realme. For promy that was called Macron, beyng a ruler for the Jewes (and specially, to syt in iudgment for soch wronge as was done vnto them) undertoke to deale peaceably with them. For the which cause he was accused of the frendes before Licanor: and when he was suspecte to be a traytoure (because he had left Cyperus, that Philometor had committed vnto him: and because he departed from noble Antiochus, that he was come vnto) he poisoned himself, and dyed.



Now when Gorgias was gouernoure of the same places, he toke straungers and undertoke oft tymes to warre with 3 Jewes. Moreover the Idumeans that helde the strong holdes, receaued those that were dryen from Jerusalem, and toke in honde to warre also. But they that were with Machabens, besought and prayed vnto the LORDE, that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans, and wanne many places by strength: Soch as came agaynst them they slew, and kyled no lesse (of all together) then twentye thousande. Neuerthelesse some (no lesse then myn: thousande) were fled in to two stronge towres, hauynge all maner of ordinaunce to withstonde them.

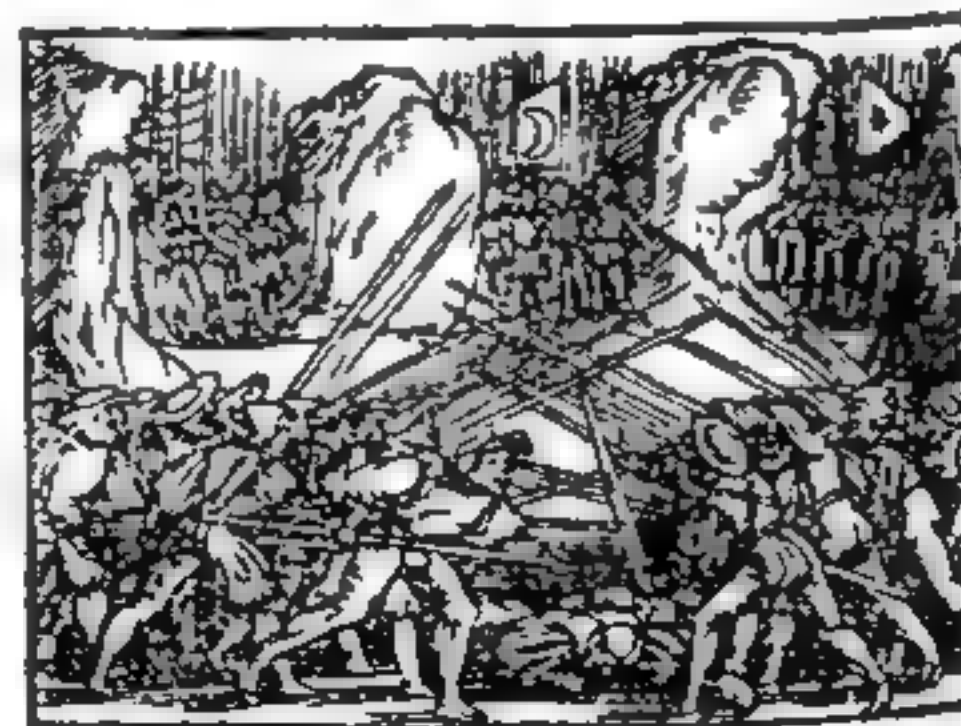
Then Machabens leauynge Symon, Josephus, Zachaus and those that were with them, (which were very many) wente to besege the, and to fight where most nede was. Now they that were with Symon beyng led with conuousnesse, were intreated for money, thorow certayne of those that

The x. Chap.



laye in the towres: toke lxx. M. drachmas, and let some of them escape. But when it was tolde Machabens what had happened, he called 3 captaynes of the people together, accusynge those persones, that they had sold the biethen for money, and let their enemies go. So he slewe those traytours, and immediately wente in honde with the 2 towres. And when they had ordred them selues manly with their weapons and bondes, they stode in 2 castels moche the twelue thousande.

Now Timotheus whom the Jewes had overcome afore, gathered a multitude of strange people, broughte an hoost also of hoisemen of the Asians, to wyne Jewry by strength. But when he drewe nye, Machabens and they that were wth him fell to their prayer, sprenckled ashes vpon their heades, beyng geyded wth hayre cloth about their loines, fel downe before y^e altar, and besought the LORDE that he wolde be mercifull to them, but an enemy vnto their enemies, and to take parte agaynst their aduersaries, accordinge as it is promised in the lawe. So after the prayer, they wente on further from the cite: and when they came nye the enemies, they prepared them selues agaynst them.



And by tymes in the mourynge at 4 halfe of the daye, both the hoostes badled together. The one parte had the LORDE for their refuge, which is the geuer of prosperite, strengch and victory. The other had a ma

The ij. boke of the Machabees.

istomad, which is a captayne of warre. The battayll now beyng greete, there appeared vnto the enemies from heauen v. men vpon horsback with byrdels of golde, leuynge the Jewes, and two of them hauynge Machabens betwixte them, 3 kepte him safe on enery syde wth their weapons, but shot darts and lighteninges vpon the enemies. where thorow they were confounded with blindnesse and so sore afrayed, that they fell downe. There were slayne of fore mentwene thousande and fyue hundred, and sixe hundred hoisemen. As for Timotheus him self, he fled vnto Gazar a very stronge holde, where Cereas was captayne. But Machabens and his company layed sege to it cherfully iij. dayes. Now they that were within, trustinge to the strength of the place, cursed and blamed exceedingly, and made greete cryinge with wicked wordes. Neuerthelesse vpon the fift daye in the mourynge, x. yongemen of Machabens company, beyng set on fyre in their myndes because of the blasphemy: came manfully vnto the wall, and with bolde stomakes they and their other companions clymmed vp vpon the towres, and set fyre vpon the portes, and to burne those blasphemous persones quyte. Two dayes were they destroyenge the castell, which when they founde Timotheus (that was crepte in to a corner) they kyled him, and slewe Cereas his brother in like maner with Appollophanes. When this was done, they sung psalmes, with prayses and thankesgeuynges vnto the LORDE, which had done so greete thinges for Israel, and gotten them the victory.

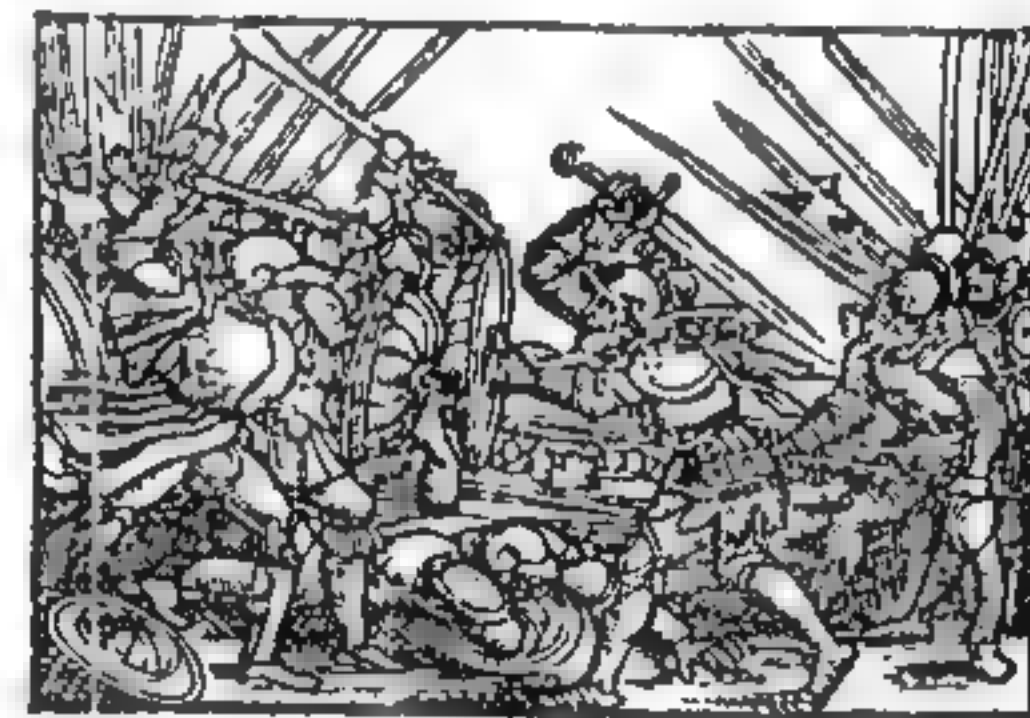
The XI. Chapter.

Of longe after this, Lysias the kynges stowarde and a kynsman of his, (which had the gouernaunce of his matters,) toke sore displeasure for the thinges that had happened: and when he had gathered lxx. M. men of fote with all the hoost of the hoisemen, he came agaynst the Jewes, thynkyng to wyne the cite, to make it an habitacon for the heithen, and the temple wolde he haue to be an house of latre, like as the other goddes houses of the heithen are, and to sell 3 prestes office enery yere. For consideringe the power of God, but was wyde in his mynde, trustinge in y^e multitude of fote meⁿ, in thousandes of hoisemen, and in his lxxx. Elephantes.

So he came in to Jewry and then to Bethsura a castell of defence lyenge in a narrow place, v. furlonges from Jerusalem and wan-

The xi. Chap. No. lxxx.

ne it. Now when Machabens and his company knew that the stronge holdes were taken, they fell to their prayers with wepyng and teares before the LORDE: and all the people in like maner besought him, that he wolde sende a good angell to deliuer Israel. Machabens him self was the first that made him ready to the battayll, exortynge the other that were with him, to ioperde them selues and to helpe their biethen. And when they were goynge forth of Jerusalem together with a ready and wyllynge mynde, there appeared before the vpon horsbacke a man in whyte clothinge with harness of golde, shakynge his speare. Then they prayesed 3 LORDE all together, which had shewed them mercy, and were consoled in their mynde so much that they were ready, not only to fight with men, but with y^e most cruell bestes, yee and to runne thorow walles of yren.



Thus they wente on wyllingly hauynge an helper from heauⁿ, and the LORDE mercifull vnto them. They fell mightely vpon their enemies like lyons, brought downe x. M. fote men, xvi. C. hoisemen, put all 3 other to flight, many of them beyng wounded, and some gat away naked. See Lysias him self was fayne to fle shamefully, and so to escape. Neuerthelesse the man was not without vnderstandinge, but considered by him self that his power was mynished, and pondered how 3 Jewes beyng defended by the helpe of Allmyghty God, were not able to be overcome: wherfore he sent them worde, and promised, that he wolde consente to all thinges which were reasonable, and to make the kyng their frende. To the which prayer of Lysias Machabens agreed, setynge in all thinges the comon wealch: and what so euer Machabens wrote vnto Lysias concerninge the Jewes, the kyng graunted it. For there were lettres writte vnto y^e Jewes from Lysias conteynyng these wordes:

D Lysias sendeth greeting to the people of the Jewes. Ihon and Absalon which were sent from you, deliuered me wrytinges, and requyred me to fulfill the thinges concernynge their earande. Therefore I like what might be graunted, I certified & kynge therof: and what so ever was convenient, I agreed thereto. If ye now wyll be faithfull in the matters, I shal endeavour my self hereafter also to do you good. As concernynge other thinges by every article therof: I have committed them to youre messangers, and to those whom I sent vnto you, to comon with you of the same, fare ye well. In the hundredth and xliij. yere, the xliij. daye of the moneth Diocorinthios.

Now the kynge's lettre conteyned these wordes: Kynge Antiochus sendeth greeting vnto his brother Lysias. For so much as our father is now deed, our wyll is, that they which are in our realme, lyue without eny insurreccion, and every man to be diligent in his owne matters. We vnderstande also, that the Jewes wolde not consent to our father, for to be brought vnto the custome of the Gentiles, but stiffly to kepe their owne statutes: for the which cause they requyre of vs also, to let them remayne still by their owne lawes.

E Wherefore our minde is, that this people shalbe in rest: we have concluded and determined also, to restore them their temple agayne: that they maye lyue accordinge to the vse & custome of their forefathers. Then shal we do vs a pleasure therfore, if thou sende vnto them & agre with them: that when they are certified of our mynde, they maye be of good chere, and like to their owne wealthe.

And this was the lettre, that the kynge wrote vnto the Jewes: Kynge Antiochus sendeth greeting vnto the counsell and the other people of the Jewes. If ye fare well, we haue our desyre: as for vs, we are in good health. Menelaus came and tolde vs, how & your desyre was to come downe to your people, which are with vs.

Wherefore these that wyll come, we geue them fre libertie, vnto the xxx. daye of the moneth of Apull, that they maye vse & meates of the Jewes and their owne lawes, like as afore: and none of them by eny manner of wayes to haue harme, for thinges done in ignorance. Menelaus whom we haue sent vnto you, shal comon with you at large, fare ye well. In the Cxliij. yere, the xv. daye of the moneth of Apull.

The Romaynes also sent a lettre, conteyn-

nyng these wordes: Quintus Mamius & Titus Mamilius embassatours of the Romaynes, sende greeting vnto the people of the Jewes. Like what Lysias the kynge's man hath graunted you, we graunte you the same also. But as concernynge the thinges which he referred vnto the kynge, sende hither some with speede: and p̄dure the matter diligently amonge youre felues, that we maye cast & best to youre profit, for we must departe now vnto Antioche. And therefore wyte shortly agayne, that we maye knowe youre mynde. Fare well. In the hundredth xliij. yere, & xv. daye of the moneth of Apull.

The XII. Chapter.

When these covenantes were made, Lysias wente vnto the kynge, and & Jewes tyllid their grounde. But Timotheus, Appollonius the sonne of Gemes, Jerome and Demophon & proude, Nicanoz & caprayne of Cyprus, and they that laye in those places: wolde not let them lyue in rest and peace. They of Joppa also dyed even soch a shamefull dede: They prayed & Jewes that dwelt amonge them, to go with their wyues and children into the shippes which they had prepared, & dyd with them, as though they had ought them no will. For so much then as there was gone forth a generall proclamaciō therow, & because of peace, they consented thereto, and suspecte nothynge: but when they were gone forth into the depe, they drowned no less then ij. C. of them.

When Judas knew of this cruell shew vnto his people, he commaunded those that were with him to make them ready, & praynge them to call vpon God the righteous iudge: w̄ere forth agaynst those murderers of his brethren, set fyre in & haue by night, burnt vp & shippes, and those that escaped from the fyre, he sette with the sword. And when he had done this, he departed: though he wolde come agayne, and rote out all them of Joppa. But when he had geue worde that the Jamnites were mynde to do in like maner vnto & Jewes which dwelt amonge them, he came vpon the Jamnites by night, and set fyre in the haven with the shippes: so that the light of the fyre was seen at Jerusalem, vpon a ij. C. & xl. furlonges.

Now when they were gone from thence ix. furlonges, in their iourney towards Timotheus: v. thousande men of force and hundredth horsmen of the Arabians sought



with him. So when the batell was earnest, and prospered with Judas thorow the helpe of God: & residue of the Arabians beyng overcome, besought Judas to be at one with them, and promised to geue him certayn pastures, & to do him good in other thinges. Judas thynkynge that they shulde in dede be profitable concernynge many thinges, promised them peace: wherupon they shote bondes, and so they departed to their homes. Judas wente also vnto a cite, which was very fast keppe w̄ brydges, fenced round aboute with walles, & dyuerse kyndes of people dwellinge therein, called Caspin.



E They that were within it, put soch trust in the strength of the walles, & in their store of vntales: that they were the slacker in their doynges, cursinge and reuylinge Judas with blasphemies, and speakynge soch wordes as it becommeth not. But Machabees callynge vpon the greates p̄ynce of & wolde (which without eny battayll rammes or ordinaunce of warre, dyd cast downe the walles of Jericho, in the tyme of Joshephiman fully vpon the walles, toke the cite, and thorow the helpe of the LORDE made an exceedinge greates slaughter: In so much that a lake of ij. furlonges brode which laye therby, semed to flowe with the bloude of the slayne.

Then departed they from thence vij. C. and furlonges, and came to Taraca vnto

& Jewes that are called Tabianei. But as for Timotheus, they coude not get him there: for (not one matter dispatched) he was departed from thence, and had lefte certayne men in a very stronge holde. But Dosithus and Sosipater which were captaines with Machabeus, slewe those & Timotheus had lefte in the house of defence, even x. M. men. And Machabeus prepared him with & x. M. men & were aboute him, set them in ordre by companies, and wente forth agaynst Timotheus, which had with him an C. and xx. M. men of force, ij. M. and v. C. horsmen.

When Timotheus had knowlege of Judas commynge, he sent the women, children and the other baggage vnto a castell called Carnion. (For it coude not be wonne, & was harde to come vnto, the wayes of the same places were so narrow) and when Judas's company came first in sight, the enemies were smytten with feare, thorow the presence of God, which seyth all thinges: In so much & they sleynge one here, another there, were rather discomfited of their owne people, & wounded w̄ the strokes of their owne swordes. Judas also was very earnest in folowynge vpon them and punysshynge those vngodly, and slewe xxx. M. men of them. Timotheus also himself fell in to the bondes of Dosithus & Sosipater, whom he besought with many prayers, to let him go with his life: because he had many of the Jewes fathers and brethren in prison, which (if they put him to death) might be disapoynted. So when he had promised faithfully to deliuer them agayne accordinge to the condicion made, they let him go without harme. for the health of & brethren. And when Judas had slayne xxx. M. he wente from Carnion.

Now after & he had chased awaye and slayne his enemies, he remoued the hoost towarde Ephrona stronge cite, wherin dwelt many dyuerse people of the heithen, and & stronge yonge men keppe the walles, defendynge the mightely. In this cite was much ordinaunce, and prouysion of dartes. But when Judas and his company had called vpon Allmighty God, (which w̄ his power breaketh the strength of the enemies) they wanne the cite, and slew xxx. M. of them & were within. From thence wente they to the cite of the Scythians, which lieth vij. C. furlonges from Jerusalem. But when & Jewes which were in the cite testified, that the cite syns dealte lowyngly with them, yee and intreated them kindly in & tyme of their aduersite, Judas and his company gaue them

him (which made them his people, and ever defended his owne porcion with euident to lens) that he wolde preserve them still. So at the commaundement of the capayne, they remoued from thence, and came to a towne called Bessasan. And Symon Judas brother fell in honde with Nicanor, but thorow the sodane commynge of the enemies, he was afrayed.

Nevertheless Nicanor hearinge the manlynes of them that were with Judas, and y bold stomackes that they had to fight for their naturall countre, durst not pious the matter with bloudsheddinge. Wherefore he sent Possidonius, Theodocius & Mathias before, to geue and to take peace. So when they had taken longe aduysment there vpon, and the capayne shewed it vnto the multitude: they were agreed in one mynde, to haue peace. And they appoynted a daye to sye vpon these matters quyetly amonge them selues, & stoles also were brought and set forth. Nevertheless Judas commaunded certaine men of armes to waite in conuenient places, lest there shulde sodenly aryse any euell chorow the enemies. And so they commoned reasonably together.

Nicanor, whyle he abode at Jerusalem, ordred himself not vnrasonably, but sent awaye the people that were gathered together. He loued Judas ever with his hert, and fauoured him. He prayed him also to take a wyfe, and to brynge forth children. So he married, lyued in rest, and they led a comon life. But Alcimus perceauynge the loue that was betwixte them, and how they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge matters in honde, and ordeined Judas (an enemy of the realme) to be the kynges successoure. Then the kyng was sore displeased, and chorow the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayenge: that he was very angrie for the frendshipe and agreement, which he had made with Machabeus. Nevertheless he commaunded him in all the haist, that he shulde take Machabeus prisoner, and sende him to Antioche.

Which lettres when Nicanor had sente, he was at his wittes ende, and sore grieved, that he shulde breake the thinges, wherein they had agreed: specially, seynge Machabeus was the man, that neuer dyd him harme. But because he might not withston-

de the kyng, he sought oportunitie to fulfil his commaundement. Notwithstandinge when Machabeus sawe that Nicanor beganne to be charlish vnto him, and that he intreated him more roughly then he was wonte, he perceaued that such vntyndnes came not of good, and therefore he gathered a few of his men, and withdrew himself fro Nicanor. Which when he knewe that Machabeus had manfully prevented him, he came in to the greate and most holy temple, and commaunded the prestes (which were doynge their vsuall offeringes) to deliuer him the man. And when they sware that they coude not tell, where the man was wh he sought, he strecthed out his honde, and made an oath, sayenge: If ye wyll not deliuer me Judas capayne, I shall remoue this temple of God in to the playne felde, I shal breake downe the altar, and consecrate this temple vnto Bachus. After these wordes he departed.

Then the prestes lift vp their honde towarde heauen, and besought him that was ever the defender of their people, sayenge: Thou O LORDE of all, which hast nede of nothings, woldest that the temple of thy habitation shulde be amonge vs. Therfore now (O most holy LORDE) kepe this house ever undefyled, which lately was defiled. Now was there accused vnto Nicanor, one Razis an Alderman of Jerusalem, a loue of the whole cite, and a man of good reputa which for the kynde hert that he bare vnto the people, was called a father of y Jewes. This man oft tymes (when the Jewes were mynded to kepe them selues undefyled) defended and deliuered them, beyng commasted fastly to spende his body and his life for his people.

So Nicanor wylling to declare the hate, that he bare to the Jewes, sent fyue hundred men to take him: for he thought, if he gat him, he shulde brynge the Jewes in grante decaye. Now when the people beganne to rushe in at his house, to breake the doore, and to set fyre on it: he beyng now taken, wolde haue defended himself with his sword: chosynge rather to dye manfully, then to yelde himselfe to those wicked doers: and because of his noble stocke, he had rather haue bene put to extreme cruelte.

Notwithstandinge what tyme as he myssed of his stroke for haist, and the multitude fell in violently betwixte the doers: he tane boldly to y wall, & cast himself downe

manfully amonge the heape of them, which gaue soone place to his fall, so that he fell vpon his bely. Nevertheless whyle there was yet breath within him, he was kyndled in his mynde: and whyle his bloude gushsed out exceedingly (for he was very sore wounded) he tane thorow the myddest of y people, and gat him to the toppe of a rocke. So when his bloude was now gone, he toke out his owne bowels with both his hondes, and threw them vpon the people: callinge vpon the LORDE of life and spiere, to rewarde him this agayne, and so he dyed.

The XV. Chapter.

Now when Nicanor knewe that Judas was in the countre of Samana, he thought with all his power to strike a felde with him vpon a Sabbath daye. Nevertheless the Jewes that were compelled to go with him, sayde: O do not so cruelly and vntyndly, but halowe y Sabbath daye, and worshipe him that seyth all thinges. For all this, yet sayde the vngacions personne: Is there a mightie one in heauen, that commaunded the Sabbath daye to be kepte? And when they sayde: yee the lyvinge God, the mightie LORDE in heauen commaunded the seuenth daye to be kepte, he sayde: And I am mightie vpon earth, to commaunde them for to arme them selues, and to perfourme the kynges busynesse. Notwithstandinge he might not haue his purpose.

Nicanor had denyfed with greate pryde to ouercome Judas, and to brynge awaye y victory. But Machabeus had ever a fast confidace and a perfecte hope in God that he wolde helpe him, and exorted his people, not to be afrayed at the commynge of the heithen: but allwaye to remember the helpe that had bene shewed vnto them from heauen, yee and to be sure now also, y Almightie God wolde geue them the victory. & espaske vnto them out of the lawe and prophetes, puttinge them in remembrance of the battayls, that they had striken afore, & made them to be of a good corage.

So when their hartes were plucte vp, he shewed them also the disceatfulnesse of the heithen, and how they wolde kepe no countenance oath. Thus he weapened them not with the armour of shyld and speare, but with wholsome wordes and exortacions. He shewed them a dreame also, wherethorow he made them all glad, which was this: He thought that he sawe Onias (which had be-

ne hys priest, a vertuous & louynge man, sad, and of honest conuersacion, well spoken, and one that had bene exercised in goodlynes fro a childe) holdinge vp his hodes towarde heauen, and prayenge for his people. After this there appeared vnto him another man, which was aged, honorable and glorious. And Onias sayde: This is a loue of the brethren, and of the people of Israel. This is he that prayeth much for the people, and for all the holy cite: Jeremy the prophet of God. He thought also y Jeremy helde out his right hode, and gaue him (namely vnto Judas) a swearde of golde, sayenge: Take this holy swearde, a giste from God, wherewith thou shalt smyte downe the enemies of the people of Israel.

And so they were wel comforted thorow the wordes of Judas, and toke corage vnto this, so that the yonge men were decremed in their myndes to fight, & to hyde styfly at it. In so much that in the thinges which they toke in honde, their boldnesse shewed the same, because the holy cite and the temple were in parell: for the which they toke more care, then for their wyues, children, brethren and kynnsfolkes. Agayne, they that were in the cite, were most carefull for those which were to fight. Now when they were all in a hope that the iudgment of the matter was at hand, and the enemies drew nye, the hoost beyng set in aray, the Elephantes and horsmen every one stondinge in his place: Machabeus considered the commynge of the multitude, the ordinaunce of dyuerse weapens, the cruelnesse of the beestes, and helde vp his honde towarde heauen, callinge vpon the LORDE that doth wonders, which geueth not the victory after the multitude of weapens and power of the hoost (but to them that please him) accordinge to his owne will. Therfore in his prayer he sayde these wordes:

O LORDE, thou that biddest sende thine angell in the tyme of Ezechias kyng of Judas, and in the hoost of Sennacherib slewest an hundred and fyue and foure score thousand: sende now also thy good angell before vs (O LORDE of heauens) in the fearfulness and drede of thy mightie arme, that they which come agaynst thy holy people to blaspheme them, maye be afrayed. And so he made an ende of his wordes. Then Nicanor and they that were with him, drew nye with shawmes and songes: but Judas and his company with prayer and callinge vpon God.

2. Pa. 14. Iudic. 7.

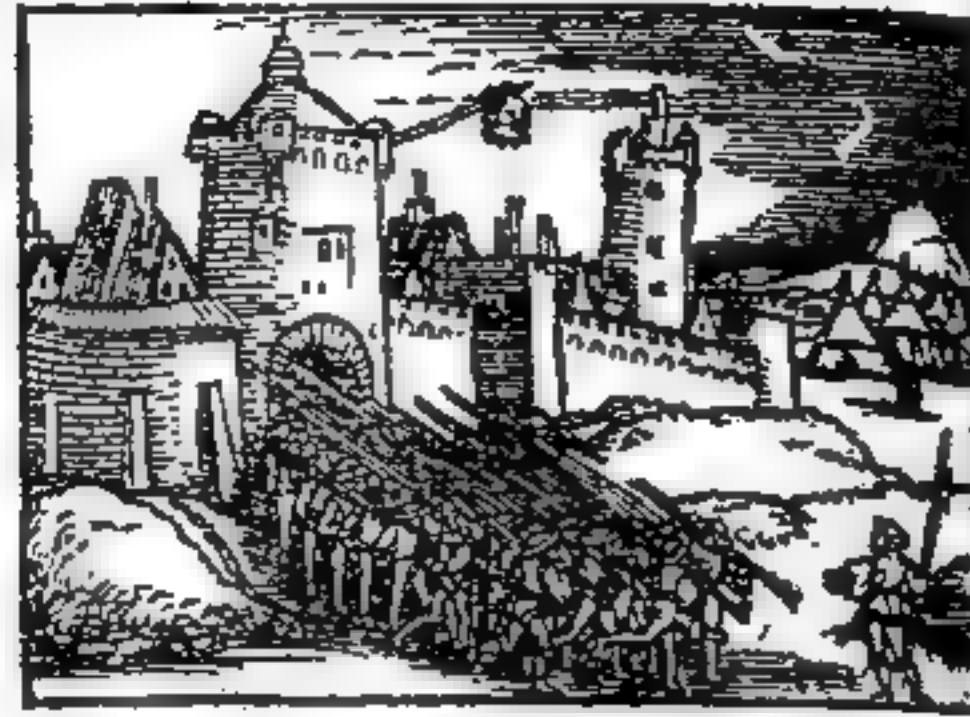
4. Reg. 19. E. Esh. 37. 1 Mac. 9. 2. Ma. 9.



With their hondes they smote, but with their hertes they prayed vnto the LORDE, and sene no lesse then xxxv. M. me: For thorough the present helpe of God they were gloriously comforted.

Now when they left of, and were turning agayne with ioye, they vnderstode that Ulicanor himself was slayne with the other. Then they gave a greete shout and a crye, praylinge the almighty LORDE with a loude voyce. And Judas (which was ever ready to spende his body and life for his citsyns) commaunded to smyte of Ulicanors heade, with his arme and honde, and to be brought to Jerusalem. When he came there, he called all the people, and the prestes at the altar with those that were in the castell, and shewed them Ulicanors heade, and his wicked honde, which he had presumptuously holden vp agaynst the temple of God. He caused the tongue also of that vngodly Ulicanor to be cut in litle peces, and to be cast to the foules, and the cruell mans honde to

be hanged vp before the temple. So euery man gaue thanks vnto the LORDE, saing: blessed be he, that hath kept his place vndefyled.



As for Ulicanors heade, he hanged it vp vpon the hye castell, for an euident and playne token of the helpe of God. And so they agreed all together, to kepe that daye holye, namely the xiiij. daye of the moneth Adar, which in the Syriack language is called the next daye before Mardocheus daye. Thus was Ulicanor slayne, and from that tyme forth the Jewes had the cite in possession. And here wil I now make an ende.

The ende of the seconde booke of the Machabees.



The new testament.

The gospell of S. Mathew.
The gospell of S. Marke.
The gospell of S. Luke.
The gospell of S. Ihon.
The Actes of the Apostles

The epistles of S. Paul.

The epistle vnto the Romaynes.
The first and seconde epistle to the Corinthians.
The epistle to the Galathians.
The epistle to the Ephesians.
The epistle to the Philippians.
The epistle to the Colossians.
The first and seconde epistle to the Thessalonians.
The first and seconde epistle vnto Tymothy.
The epistle vnto Titus.
The epistle vnto Philemon.

The first and seconde epistle of S. Peter.
The thre epistles of S. Ihon.
The epistle vnto the Hebrewes.
The epistle of S. James.
The epistle of S. Jude.
The Revelacion of S. Ihon.



The gospell of S. Mathew.

What S. Mathew conteyneth.

- Chap. I. The genealogy of Christ, and marriage of his mother Mary. The angell sanctifyeth Josephs mynde.
- Chap. II. The tyme & place of Christes byrth. The wyse men of the orient presentes Christ. Christ flyeth into Egypte, the yonge chylde is slayne. Christ turneth in to Galilee.
- Chap. III. The baptye, preachinge and office of Ihon, and how Christ was baptyed of him in Jordan.
- Chap. IIII. Christ fasteth and is tempted: he calleth Peter, Andrew, James and Ihon, & healeth all the sicke.
- Chap. V. In this Chapter and in the two next folowinge is conteyned the most excellent and longynge Sermon of Christ in the mount: Which sermon is the very keye that openeth the vnderstandinge in to the lawe. In this fifth chapter specially he preacheth of the VIII. beatitudes or blessings, of manslaughter, wrath and anger, of aduouerie, of swearinge, of suffringewronge, and of loue euen towardes a mans enemies.
- Chap. VI. Of Almes, prayer and fasting. He forbyddeth the carefull scyng of worldly thynges.
- Chap. VII. He forbyddeth foolish and temerarious iudgment, reproueth ypocrysie, exorteth vnto prayer, warneth to beware of false prophetes, and so concludeth his sermon.
- Chap. VIII. Christ clenseth the leper, healeth the captraynes seruante and many other diseases: helpeth Peters mother in lawe, stilleth the see and the wynde, and dryneth the deuels out of the possessed in to the swyne.
- Chap. IX. He healeth the palsy, calleth Matthew from the custome, answereth for his disciples, healeth the woman of the bloude yssue, helpeth Jarius doughter, geneth a blind man their sight, maketh a deaffe man to speake, dryneth our deuill.
- Chap. X. Christ sendeth out his XII. Apostles to preach in Jewry, geneth them a charge, teacheth them, & comforteth them agaynst persecucion and trouble.
- Chap. XI. Ihon baptist sendeth his disciples vnto Christ, which geneth them their answer, rebuketh the vnthriftfull cities, and longynge exorteth men to take his yock vpon them.
- Chap. XII. The disciples plucke the eares of come, he crucifeth them, healeth the dried hande, helpeth the possessed that was blinde and deaffe, rebuketh the vnfaithfull that wolde nedes haue tokens, and sheweth who is his brother, sister and mother.
- Chap. XIII. The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hydd in the felde, of the perles, and of the net.

- Chap. XIII. Ihon is taken and headed, Christ seeth frute thousande men with v. loaves and two fishes, and appeareth by night vnto his disciples vpon the see.
- Chap. XV. Christ excuseth his disciples, and rebuketh the scribes and pharises for transgressinge Gods comendement thorow their owne tradicions. The thynge that goeth into the mouth defyleth not the man: He deliuereth the woman of Cananees daughter, healeth the multitude, and with v. loaves and a fewe litle fishes feedeth iiij. M. men, besyde women & chylde.
- Chap. XVI. The pharises requyre a token. Iesus warneth his disciples of the pharises doctrine. The confession of peter. The keyes of heauen. The faithfull must beare the crosse after Christ.
- Chap. XVII. The transfiguracion of Christ vpon the mount of Tabor. He healeth the lunaticke and payeth tribute.
- Chap. XVIII. He teacheth his disciples to behaue, and harmlesse, to avoyde occasiōs of euill, and one to forgiue anothers offence.
- Chap. XIX. Christ geueth answer concerninge marriage, & teacheth not to be carefull as to loue worldly riches.
- Chap. XX. Christ teacheth by a similitude that God is better vnto no man, and how he is alwaye callinge me to his labour. He teacheth his disciples to be lowly, & geueth a. blind men their sight.
- Chap. XXI. He rydeth in to Ierusalem, dryneth the marchauntes out of the temple, curseth the figge tre, and rebuketh the pharises with the multitude of the s. sonnes and of the husbandmen, that slew sochas were sent vnto them.
- Chap. XXII. The mariage of the kynges sonne. Tribute to be geue to the Emperoure. Christ confuteth the opymion of the Saduces concerninge the resurreccio, and answereth the scr. be vnto his questyon.
- Chap. XXIII. Christ crieth wo ouer the pharises, scribes and ypocrites, and prophecieth the destruction of Ierusalem.
- Chap. XXIII. Christ sheweth his disciples the destruction of the temple, the ende of the worlde, the tokens of the latter dayes, and warneth the to wake, for the worlde shal sodely perishe.
- Chap. XXV. The X. virgins, the talentes deliuered to the seruantes, and of the generall iudgment.
- Chap. XXVI. The Magdalene annoynteth Christ. They eate the easter lambe and the supper of the LORDE. Christ prayeth in the garden. Judas betrayeth him, Peter denyeth him, Christ is crucified and gethenes, he dyeth and is buried. Wardmen kepe the graue.
- Chap. XXVII. The resurreccio of Christ. The hyeprestes geue the souldiers large moneye, to saie that Christ was stolle out of his graue. Christ appeareth to his disciples, and sendeth them forth to preach and to baptyse.

The gospell of S. Mathew.



The first Chapter.



This is the booke of the generacion of Iesus Christ s. sonne of Dauid, the sonne of Abrahā. Abrahā begat Isaac: Isaac begat Jacob: Jacob begat Judas & his brethren: Judas begat Phares & Zarah of Thamar: Phares begat Zesrom: Zesrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the Kyng: Dauid the Kyng begat Salomon, of her that was the wyfe of Dyr: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren aboute the tyme of the captiuyte of Babylon. And after the captiuyte of Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel:

of S. Mathew. Ho. ij.

Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Mary, of who was borne that Iesus, which is called Christ.

All the generacions from Abrahā to Dauid are fourtene generacions: From Dauid vnto the captiuyte of Babylon, are fourtene generacions. From the captiuyte of Babylon vnto Christ, are also fourtene generacions.

The byrth of Christ was on thys wyse: When his mother Mary was married to Joseph & before they came together, she was founde with chylde by s. holy goost. But Joseph her husbande was a perfect man, and wolde not bringe her to shame, but was mynded to put her awaie secretly. Neuertheles whyle he thus thought, beholde, the angell of the LORDE appered vnto him in a dreame, saynge: Joseph thou sonne of Dauid, feare not to take vnto the Mary thy wyfe. For that which is conceaued in her, is of s. holy goost. She shall brynge forth a sonne, and thou shalt call his name Iesus. For he shall saue his people from their synnes.

All this was done, & the thynge might, be fulfilled, which was spoken of the LORDE by the prophet, saynge: Beholde, a mayde shall be with chylde, and shall brynge forth a sonne, and they shall call his name Emanuel, which is by interpretacion, God with vs.

Now when Joseph awoke out of slepe he did as the angell of s. LORDE bade hym, and toke his wyfe vnto hym, and knewe her not, tyll she had brought forth hir fyrst borne sonne, and called his name Iesus.

The II. Chapter.

When Iesus was borne at Bethlee in Iury, in the tyme of Herodes the Kyng: Beholde, there came wyse men from the east to Ierusalem, saynge: Where is the new borne kyng of the Iues? We haue sene his starre in the east, and are come to worship him.

When Herode & his kyng had herde this, he was troubled, & all Ierusalem with hym, and he gathered all the hye priestes and scribes of s. people, & asked of them, where Christ shulde be borne. And they sayde vnto

to hym: at Bethleem in Iury. For thus it is witten by the prophet: And thou Bethleem in the londe of Iury, art not the leest amonge the Princes of Iuda. For out of y shall come vnto me the caprayne, that shall gouerne my people Israel.

B Then Herod pryncely called the wyse men, and diligently enquired of them, what tyme the starre appered, and sent them to Bethleem, saying: Goe, and searche diligently for the chylde. And when ye haue founde hym, bringe me worde agayne, that I maye come and worshippinge hym also.

When they had heard the kynge, they departed: and lo, the starre which they sawe in the east, went before them, tyll it came, and stode ouer the place where the chylde was. When they sawe the starre, they were maruelously glad: and went into the house, and found the chylde with Mary his mother, and kneeled downe and worshipped hym, & opened ther treasures, and offred vnto hym gyffes: gold, fransysence and myrr. And after they were warned of God in a dreame, that they shuld not go agayne to Herod, they returned into their awne countre another waye.

C When they were departed: beholde, the angell of the LORDE appered to Joseph in a dreame, sayinge: arise, and take the chylde and his mother, and fflye into Egypte, and abyde there tyll I brynge the worde. For he rod wyl seke the chylde to destroye hym. The he arose, and toke the chylde and his mother by night, and departed into Egypte, and was there vnto y deeth of Herod, that the thinge mighte be fulfilled which was spote of the LORDE, by the prophet, which sayeth: out of Egypte haue I called my sonne.

Then Herod perceauynge y he was disceaued of the wyse men, was excedynge wroth, and sent forth, and slue all the chydren that were in Bethleem, and in all the coastes there of, as many as were two yere olde and vnder, accordynge to the tyme which he had diligently searched out of the wyse men.

Then was y fulfilled which was spoken by y prophet Jeremy sayinge: On y hilles was a voyce herde, greate mournynge, wepyng, & lamentacion: Rachel wepyng for her chydren, and wolde not be comforted, because they were not.

When Herode was deed: beholde, an angell of the LORDE appered in a dreame to Joseph in Egypte, sayinge: arise and take the chylde and his mother, & go into y londe

of Israel. For they are deed, which soughte the chylde's life. And he arose vp, and toke y chylde and his mother, & came into the londe of Israel. But whē he herde that Archelans did raygne in Iury, in y rowme of his father Herode, he was astryde to go thither. Notwithstandinge after he was warned of God in a dreame, he turned asyde into the parties of Galile, and went and dwelt in a cite called Nazareth, to fulfill y which was spoken by the prophetes: he shalbe called a Nazarete.

The III. Chapter.

In those dayes Jhon the Baptyst came and preached in the wilderness of Iury, sayinge: Amende youre selues, the kyngdome of heuen is at honde. This is he, of whom it is spote by y prophet Esay, which sayeth: The voyce of a cryer in y wilderness, prepare the LORDES waye, and make his pathes straight.

This Jhon had his garment of camels heer, and a lechre girdell aboute his loynes. His meate was locustes and wyld honey. Then went out to hym Jerusalem, and all Iury, and all the region rounde aboute Jordan, and were baptised of him in Jordan, confessynge their synnes.

Now when he sawe many of the pharises and of y Saduces come to hys baptim, he sayde vnto them: ye generacio of vipers, who hath certified you, that yeshal escape y vengeance to come? Bewarre, brynge forth due frutes of penance. Thinke not now, to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse vp chydren vnto Abraham. Euen now is the areput vnto y rote of the trees: therfore euery tre which bringeth not forth good frute, shalbe hene downe, and cast into the fyre.

I baptise you with water to repentance: but he that cometh after me, is myghtier than I, whose shues I am not worthy to beare. He shall baptise you with y holy goost & w fyre: which hath also his fan in his hand, and will pouрге his floore, and gadre the wheet into his garner, & will burne y chaffe with vnquenchable fyre.

Then came Jesus from Galile to Jordan, vnto Jhon, to be baptised of hym. But Jhon forbade hym, sayinge: I haue nede to be baptised of the: and comest thou to me? Jesus answered & sayd vnto hym: Let it be so now. For thus it becommeth vs to fulfill all righteounes. Then he suffered hym. And Jesus as sone as he was baptised, came straight

out of the water. And lo, heuē was opene ouer hym: and Jhon sawe the spirite of God descende lyke a done, and lyght vpon hym. And lo, there came a voyce fro heuē saying: This is that my beloued sonne, in whom is my belyte.

The III. Chapter.

Then was Jesus led awaye of the spirite into wilderness, to be tempted of the denyll. And when he had fasted fortye dayes and fortye nightes, he was a sterward an hungred. And the tēpter came to him and sayde: yf thou be the sonne of God, commaunde, that these stones be made bred. He answered & sayde: yt is wrytten: Man shall not lyne by bred onlye, but by euery worde that proceedeth out of the mouth of God.

Then the denyll toke hym vp into the holy cite, and set hym on a pynacle of the temple, and sayde vnto hym: yf thou be y sonne of God, cast thy sylfe downe. For it is wrytten: he shall geue his angels charge ouer the and with their handes they shal holde the vp, that thou dashe not thy fore agaynst a stone. And Jesus sayde vnto hym: it ys wrytten also: Thou shalt not tempte thy LORDE God.

Agayne, the denyll toke hym vp and led hym into an excedynge hye mountayne, and shewed hym all the kyngdomes of the world, and all the glorie of them, and sayde vnto hym: all these wil I geue the, yf thou wilt fall downe and worship me. Then sayde Jesus vnto hym: Auoyde Satā. For it ys wrytten: thou shalt worship the LORDE thy God and hym onely shalt thou serue.

Then the deuill lest hym, and beholde, the angels came and ministred vnto hym. When Jesus had herde that Jhon was taken, he departed into Galile and lest Nazareth, and went and dwelt in Capernaum, which is a cite apon the see, in the coastes of zabulon and Neptalim, y the thinge mighte be fulfilled which was spoken by Esay the prophet, sayinge: The londe of zabulon and Neptalim, the waye of the see beyonde Jordan, and Galile of the Gentyle, the people which sat in darknes, sawe a greatelyght, & to them which sat in the region & shadowe of deeth, lyght is begone to shyne.

From that tyme forth beganne Jesus to preach, and to saye: Amende youre selues, y kyngdome of heauen is at honde.

As Jesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, & Andrew his brother, castinge a

net into y sea, for they were fishers, and he sayde vnto them: foloweme, & I will make you fishers of me. And they strayght waye leste their nettes, and folowed hym.

And when he wēt forth from thence, he sawe other two brethren, James the sonne of zebede, and Jhon his brother, in the ship with zebede their father, mendynge their nettes, and called them. And they without tarynge leste y shyp and their father, and folowed hym.

And Jesus went aboute all Galile, teaching in their synagoges, and preachinge the gospel of the kyngdome, and healed all maner of sitnes, & all maner dyseases amonge the people. And his fame spied abroad through out all Siria. And they broughte vnto hym all sick people, that were taken with diuers diseases and gripinges, and the y were possessed with deuils, & those which were lunatyke, and those that had the palsy: & he healed the. And ther folowed hym a greate nombre of people, from Galile, & from the ten cities, and from Jerusalem, and from the regions that lye beyonde Jordan.

The V. Chapter.

When he sawe the people, he went vp into a mountayne: and when he was set, his disciples came to hym, and he opened his mouth, and taughte them, sayinge: Blessed are the poore in spiete: for theirs is the kyngdome of heuē. Blessed are they that mourne: for they shalbe comforted. Blessed are the meke: for they shal inheret the erth. Blessed are they which hunger & thurst for rightewesnes: for they shal be filled. Blessed are the mercifull: for they shal obteyne mercy. Blessed are the pure in herte: for they shal se God. Blessed are the peacemakers: for they shalbe called the chydren of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs is the kyngdome of heuen. Blessed are ye when men reuyle you, and persecute you, and falsly say all manner of yuell saynges against you for my sake. Reioyce and be glad, for greate is youre reward in heuē.

For so persecuted they the prophetes which were before youre dayes.

We are y salt of the earth, but and yf the salt hane lost his saltnes, what can be salted therwith? It is thence forth good for nothyng, but to be cast out, and to be trodden vnder fote of men. We are the lighe of the world. A cite that is set on an hill, can not be hid: nether do men lyght a candell, and

put it vnder a bushell, but on a candlestick, and it lighteth all that are in the house. Let your light so shine before men, that they may see your good workes, and glorify you re father which is in heaven.

Thinke not, that I am come to destroye the lawe, or the prophetes: no, I am not come to destroye them, but to fulfill them. For truly I saye vnto you: till heauen and earth perishe, one iott or one tytle of the lawe shall not escape, tyll all be fulfilled.

Whosoever breaketh one of these least co- mandmentes, and teacheth me so, he shall be called the leest in the kyngdome of hea- ven. But whosoever obserueth and teacheth the same shall be called greate in the kyngdo- me of heauen.

For I saye vnto you: excepte your righ- teresnes exceede the righteuesnes of the Scribes and pharises, ye can not entre in to the kyngdome of heauen.

Ye haue herde, how it was sayde to the of the olde tyme: Thou shalt not kyll. For whosoever killeth, shall be in daunger of iudgement. But I saye vnto you: whoso- ever is angrie with his brother, is in daunger of the iudgement. Whosoever sayeth vnto his brother: Racha, is in daunger of y^e cou- sell. But whosoever sayeth: thou foole, is in daunger of hell fyre.

Therefore when thou offrest thy gift at the altare, and there remembreth that thy brother hath ought agaynst thee: leaue there thyne offrynge before the altare, and go thy waye first, and reconcyte thy selfe to thy bro- ther, and then come and offre thy gyfte.

Agre with thine aduersary quicklye, why le thou art in the waye with hym, lest that aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into prison. I saye vnto the ve- rely: thou shalt not come out thence, till thou haue payed the vermost farthinge.

Ye haue herde, how it was sayde to them of olde tyme: Thou shalt not committe ad- uoutrie. But I saye vnto you, that whoso- ever loketh on a wyfe lustinge after her, hath committed aduoutrie with hir already in his hert.

Wherefore yf thy right eye offende the, plucke hym out, and cast him from the. Bet- ter it is for the, that one of thy membres pe- rishe, then that thy whole body shoulde be cast into hell. Also yf thy right honde offen- de the, cut hym of, and cast him from the. Better it is that one of thy membres perishe, than y^e all y^e body shoulde be cast into hell.

It is sayde: whosoever putteth awaye his wyfe, let hym geue her a testimonyall of the divorcement. But I saye vnto you: whoso- ever putteth awaye his wyfe (except it be for fornicaciō) causeth her to breake marry- mony. And whosoever marryeth her that is deuorced, breaketh wedlocke.

Agayne, ye haue herde, how it was say- de to the of olde tyme: Thou shalt not for- sweare thy selfe, but shalt perfoame thyn ooth to God. But I saye vnto you: sweare not at all, nether by heauē, for it is Gods seate: nor yet by the earth, for it is his foote- stole: nether by Jerusalem, for it is the cyte of y^e greate kinge: nether shalt thou sweare by thy heed, because thou canst not make one heer whyte or blacke: But your com- municacion shalbe, yee, yee: nay, nay. For what soener is more then that, commeth of euil.

Ye haue herde howe it is sayde: An eye for an eye, a toth for a toth. But I saye vnto you: that ye resist not euell. But whoso- ever geneth the a blowe on thy right cheeke, turne to him the other also. And yf any man will sue the at the lawe, and take awaye thy coate, let him haue thy cloake also. And who so compelleth the to go a myle, go wth hym twayne. Geue to hym that ageth: and from hym that wolde borowe, turne not awaye.

Ye haue herde, how it is sayde: thou shalt loue thyne neyghboure, and hate thyne enemy. But I saye vnto you: loue your enemies. Blesse the that curse you: Do good to the that hate you: Praye for the which do you wronge and persecute you, that ye maye be the chyldren of your father which is in hea- ven: for he maketh his sonne to aryse on the euil and on the good, and sendeth his raine on the iust and vniuste. For yf ye loue them which loue you, what rewarde shall ye ha- ue? Do not the Publicans eno^g so? And yf ye be frendly to your brethren only: what sin- guler thyng do ye? Do not the Publicans also lyke wyse? Ye shall therefore be perfect, euen as your father in heauē is perfect.

The VI. Chapter.

Take heed to your almes, that ye ge- ue it not in the sight of men, so the intent that ye wolde be sene of cham- orels, ye get no rewarde of your father which is in heauen. When soener therfor thou givest thine almes, thou shalt not make a trompet to be blown before the, as the hypocrites do in the synagoges and in the stretes, for to be playsted of me. Verely I saye

vnto you: they haue their rewarde. But whē thou doest almes, let not thy lefte hande knowe, what thy righte hande doth, that thine almes maye be secrete: and thy father which seith in secrete, shall rewarde the openly.

And when thou prayest, thou shalt not be as y^e hypocrites are. For they lone to stō- de and praye in the synagoges, and in the comers of the stretes, to be sene of men. Ve- rdy I saie vnto you: they haue their rewar- de. But when thou prayest, entre in to thy chamber, and shut thy dore to the, and praye to thy father which is in secrete: and thy fa- ther which seith in secrete, shall rewarde the openly.

And when ye praye, bable not much, as y^e heathen do: for they thinke that they shal be herde, for their much babylnges sake. Be not ye lyke them therfore. For your father knoweth where of ye haue nede, before ye are of him. After this maner therfore shall ye praye:

O our father which art in heauen, ha- lowed be thy name. Thy kyngdome come. Thy wyll be fulfilled vpon earth as it is in heauen. Geue vs this daye our dayly bred. And forgie vs our dettes, as we also for- gae our detters. And lede vs not in to tem- ptacion: but deliuer vs from euell. For thyne is the kyngdome, and the power, and the glorie for euer. Amen. For yf ye forgiue o- ther men their trespasses, your heavenly father shall also forgiue you. But and ye will not forgiue me their trespasses, nor I, will your father forgiue you your tres- passes.

Moreouer when ye fast, be not sad as y^e hypocrites are. For they disfigure their fa- ces, that they myght be sene of men to fast. Verdy I saye vnto you: they haue their re- warde. But thou, whē thou fastest, annoynt thyne heed, and wash thy face, that it ap- peare not vnto men, that thou fastest: but vnto thy father which is in secrete: and thy father which seith in secrete, shal rewarde the openly.

Set that ye gather you not treasure vpon the earth, where rust and mothes corrupte, and where theues breake through and stea- le. But gather you treasure together in hea- ven, where nether rust nor mothes corrupte, and where theues nether breake vp nor yet steale. For where your treasure is, there is your herte also.

The eye is the light of the body. If thy- ne eye then be synge, all thy body shalbe ful

of light: But and yf thyne eye be wycked, all thy body shalbe full of darckenes: Where- fore yf the light that is in the, be darckenes, how greate then shall that darckenes be?

No man can serue two masters. For ether he shall hate the one and loue the other: or els he shall leane to the one, and despise the other: Ye can not serue God and mammon. Therfore I saye vnto you: benot ye carefull for your lyfe, what ye shall eat, or what ye shall drinke: nor yet for your body, what ye shal put on. As not the lyfe more worth the meate, and the body more of value then ray- met: Beholde the foules of y^e ayer: for they sowe not, nether reepe, nor yet cary in to the barnes: and yet your heavenly father feedeth the. Are ye not much better the they?

Which of you (though he toke thought therfore) coulde put one cubit vnto his sta- ture? why care ye then for rayment? Consi- der the lylies of the felde, how they growe. They labour not, nether spynne. And yet for all that I saye vnto you, that euen Salo- mon in all his royaltie was not arrayed lyke vnto one of these. Wherefore yf God shd clothe the grasse, which is to daye in the felde, and to morowe shalbe cast in to the fowace: shal he not much more do the same vnto you, o ye of lytle fayth?

Therefore take no thought, sayinge: what shall we eat, or what shall we drinke: or where with shall we be clothed? After all such thynges do the heithen seeke. For your heavenly father knoweth, that ye haue nede of all these thynges. Seke ye first the kyngdome of heauen and the righteousnes therof, so shal all these thynges be ministred vnto you.

Care not then for the morow, for the mo- row shall care for it self: Every daye hath ynough of his owne trauayll.

The VII. Chapter.

Obge not, that ye be not indged: For as ye iudge, so shal ye be indged. And with what measure ye mete, with the same shall it be measured to you agayne. Why seist thou a moate in thy bro- thers eye, and perceauest not the beame y^e is yn thine awne eye? Or why suest thou to y^e brother: holde, I wil plucke the moate out of thyne eye, and beholde, a beame is in thyne awne eye. Hypocrite, fyrst cast out the beame out of thyne awne eye, and then shalt thou see clearly, to plucke out the moate out of thy brothers eye.

Geneothat which is holy, to dogges: nether cast ye youre pearles before swyne, lest they treade them vnder their fete, & the other turne agayne and all to rente you.

Are, and it shalbe geuen you: Seke, and ye shall fynde: knocke, and it shalbe opened vnto you. For whosoever wille receaue it, and he that sekerh, fynderh: and to hym I knocke, it shal opened. As there eny man amonge you, which yf his sonne axed hym bread, wolde offer him a stone? Or yf he axed fische, wolde he proffer hym a serpent? yf ye then which are euell, can geue youre chyldren good gyftes: how moche more shall youre father which is in heauen, geue good thynges to them that are hym?

Therefore what soeuer ye wolde that man shulde do to you, euē so do ye to them. This ys the lawe and the Prophetes.

Enter in at the straye gate: for wyde is the gate, and broad is the waye, that leadech to destruccyon: & many there be, which go in therat. But straye is the gate, and narrowe ys the waye, which leadech vnto lyfe, and fewe there be that fynde it.

Beware of false prophetes, which come to you in shypes clothinge, but inwardly they are rauenynge wolues. Ye shall knowe them by their frutes. Do men gather grapes of thornes? or figges of thistles? Euen so euery good tree bryngeth forth good frute. But a corrupte tree, bryngeth forth euyl frute. A good tree can not bryng forth bad frute: nother can a rotten tre bryng forth good frute. Euery tre that bryngeth not forth good frute, shalbe hewen downe, and cast into the fyre. Wherfore by their frutes ye shall knowe them.

Not all they that saye vnto me, LORDE LORDE, shall enter in to the kyngdome of heauen: but he that doth the will of my father which ys in heauen.

Many shall saye to me in that daye: LORDE, LORDE: haue we not prophesied in thy name? haue we not cast out deuyls in thy name? haue we not done many grete dedes in thy name? And then will I knowle ge vnto them: I neuer knewe you, Departe fro me, ye workers of iniquite.

Whosoever therfore heareth of me these saynges, and doeth the same, I wyll lyfē hym vnto a wyse man, which buylt hys house vpon a rocke: Now whan abundaunce of rayne descended, and the wyndes blew, and bet vpon that same house, it fel not, because it was grounded on the rocke. And who soeuer heareth of me these saynges, &

both the not, shalbe lyfēd vnto a folysh mā, which buylt his house upon the sonde: Now whan abundaunce of rayne descended, & the wyndes blew, & bet vpon hys house, it fell, and great was the fall of it.

And it came to passe, that when Iesus had ended these saynges, the people were astonnyed at hys doctryne. For he taught them as one hauynge power, and not as the Scribes.

The VIII. Chapter.

Then he was come downe from the mountayne, moche people folowed him. And lo, there came a leper, and worshiped him, sayinge: LORDE, yf thou wylt, thou canst make me cleane. And Iesus put forth hys honde, & touchyd him, sayinge: I wyl, be thou cleane: & immediately his leprosie was clenched. And Iesus sayde vnto hym: Se thou tell no mā, but go and shew thy selfe to the priesse, and offer the gyfte that Moses commaunded, in witness to them.

When Iesus was entred into Capernaum, there came vnto him a Captaine, & besought hym, sayinge: Syr, my seruante lyeth sicke at home of the palsye, and ys greuously payned. Iesus sayd vnto hym: I wil come & heale him. The Captaine answered and sayde: Syr, I am not worthy, that thou shouldest come vnder my rofe, but speake the worde only, and my seruante shalbe healed. For I my selfe also am a mā subiect to & auctoute of another, & haue souldiers vnder me. Yet whā I saye to one: go, he goeth, and to another: come, he cometh: & to my seruante: do this, he doeth it. When Iesus hearde that, he marvelled, and sayde to them that folowed hym: Verely I say vnto you: I haue not founde so grete fayth: no nor in Israel. But I say vnto you: Many shall come from the east and west, and shall rest with Abraham, Isaac and Jacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out in to vetter darcknes: there shalbe wepinge & gnashing of teth. And Iesus sayd vnto the Captaine: go thy waye, and as thou believest, so be it vnto the. And his seruante was healed the same houre.

And Iesus went in to Peters house, and sawe hys wyues mother lyinge sicke of a feuer: so he touchyd her hande, and the feuer left hir: and she arose, and ministered vnto them.

When the enen was come, they brought

vnto him many that were possessed with deuyls. And he cast out yf spirites with a worde, & healed all that were sicke, that yf thinge might be fulfilled, which was spoken by the Prophet, sayinge: he roke on him oure infirmites, and bare oures' Ines.

When Iesus sawe moche people about him, he commaunded to go ouer the water. And there came a scribe and sayde vnto hym: master, I wyl folowe the, whither so ever thou goest. And Iesus sayde vnto him: the foxes haue holes, and the byrddes of the ayer haue nestes, but yf sonne of mā hath not wher- onto rest his heede. Another that was one of his disciples, sayde vnto hym: Syr, geue me leue fyrst, to go & burye my father. But Iesus sayde vnto him: folowe thou me, and let the deed burie their deed.

And he entred in to a shyppe, & his disciples folowed him. And beholde, there arose a grete tempest in the see, in so moche that the shippe was couered with waves, & he was a slepe. And his disciples came vnto him, and awoke hym, sayinge: LORDE, saue vs, we perishe. And he sayde vnto them: why are ye fearfull, o ye of lytell faith? Then he arose, and rebuked the wyndes and the see, & there folowed a grete calme. And the men marueyled and sayde: what mā is this, that both wyndes and see obey hym?

And when he was come to yf other syde, into the countre of the Gergesites, there met hym two possessed of deuyls, which came out of the graues, and were out of measure feared: so that no man myght go by that waye. And beholde, they cryed out sayinge: Oh Iesus sonne of God, what haue we to do with the? Art thou come hither to torment vs, before the tyme be come? And there was a good waye off from them a grete heerd of swyne feedinge. Then the deuyles besought hym, sayinge: yf thou cast vs out, suffre vs to go oure waye into the heerd of swyne. And he sayde vnto them: go youre wayes. Then they went out, and departed in to the heerd of swyne. And beholde, yf whoale heerd of swyne was caryed with violēce headlinge in to the see, and perished in the water. The herdmen fled and wente their wayes in to the cyte, and tolde euery thinge, & what had forned vnto the possessed of the deuyls. And beholde, all the cyte came out and met Iesus. And when they sawe hym, they besought hym, for to departe out of their wylls.

The ix. Chapter.

Then entred he in to a shipp, and passed ouer and came in to his awne cyte. And lo, they brought vnto him a man sicke of yf palsie, lyinge in his bed. And when Iesus sawe the faith of the, he sayde to the sicke of yf palsie: my sonne, be of good cheare, thy synnes are forgiven the. And beholde, certeyne of the scribes sayde in them selues: this man blasphemeth. But when Iesus sawe their thoughtes, he sayde: wherfore thinke ye euill in youre hertes? Whether ys it easier to saye: thy synnes be forgiven yf, or to saie: arise and walke? But that ye maye knowe, that the sonne of man hath power to forgene synnes in earth, the sayde he vnto the sicke of yf palsie: arise, take vp thy bed, and go home. And he arose and wente home. When yf people sawe it, they marueyled, & glorified God, which had geuē soch power vnto men.

And as Iesus passed forth from thence, he sawe a man syt a receyvinge of custome, named Mathew, & sayde vnto him: folowe me. And he arose, and folowed him. And it came to passe as he sat at meate in the house: beholde, many publicans and synners came and sat downe also with Iesus and hys disciples.

When the Pharises sawe that, they sayde to hys disciples: why eateth youre master with publicans and synners? When Iesus herde that, he sayde vnto them: The whole nede not yf phisicis, but they that are sicke. Go and learne, what that meaneth: I haue pleasure in mercy, and not in offerynge. For I am not come to call the righteous, but yf synners to repentance.

Then came the disciples of Ihon to hym sayinge: why do we & yf pharises fast so oft: and thy disciples fast not? And Iesus sayde vnto the: Can the weddinge chylde mourne as longe as the bridegrome is with them? The tyme will come, when the bridegrome shalbe taken from them, and the shall they fast. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment, & the rent ys made greater. Neither do men put newe wyne in to olde vessels, for then the vessels breake, and the wyne runneth out, & yf vessels peryshe. But they poure newe wyne in to newe vessels, and so are both saued together.

Whyle hethys spake vnto them, beholde there came a certayne ruler, and worshiped him, sayinge: My daughter is enē now deceased, but come and lay yf honde on her,

Marc. 3. 2
Luc. 5. 2
Iohan. 5. 2

Act. 2. 2

Marc. 2. 2
Luc. 5. 2

Ofc. 6. 2
Math. 23. 2
1. Tim. 4. 2

Marc. 3. 2
Luc. 5. 2

Act. 2. 2

Marc. 5. 2
Luc. 8. 2

27. 1. c
uc. 8. c
Luc. 15. d

and she shall live. Jesus arose and followed hym with hys disciples. And beholde, a woman which was diseased wth an yssue of bloude xij. yeres, came & hynde hym, and touched the hem of hys vesture. For she sayde in her silfe: yf I maye touche hy: even his vesture only, I shalbe safe. Then Jesus turned him aboute, and behelde her, sayinge: Doughter be of good conforthe, thy faith hath made y^e safe. And she was made whole, even that sa me houre.

Mar. 7. d
Luc. 8. f

And when Jesus came into the rulers house, and sawe the minstrels and the people raginge, he sayde vnto them: Get you hēce, for y^e mayde is not deed, but slepeth. And they laughed hym to scoone. But when the people were put forth, he went in, and toke her by the honde, and the mayde arose. And this was noysed throughe out all that londe.

Ioh. 11. b

And as Jesus departed thence, two blynde men folowed hym, cryinge and sayinge: O thou sonne of Dauid, haue mercy vpon vs. And when he was come home, the blynde came to hym, And Jesus sayde vnto them: Beleeue ye, that I am able to do thys? And they sayde vnto hym: yee, LORDE. Then touched he their eyes, sayinge: accordinge to your sayth, be it vnto you. And their eyes were opened. And Jesus charged thē, sayinge: Se that no mā knowe of it. But they departed, & spied abroad his name throughe out all the londe.

Mar. 7. d
Luc. 11. b

When these were gone out, beholde, they brought to hym a donne man possessed of a devyll. And when the devyll was cast out, the donne spake: And the people merueled sayinge: it was neuer so sene in Israel. But y^e Pharises sayde: he casteth out devylls, throughe the chefe devyll.

Mar. 13. c
Mar. 13. b

And Jesus wente aboute in all cities and townes, teachinge in their synagoges & preaching y^e gospel of y^e kyngdome, & healinge all maner sicknes & all maner desease amonge the people. And when he sawe the people, he had compassion on thē, because they were pyned awaye, and scattered abroad, euen as shepe hauinge no shepherde.

Mar. 6. d

Luc. 10. a
a. Tel. 1. a

Then sayde he to hys disciples: y^e harvest is greete, but y^e laborers are fewe. Wherefore praye the LORDE of the harvest, to sende forth laborers into hys harvest.

The x. Chapter.

Mar. 9. b
Luc. 9. b
a. 2. to. a

And he called his xii. disciples vnto hym, & gaue them power ouer vncleane spytes, to cast them out, & to heale all maner of sickneses, and all maner of deseases.

The names of the xii. Apostels are these: The first, Simon called Peter: & Andrew his brother. James the sonne of Zebede, and Iohn his brother. Philip and Bartolomeu. Thomas, and Mathew the publican. James the sonne of Alpha, and Lebbeus the wyse called Taddeus. Simon of Cana, and Judas Iscariot, which also betrayed hym.

These twelue sent Jesus, and commanded them, sayinge: Go not in to the wayes & leade to the heithen, and in to the cities of the Samaritans enter ye not. But go rather to the lost shepe of the house of Israel. And preach, sayinge: The kyngdome of heaue is at hande. Heale the sick, cleanse the leper, raise the deed, cast out the devils. Frely y^e haue receaued, frely geue againe. Possesse golde, nor siluer, nor brasse yn your girdels, nor yet scrip towardes your iorney: nether two cotes, nether shues, nor yet a staffe. For the workman is worthy of his meate. In what soeuer cite or towne ye shall come, enquire in it, who is mete for you, and there abyde, tyll ye go thence.

And whē ye come in to an house, salute y^e same. And yf the house be mete for you, y^e peace shal come vpon it. But yf it be not mete for you, y^e peace shal turne to you againe.

And yf no man wil receaue you, ner hunt youre preachinge, departe out of that house or that cite, and shake the dust of your feete. Truly I saye vnto you: it shall be easer for y^e londe of Sodoma and Gomora in daye of iudgment, then for that cite.

Beholde, I sende you forth as shepe amonge welues. Be yetherfore wyse as serpents, and innocent as doves. Beware of men, for they shall deliuer you vnto the counsels, and shal scourge you in their synagoges. And y^e shal be brought before prynces and kynge for my sake, in witnes to them and to the gentyle.

But when they deliuer you vp, take thought how or what ye shall speake, for y^e shalbe geuen you, euen in that same houre what ye shall saye. For it is not yet that tyme, but the spyte of your father which spyteth in you.

The brother shal deliuer the brother to death, and the father the sonne. And the childe shall aryse agaynst their fathers & mothers, & shal helpe them to death: & y^e shal be hated of all men for my names sake. But he y^e endureth to the ende, shalbe saved.

When they persecute you in one cite, flye in to another. I tell you for a tyme, y^e shal not synnyll the all the cities of Israel, tyll y^e

some of man come. The disciple is not aboue the master, nether the seruaunt aboue the LORDE. It is ynough for the disciple, to be as his master, and the seruaunt as his LORDE. If they haue called the good mā of the house Belzebul, how much more shal they call them of his housholde so? Feare them not therfore.

There is nothinge hyd, that shal not be openly shewed: and nothinge secrete, that shal not be knowne. What I tell you in darke, that speake ye in light: and what ye heare in the eare, that preach ye vpon the house topper.

And feare ye not them that kyll the body, and be not able to kyll the soule. But rather feare hy, which is able to destroye both soule and body in to hell. Are not two sparowes solde for a farthinge? Yet both they are none of thē light vpon the grounde with your father. And now are all y^e hayres of your head tolde. Feare ye not therfore: y^e are of more value then many sparowes.

Therfore whosoever knowlegeth me before my father which is in heauen. But who soeuer denyeth me before me, him wil I also denie before my father which is in heauen.

Thynke not that I am come to sende peace vpon earth. I came not to sende peace, but a swerde. For I am come to set a man against his father, and the daughter agaynst hir mother, & the doughter in lawe agaynst her mother in lawe: and a mans foes shalbe they of his owne housholde.

Who so loueth father and mother more than me, is not mete for me: and he that lo- ueth sonne or doughter more then me, is not mete for me. And he y^e eateth not his crosse and foloweth me, is not mete for me. Who synneth his life, shal lose it: and he that loseth his life for my sake, shal synnde it.

He that receaueth you, receaueth me: & who so receaueth me, receaueth him y^e sent me. He that receaueth a prophet in the name of a prophet, shal receaue a prophetes rewarde. He y^e receaueth a righteous man in the name of a righteous man, shal receaue a righteous mans rewarde: And who receaueth vnto one of the least of these litte of colde water onely to drinke, in the name of a disciple, verely I saye vnto you: he shal not lose his rewarde.

The XI. Chapter.

And it came to passe, whā Jesus had made an ende of commaunding his twelue disciples, he departed thence, to teach and to preach in their cities.

Luc. 7. b

When Iohn beinge in prison herde of the workes of Christ, he sent two of his disciples, and sayde vnto him: Art thou he y^e shal come, or shal we loke for another? Jesus answered and sayde vnto thē: Go your waye and tell Iohn agayne, what ye se and heare. The blynde se, and the lame go: the lepers are cleansed, and y^e deaf heare: the deed aryse ageyne, and the gospel is preached to the poore: and blessed is he, that is not offended at me.

Mat. 23. a

Mat. 23. a

When they wente their waye, Jesus beganne to speake vnto the people, concerninge Iohn: What are ye gone out for to se in the wyldernes? Wolde ye se a rebe shaken with the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in soft rayment? Beholde, they that weare soft cleythinge, are in kinges houses, But what are ye gone out for to se? A prophet? Yee I saye vnto you, and more thē a prophet. For this is he, of whō it is written: Beholde, I sende my messenger before thy face, which shal prepare thy waye before the.

Luc. 7. c

B

Mal. 3. a
Mat. 11. a

Verely I saye vnto you: Amonge y^e children of women arose there not a greater then Iohn the baptist. Not withstandinge he that is lesse in the kyngdome of heauen, is greater then he. From the tyme of Iohn baptist hither to, y^e kyngdome of heauen suffereth violence, and the violent plucke it vnto them. For all the prophetes and the lawe prophesied vnto Iohn. Also yf ye will receaue it, this is Elias, which shulde come. Who so hath eares to heare, let hi heare.

Some reader least.

Luc. 10. c

But where vnto shal I liue this generation? It is like vnto childe which syt in the market, and call vnto their felowes, & saye: we haue pyped vnto you, and ye wolde not daunse: we haue morned vnto you, & ye wolde not wepe. For Iohn came nether eatinge nor drynkinge, & they saye: he hath the devyll. The sonne of man came eatinge and drynkinge, & they saye: lo what a glutton and wyne bebbler this mā is, and a companyon of publicans & synners. And wisdom is iustified of hir children.

Luc. 11. a
Mal. 3. d
Ihon. 1. b
Luc. 7. d

Then beganne he to vpbraid the cities, in the which most of his miracles were done, because they amended not. Wo vnto the Chorazin, Wo vnto the Bethsaida: for yf the miracles which haue bene shewed amonge

Luc. 10. b

ge you, had bene done in Tyre and Sidon, they had repented longe ago in sackcloth and ashes. Neuertheles I saye vnto you: It shalbe easyer for Tyre and Sidon in the daye of iudgment, then for you. And thou Capernaum which art lift vp vnto heauen, shalt be brought downe vnto hel. For yf the miracles which haue bene done in the, had bene shewed in Sodom, they had remained vnto this daye. Neuertheles I saye vnto you: It shalbe easyer for the londe of Sodom in the daye of iudgment, the for the.

At 3 sametyme Jesus answered, and sayd: I praye the (O father and LORDE of heauen and earth) that thou hast had these thinges from the wyse and prudent, and opened the vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: and no mā knoweth the sonne, but the father: neher knoweth eny man the father, saue the sonne, and he to whom the sonne wil open it. Come vnto me all ye that laboure and are laden, and I wil ease you. Take my yock vpon you, and lerne of me, for I am meke and lowlye of herte, and ye shal fynde rest vnto youre soules: for my yock is easy, and my burden is light.

The XII. Chapter.

At the same tyme were Jesus thorow the corne vpon the Sabbath, and his disciples were hongrie, and beganne to plucke of the eares of the corne, and to eate. When 3 pharises sawe this, they sayd vnto him: Beholde, thy disciples do that, which is not lawfull to do vpon the Sabbath. He sayde vnto them: haue ye not red what Dauid did, whan he was hongrie, and they also 3 were with him? How he entered in to the house of God, and ate the shew breads which were not lawfull for him to eate, neher for the 3 were with him, but onely for the prestes? Or haue ye not red in the lawe how that the prestes in the temple breake the Sabbath, and yet are blamelesse? But I saye vnto you: 3 here is one greater then the temple. But yf ye wylt what this were (I haue pleasure in mercy, and not in offeringe) ye woldendur haue condemned innocentes: For the sonne of man is LORDE euen ouer the Sabbath.

And he departed thence, and wente in to their synagoge: and beholde, there was a mā which had his hāde dried vp. And they axed him, sayenge: Is it lawfull to heale, vpon the Sabbath? because they might accuse him. But he sayde vnto the: Which of you is it, yf he had a shepe falle in to a pytte

vpon the Sabbath, that wolde not take him, and lift him out? And how much is a man better then a shepe? Therfore it is lawfull to do good vpon the Sabbath. Then sayde he to the mā: Stretch forth thine hande. And he stretched it forth: and it was whole agayne like vnto the other.

Then wente the pharises out, and he was a counsell agaynst him, how they might destroye him. But whā Jesus knewe therof, he departed thence, and moche people folowed him: and he healed them all, and charged them, 3 they shulde not make him knowne: that the thinge might be fulfilled, which was spoken by Esay the prophet, which sayeth: Beholde, this is my seruant, whom I haue chosen: and my beloued, in whom my soule delieth: I wil put my spiete vpon him, and he shal shewe iudgment vnto the heathen. He shal not stryue, ner crye, neher shal eny man heare his voyce in the streete. A brosed rede shal he not breake, and flar that beginneth to burne shal he not quench, till he sende forth iudgment vnto victory. And in his name shal the heathen trust.

Then was there brought vnto him one possessed (of a deuill) the which was blinde and donne, and he healed him: in so moche 3 blinde and donne both spake and sawe. And all the people were amased, and sayde: Is not this the sonne of Dauid? But whā the pharises herde that, they sayde: He denyeth the deuyls out none other wyse, but thorow Beelzebub the chiefe of the deuyls. Neuertheles Jesus knewe their thoughtes, and sayde vnto them: Euery kyngdome is dyded within it self, shalbe desolate: and euery cite or house dyded in it self, maye not contynue. So yf one Sathan cast out another, the is heat variance within him self: how maye then his kyngdome endure? But yf I cast out deuyls thorow Beelzebub, thorow whom do youre childre cast them out? Therfore shal they be youre iudges. But if I cast out the deuyls by the spiete of God, then is the kyngdome of God come vpon you. Or how ca a man entre in to a strong mans house, and violently take awaye his goodes, excepte he first bynde the strong mā, and the spoyle his house? he that is not me, is agaynst me: and he 3 gathereth not me, scattereth abroad. Therfore I saye vnto you: All synne and blasphemy shalbe forgiven vnto men, but the blasphemy agaynst the spiete shal not be forgiven vnto men. And whosoener speaketh a worde agaynst the sonne of man, it shalbe forgiven him.

whosoener speaketh agaynst the holy gooste, he shal not be forgiven him, neher in this worlde, ner in the worlde to come.

Either make the tre good and his frute good also, or els make the tre euill and his frute euill also. For the tre is knowne by the frute. Oye generaciō of vipers, how can ye speake good, whan ye youre selues are euill? For of y abundance of y hert y mouth speaketh. A good man out of the good treasure of his hert, bringeth forth good thinges: and an euill man out of his euill treasure, bringeth forth euill thinges. But I saye vnto you, that of euery dyell worde that mā haue spoken, they shal geue accomptes at 3 daye of iudgment. Out of thy wordes thou shalt be iustified, and out of thy wordes thou shalt be condemned.

Then answered certayne of the scribes and pharises, and sayde: Master, we wolde sayne se a tokē of the. And he answered and sayde vnto the: This euill and aduouteuous generaciō seeketh a tokē: and there shal no tokē be geuen the, but the tokē of y prophete Jonas. For as Jonas was thre dayes and thie nightes in the Whalles bely, so shal the sonne of mā be thre dayes and thie nightes in the hert of the earth. The men of this generaciō, and shal condemne it: for they dyd penaunce acordinge to 3 preachinge of Jonas. And beholde, here is one greater then Jonas. The quene of the south shal arise in the last iudgment with this generaciō, and shal condēne it: for she came from the vtmost partes of the earth, to heare 3 wysdome of Salomon: And lo, here is one greater then Salomon.

Whan the vncleane spiete is gone out of man, he walketh thorow dry places, seekinge rest, and fyndeth none. The saierth he: I wil turne agayne in to my house, fro whence I wote out. And whan he cometh, he fyndeth it emptye, sweppe and garnyshe. Then goeth he by his waye, and taketh vnto him seuen other spites worse then himself: and whan they are entered in, they dwell there: And the ende of that man is worse then the begynnyng. Euen so shal it go with this euill generaciō.

Whyle he yet talked vnto the people, beholde, his mother and his brethre stode without besyng to speake to him. Then sayde one vnto him: Beholde, thy mother and thy brethre stonde without, and wolde speake to the. Neuertheles he answered and sayde vnto him that tolde him: Who is my mother? and who are my brethre? And he stretched forth his hande ouer his disciples, and sayde: Beholde

my mother and my brethre. For who soener doth y wyll of my father which is in heauē, the same is my brother, sister and mother.

The XIII. Chapter.

At the same daye wente Jesus out of 3 house, and sat by the see syde, and moche people resorted vnto him: so 3 he wote in to a shyppe and satt him downe, and all the people stode vpon the shore. And he spake many thinges vnto the in symilitudes, sayenge: Beholde, The sower wente forth to sowe: and as he sowed, some fell by the waye syde: Then came the foules, and ate it vp. Some fell vpon stony grounde, and anone it sprong vp, because it had no depeth of earth: But whan the Sonne arose, it caught heate: and for so moche as it had no rote, it withered awaye. Some fell amonge the thornes, and the thornes grewe vp, and chokēd it. Some fell vpon good grounde, and gaue frute: some an hundred fold, some sixtie fold, some thirtie fold. Who so hath eares to heare, let hi heare.

And the disciples came vnto him, and sayde: Why speakest thou to the by parables? He answered and sayde vnto the: Vnto you it is geuen to knowe the mystery of the kyngdome of heauen, but vnto them it is not geuen. For whoso hath, vnto him shal be geue, and he shal haue abundaunce. But whoso hath not, from him shalbe taken awaye, eue that he hath. Therfore speake I vnto the by parables, for with seynge eyes they se not, and with hearinge eares they heare not, for they vnderstonde it not. And in them is fulfilled y prophete of Esay, which sayeth: Ye shal heare in dede, and shal not vnderstonde: and with seynge eyes shal ye se, and not perceaue. For 3 hert of this people is waxed grosse, and their eares are thicke of hearinge, and their eyes haue they closed, lest they shulde once se w y eyes, and heare w the eares, and vnderstode w the hert, and turne, that I might heale them.

But blessed are youre eyes, for they se: and youre eares, for they heare. Verely I saye vnto you: Many prophetes and righteous men haue desyred to se 3 thinges that ye se, and haue not sene the: and to heare the thinges that ye heare, and haue not herde the. Heare ye therfore the parable of the sower. Whan one heareth 3 worde of the kyngdome, and vnderstondeth it not, the euill man cometh, and plucketh it awaye: that is sowne in his hert: and this is he 3 is sowne by the waye syde. But he 3 is sowne in the stony grounde, in this: whā one heareth the worde, and anone with ioye receaueth it: neuertheles he hath no rote in him, but endureth for a season: whā

trouble & persecucion aryseth because of the worde, immediatly he is offended. As for him that is sowne amonge & thornes, this is he: Whā one heareth the worde, & the carefullnes of this worlde, & the disceatfullnes of riches choke the worde, & so he becometh unfructfull. But he & is sowne in the good grounde, is this: whan one heareth the worde, and understondeth it, and bringeth forth frute: and some geueth an hūdrath folde, some fiftie folde, and some thirtie folde.

Marc. 4. c. Another parable put he forth vnto the, & sayde: The kyngdome of heauē is like vnto a man, & sowed good sēde in his felde. But whyle he slepte, there came an enemye, and sowed tares amonge & wheate, & wente his waye. Now whā the blade was sprōge vp & brought forth frute, the & tares appeared also. Then came the seruantes to & housholder, & sayde vnto him: Syr, sowedest thou good sēde in & felde? & he answered: yea. Whence the & hath it tares? & he sayde vnto the: that hath the enemye done. The & sayde & seruantes: wile thou then & we go & weede the out? & he sayde: No, lest whyle ye weede out & tares, ye pūcke vp the wheate also wth the. Let the both growe together tyll the harvest, and in tyme of harvest I will saye vnto the reapers: Gather & tares first, & bynde the in sheues to be bitt: but gather the wheate in to my barn.

Marc. 4. c. Another parable put he forth vnto the, and sayde: The kyngdome of heauen is like vnto a graine of mustarde sēde, which a man toke, and sowed it in his felde. Which is the leest amonge all sēdes. But whan it is growne, it is the greatest amonge herbes, and is a tre: so that the bydes vnder the heauen come and dwell in the braunches of it.

Luc 11. b. Another parable spake he vnto the: The kyngdome of heauē is like vnto leue, which a woman toke, and myrte it amonge thre peckes of meale, tyll all was leuened.

Marc. 4. d. All soch thinges spake Iesus vnto & people by parables, & without parables spake he nothinge vnto the: & the thinge might be fulfilled, which was spokē by & prophet, sayenge: I wil open my mouth in parables, and wil speake out the secretes from the begynnyng of the worlde.

Psal. 77. a. Then sent Iesus the people awaye, and came home. And his disciples came vnto hi, and sayde: Declare vnto us & parable of & tares of & felde. Iesus answered, and sayde vnto them: he that soweth the good sēde, is the sonne of man: the felde is the worlde: & good sēde are the children of the kyngdome: The tares are the children of wickednes: & enemye that soweth the, is the deuill: & har-

vest is the ende of the worlde: & reapers are & angels. So like as & tares are weeded out, and bren in the fyre, euē so shal it go in & ende of this worlde. The sonne of man shal sende forth his angels, & they shal gather out of his kyngdome all thinges & offende, & the & do iniquyte, & shal cast the in to a fowmace of fyre, there shalbe waylinge and gnashinge of teth. The shal the righteous shyne as the Sonne, in the kyngdome of their father. Who so hath eares to heare, let him heare.

Agayne, the kyngdome of heauen is like vnto a treasure hyd in the felde, which a mā founde and hid it, and forioye therof he wote & solde all & he had, and bought & felde.

Agayne, the kyngdome of heauen is like vnto a marchand, & sought good pearles: & whā he had founde a precious pearle, he wote and solde all that he had, & bought it.

Agayne, & kyngdome of heauē is like vnto a nett cast in to & see, wherewith are takē all maner of fyshes: & whā it is full, mā drawe it out vnto & shore, & syt & gather & good to the vessels, but cast the bad awaye. So shal it be also in & ende of & worlde. The angels shal go out, & sener the bad frō the righteous, & shal cast the in to a fowmace of fyre, there shalbe waylinge & gnashinge of teth.

And Iesus sayde vnto them: haue ye vnderstōde all these thinges? They sayde: yea. **LORDE.** Then sayde he vnto the: Therfor every scribe taught vnto & kyngdome of heauen, is like an housholder, which bringeth out of his treasure thinges new and olde.

And it came to passe whā Iesus had ended these parables, he departed thence, and came into his owne countre, and taught the in their synagoges: in so moch, that they were astonied and sayde: Whence cometh such wysdome & power vnto him? Is not this the carpenters sonne? Is not his mother called Mary? and his brethren James & Iohes, and Symon and Jude? And are not all his sisters here with us? Whence hath he the all these thinges? And they were offended at him. But Iesus sayde vnto the: A prophet is nothere lesse sett by, the at home & amonge his owne. And he dyd not many miracles there, because of their vnbeloue.

The XXII. Chapter.

Mat that tyme Herode & Tetrarcha heard of & fame of Iesu, & sayde vnto his seruantes: This is Iho & baptist. he is ryisen agayne frō the dead, therfor are he dedes so mightie. For Herode had takē Iho bounde hi, & put him in prison for Herodias sake his brothers philips wife. For Iho sayde vnto him: It is not lawfull for & to

have her. And sayne wolde he have put him to death, but he feared the people, because they helde him for a prophet.

But whan Herode helde his byrth daye, the daughter of Herodias daunced before the, and that pleased Herode well, wherfor he promysed her with an ooth, & he wolde geue her what soeuer she wolde aske. And she (beyng instructed of hir mother afore) sayde: geue me Ihon baptistes heade in a platter. And the kyng was sorry. Nevertheless for & ooth sake, & the & sat with him at & table, he commaunded it to be geuen her, and sent, & beheaded Ihon in the prison. And his heed was brought in a platter, and geuen to the damsell, & she brought it vnto her mother. Then came his disciples, and toke his body, and buried it, and wente and tolde Iesus.

Whan Iesus herde & he departed thence by shippe in to a desert place alone. And whā the people herde therof, they folowed him on fote out of & cities. And Iesus wote forth, and sawe moch people, and had pytie vpon them, and healed their sick. But at euen his disciples came vnto him, & sayde: This is a desert place, and & night falleth on: let & people departe from the, that they maye go in to the townes, and bye them vytales. But Iesus sayde vnto them: They wote not go awaye, geue ye the to eate. The & sayde they vnto him: We haue here but fyue loanes and two fyshes. And he sayde: bringe the hither. And he commaunded & people to syt downe vpon the grasse, and toke & fyue loanes and two fyshes, and looked vnto warde heauen, and gaue thankes, and brake and gaue the loanes vnto the disciples, and the disciples gaue them to the people. And they all ate, and were suffised. And they gathered vp of the broken meate that remayned ouer, twolue baskettes full. And they & ate, were aboute a fyue thousande men, besyde women and children.

And straight waye Iesus made his disciples to entre in to a shippe, & to go ouer before hi, tyll he had sent & people awaye. And whan he had sent the people awaye, he wote vp into a mountayne alone, to make his prayer. And at euen he was there him self alone. And & shippe was already in & myddest of the see, & was tost wth waves, for the wynde was contrary. But in & fourth watch of & night Iesus came vnto the, walkinge vpon the see. And whan his disciples sawe him goinge vpon the see, they were a frayd, sayenge: It is some spere, and cried out for feare. But straight waye Iesus spake vnto

them, and sayde: Be of good cheare, it is I, be not a frayd.

Peter answered him, & sayde: **LORDE,** yf it be thou, byd me come vnto the vpon & water. And he sayde: come on & waye. And peter stepte out of the shippe, & wote vpon the water, to come vnto Iesus. But whan he sawe a mightie wynde, he was a frayd, & began to synke, & cried, sayenge: **LORDE,** helpe me. And immediatly Iesus stretched forth his hande, & caught him, & sayde vnto him: O thou of litle faith, wherfore doubtest thou? And they wente in to the shippe, & the wynde ceased. Then they that were in & shippe, came & fell downe before him, & sayde: Of a trueth thou art & sonne of God. And they shipped ouer, & came in to the lōde of Genazareth. And whā & mā of & place had knowledge of hi, they sent out in to all that countre rounde aboute, & brought vnto him all that were sicke, & besought him, that they might but touch the hemme of his vesture onely: & as many as touched it, were made whole.

The XV. Chapter.

Then came vnto him the scribes and pharises from Ierusalem, sayenge: Why do thy disciples transgresse & tradicions of the elders? for they wash not their hōdes whan they eate bread. He answered & sayde vnto the: Why do ye transgresse the comaundement of God, because of youre owne tradicions? For God comaunded, sayenge: Honour father & mother: & he & curseth father & mother, shal dye the death. But ye saye: Every man shal saye to father or mother: The thige & I shulde helpe & withal, is geue vnto God. By this is it come to passe, that no man honoureth his father or his mother eny more. And thus haue ye made the comaundement of God of none effecte, for youre owne tradicions. He ypoctites, full well hath & saye prophesied of you, & sayde: This people draweth nye vnto me wth their mouth, & honoureth me wth their lippes, howbeit, their hert is farre from me. But in wayne do they serue me, whyle they teach soch doctrynes as are nothinge but the commaundementes of men.

And he called & people to hi, & sayde vnto the: heare & vnderstōde: That which goeth in to the mouth, defyleth not the mā: but & which cometh out of the mouth, defyleth &.

Then came his disciples, & sayde vnto him: Knowest thou & the pharises were offended, whan they herde this sayenge? He answered, and sayde: All plantes which my heauenly father hath not planted, shal be

22 ij

2. 41. c
uc. 6. d

larc. 7. b

larc. 7. c

uc. 19. a

sa. 11. a

larc. 8. a

plucke up by 3 rotes. Let the go, they are
y blynde leaders of y blynde. Whā one blin
deleaderh another, they fall both i y dicke.
Then answered Peter z sayde vnto him:
Declare vnto us this parable. And Iesus
sayde vnto the: Are ye yet the without vn-
derstandinge? Perceane ye not, 3 what soe
uer goeth in at 3 mouth, descēderh downe
in to 3 bely, z is cast out into the draughte?
But the thinge that proceedeth out of the
mouth, cometh frō 3 hert, z that defyleth y
mā. For out of y hert come euell thoughtes
murthur, breakyng of wedlocke, whordome
theft, falsē witnessē, blasphemy. These are 3
thinges that defyle a man. But to eate w
vnto ashen houndes, defyleth not a man.
C And Iesus wente out from thence, z de-
parted in to the coastes of Tyre of Sidon.
And beholde, a womā of Canaan wōte out
of 3 same coastes, z cried after him, sayēge:
O LORDE, thou sonne of Dauid, haue mer-
cy vpon me. My doughter is sore vexed w
a deuell. And he answered her neuer a worde.
The came his disciples vnto him, z besought
him, sayēge: Seide her awaye, for she crieth
after us. But he answered, z saide: I am not
sent, but vnto the lost shepe of the house of
Israel. Notwithstandinge she came z fell
downe before him, z sayde: LORDE, helpe me.
He answered z sayde: It is not good, to take
the childrens bried, z to cast it vnto dogges.
It is trueth LORDE (sayde she) Neuertheles
the whelpes eate of the crommes, that fall
frō their lordes table. Then answered Iesus
z sayde vnto her: O womā, greate is y faith
be it vnto the, euē as thou desyrest. And hir
doughter was made hole at 3 same houre.
And Iesus departed thēce, and came nye
vnto the see of Galile, and wente vp in to a
mountayne, and sat downe there. And there
came vnto him moch people, hauinge with
them, lame, blynde, dōme, crepell, and ether
many, and cast them downe at Iesus fete.
And he healed thē, in so moch that the peo-
ple wōddied, to see the dōme speake, the crepell
whele, the halt to go, z the blynde to se. And
they praysed the God of Israel.
D And Iesus called his disciples vnto him,
z sayde: I haue cōpassion vpon the people,
for they haue cōsynned w me now thre day-
es, z haue nothinge to eate, z I wil not let
thē departe fastyng, lest they perishe in 3
waye. And his disciples sayde vnto him:
Whence shulde we get so moch bried in the
wyldernes, that we mighte sacrificie so moch
people? And Iesus sayde vnto thē: How ma-
ny loaves haue ye? They sayde: seue, z a few
litle ffishes. And he cōmaunded 3 people to

set downe vps the grounde, and toke 3 seue
loaves, z the ffishes, z gaue thankes z brake
thē, z gaue thē to his disciples, z 3 disciples
gaue thē vnto the people. And they all ate, z
were suffsed. And they toke vp of the bried
meate 3 was left, seuen baskettes full. And
they 3 ate, were foure thousande mē, beside
women and childien. And whan he had sent
awaye the people, he wente in to a shippe, z
came in to the parties of Magdala.
The XVI. Chapter.
Then came the pharises z Saduces z
vnto him, z tēpted him, requyringe
him to shewe thē a tokē from heauē.
But he answered, z sayde: A cū ye saye: It
wil be saye wedder, for 3 skye is red. And
in 3 moynyng, ye saye: It wil be foule wed-
der to daye, for the skye is red, z gloomish.
O ye ypocrites, ye can discerne the fashion
of 3 skye: can ye not thē discerne the tokē
of these tymes also? This euell and aduoue-
rous generaciō seeketh a tokē, z there shal no
tokē be geue thē, but the tokē of 3 prophet
Jonas. So he left thē, and departed.
And whā his disciples were come to the
other syde of the water, they had forgotten
to take bried w them. Iesus sayde vnto thē:
Take hede z beware of the leuē of 3 pha-
rises z of the Saduces. Thē thought they in
thē selues, sayēge: We haue takē no bried w
us. Whē Iesus perceaued 3, he sayde to thē:
O ye of litle faith, why are ye combrēd in y
minde (because ye haue takē no bried w you)?
Do ye not yet perceaue? Remembre ye not
those fyue loaves, whē there were fyue thou-
sandē mē, and how many baskettes toke ye
vp? Neether 3 seue loaves whan there were
foure thousande mē, z how many baskettes
toke ye vp? Why perceaue ye not then, 3 I
spake not to you of bried, whē I saide: beware
of 3 leuē of 3 pharises z of 3 Saduces?
Thē understode they, how 3 he had not thē
beware of the leuē of bried, but of 3 doctry-
ne of the pharises and of the Saduces.
Then came Iesus in to the coastes of the
cite Cesarea philippi, z axed his disciples z
saide: Whō do mē saie, 3 3 sonne of mā is?
They sayde: Some saye, 3 thou art Ihs the
baptist, Some 3 thou art Elias, Some 3
thou art Jeremy, or one of 3 prophetes. He
saide to thē: But whō saye ye 3 I am? Thē
answered Symō Peter and saide: Thou art
Christ 3 sonne of y luyngē God. And Iesus
answered, z saide vnto hi: Blessed art thou
Symō 3 sonne of Jonas, for flesh z blōde
hath not opened 3 vnto the, but my fater
3 is in heauē. And I saie to 3: Thou art pe-
ter, z vps this rocke wil I build my churche

larc. 8. a

larc. 8. b

larc. 8. c

larc. 8. d

larc. 8. e

larc. 8. f

larc. 8. g

larc. 8. h

larc. 8. i

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larc. 8. k

larc. 8. l

larc. 8. m

larc. 8. n

larc. 8. o

larc. 8. p

larc. 8. q

larc. 8. r

gacion: and y gates of hell shal not preuaile
agaynst it. And the keyes of heauen wil I
geue vnto the: Whatsoeuer thou shalt byn-
de vpon earth, shalbe bounde also in heauen:
z whatsoeuer thou shalt loose vpon earth,
shalbe loosēd also in heauē. Thē charged
he his disciples, that they shulde tell no mā
that he was Iesus Christ.
From that tyme forth beganne Iesus to
shew vnto his disciples, how that he must
go vnto Ierusalem, and suffre many thinges
of the elders, and of the hye prestes, and of
the scribes, and be put to death, and ryse
againē the thirde daye. But Peter toke him
asyde, and beganne to rebuke him, sayenge:
LORDE, sanoure thy self, let not this hap-
pen vnto the. Neuertheles he turned him
about, z sayde vnto Peter: Auoyde fro me
Sathā, thou hindrest me, for thou sanourest
not y thinges that be of God, but of men.
Thē sayde Iesus vnto his disciples: If
anyman wil folowe me, let him forsake him-
self, z take vp his crosse, and folowe me. For
who so wil saue his life, shal lose it: but who
soloseth his life for my sake, shal fynde it.
What helpeth it a man though he wanne
the whole worlde, and yet suffred harme in
his soule? Or what can a man geue, to rede-
me his soule withall? For it wil come to pas-
s, that the sonne of mā shal come in the glo-
ry of his fater with his angelo, and then
shal he rewarde euery one acordinge to his
deedes. Verely I saye vnto you: there stonde
here some, which shal not tast of death, tyll
they se 3 sonne of mā come in his kingdome.
The XVII. Chapter.
And after sixe dayes Iesus toke Peter
James, and Iohn his brother, and
broughte them vp in to an hye moun-
tayne out of the waye, and was transfigu-
red before thē: z his face shone as y Sonne,
and his clothes were as whice as the light.
And beholde, there appeared vnto thē Mo-
ses and Elias talkinge with him. Thē an-
swered Peter, and sayde vnto Iesus: LORDE,
hatis good beyngē for us. If thou wilt, let
us make here thre tabernacles: one for the,
one for Moses, and one for Elias. Whyle he
yet spake, beholde, a bright cloude ouersha-
dowed them: and lo, there came a voyce out
of the cloude, sayenge: This is my deare son-
ne, in whom I deelyte, heare him. Whan 3
disciples herde that, they fell vpon their fa-
ces, and were sore afrayed. But Iesus ca-
me and touched them, and sayde: Arise, and
be not afrayed. And whan they looked vp,
they sawe no man, but Iesus onely.

larc. 9. a

larc. 9. b

larc. 9. c

larc. 9. d

larc. 9. e

larc. 9. f

larc. 9. g

larc. 9. h

larc. 9. i

larc. 9. j

larc. 9. k

larc. 9. l

larc. 9. m

larc. 9. n

larc. 9. o

larc. 9. p

larc. 9. q

larc. 9. r

And whā they came downe frō y moun-
tayne, Iesus charged them, and sayde: Tell
no man of this vision, tyll the sonne of man
berysen agayne from 3 deed. And his disci-
ples axed him, and sayde: Why saye the scribe
bes then, that Elias must first come? Iesus
answered and sayde vnto them: Elias shal
come first in dede, and bunge all thinges o-
r. It agayne. But I saye vnto you: Elias is
come all ready, z they knewe him not, but
haue done vnto him what they wolde. Euē
so shal also the sonne of man suffre of them.
Thē the disciples perceaued, that he spake
vnto them of Iohn the baptist.
And whan they were come to the people,
there came vnto him a certayne man, and
kneled vnto him, and sayde: LORDE, haue
mercy vpon my sonne, for he is lunatike, z
sore vexed. He falleth oft tymes in to 3 fyre,
and oft in to 3 water: and I broughte him
vnto thy disciples, and they conde not hea-
le him. Iesus answered, and sayde: O thou
faithles and frowarde generacion, how lon-
ge shal I be with you? How longe shal I
suffre you? Bringe him hither to me. And
Iesus rebuked him, and 3 deuyl wōte out
of him, and 3 childe was healed, euē that
same houre.
Thē came the disciples vnto Iesus se-
cretly, z sayde: Why conde not we cast him
out? Iesus sayde vnto them: Because of you-
re vnbeleue. For I saye verely vnto you: If
ye haue faith as a grane of mustarde seede,
ye maye saye vnto this mountayne: Remo-
ue hence to yonder place, and he shal remo-
ue, nether shal eny thinge be vnpossible vnto
you. How beit this kinde goeth not out, but
by prayer and fastyng.
Whyle they occupied in Galile, Iesus say-
de vnto them: it wil come to passe, that the
sonne of man shalbe deliuered in to the hon-
des of men, and they shal kyll him, and the
thirde daye shal he aryse agayne. And they
were very sory. Now whā they were come
to Capernaum, they that receaued 3 tribu-
te money, came to Peter, and sayde: Doth
youre master paye tribute? He sayde: yee.
And when he was come home, Iesus pre-
uented him, and sayde: What thinkest thou
Symon? Of whom do the kynges of the
earth take toll or tribute? Of their childien,
or of straungers? Thē sayde Peter to him:
Of straungers. Iesus sayde vnto him: Thē
are 3 childien fre. Neuertheles lest we offen-
de them, go thy waye to the see, and cast thi
ne angle, and take the ffish that first cometh
vp, and whan thou hast opened his mouth,
B B iij

larc. 9. a

larc. 9. b

larc. 9. c

larc. 9. d

larc. 9. e

larc. 9. f

larc. 9. g

larc. 9. h

thou shalt fynde a pece of twenty pens, take that, and geue it them forme and the.

The XVIII. Chapter.

At the same tyme came the disciples vnto Iesus, and sayde: Who is the greatest in the kyngdome of heauen? And Iesus called a childe vnto him, and set him in the myddest amonge them, and sayde: Verely I saye vnto you: Excepte ye turne and become as children, ye shal not entre into the kyngdome of heauen. Whosoener therfore humbleth him self as this childe, & same is the greatest in y^e kyngdome of heauen. And who so receauech such a childe in my name, receauech me. But who so offendeth one of these litle ones which beleue in me, it were better for him, that a mylstone were hanged aboute his neck, and he drowned in the depth of the see.

Wo vnto the wolde because of slanders. For there must slanders come: but wo vnto that man, by whom slander cometh. But yf thy hande or thy foot offendeth thee, cutt it off, and cast it from thee. It is better for y^e to entre in vnto life lame or crepell, than y^e thouldest haue two hōdes or two feet, and be cast in to everlastinge fyre. And yf thine eye offendeth thee, plucke it out, & cast it from thee. Better it is for the to entre in vnto life with one eye, than to haue two eyes, and to be cast in to hell fyre.

Take heed, & ye despyse not one of these litle ones. For I saye vnto you: their angels do alwaye beholde the face of my father which is in heauen: for the sonne of man is come to saue that which is lost. How thinke ye? If a man haue an hundred shepe, and one of the be gone astraye, doth not he leaue the nyentie and nyene in the mountaynes, and goeth, and seeketh that one which is gone astraye? And yf it happen that he fynde it, verely I saye vnto you: he reioyseth more ouer it, then ouer the nyentie & nyene which wete not astraye. Euen so is it not the will before your father in heauen, that one of these litle ones shulde per. the.

If thy brother trespass agaynst the, go and tell him his fault betwene the and him alone. If he heare the, thou hast wonne thy brother. But yf he heare the not, then take yett with the one or two, that in the mouth of two or thre wytnesses, every matter maye be stablyshed. If he heare not them, tell it vnto the congregacion. If he heare not the congregacion, holde him as an heithen and publican. Verely I saye vnto you: what soeuer ye shal bynde vpon earth, shalbe bounde

also in heauen: & what soeuer ye loose vpon earth, shalbe loosed also in heauen. Agayne, I saye vnto you: If two of you shal agree vpon earth (for what thinge soeuer it be) they wolde desyre) they shal haue it of my father which is in heauen. For where two or thre are gathered together in my name, there am I in the myddest amonge them.

Then came Peter vnto him, & sayde, LORD, how oft shal I forgive my brother, & trespasseth agaynst me? Seue tymes. Iesus saide vnto hi: I saye not vnto y^e seue tymes, but seuentie tymes seuen tymes. Therfore is y^e kyngdome of heauen likened vnto a kyng, which wolde reken wth his seruautes. And whan he beganne to reken, one was brought vnto him, which ought him ten thousand pounds. Now whā he had nothinge to paye his lord, commaunded him to be solde, & his wife & his childre, & all y^e he had, & payment to be made. Then the seruante fell downe, & besought him, sayenge: Syr, haue pacēce wth me, and I wil paye the all. Then had he lorde ptye on that seruante, & discharged him, and forgave him the debt.

And the same seruante wete out, & founde one of his felowes, which ought him an hūdrich pens, and layed hande vpon him, and toke him by the throte, and sayde: paye me that thou owest. The felowe fell downe, and besought him, sayenge: haue pacēce wth me, and I wil paye the all. Therfore, he wolde not, but wente and cast him into prison, tyll he shulde paye the debt. Whan his felowes sawe what was done, they were very sorry, and came and tolde their lord all that had happened. Then his lord called for him, and sayde vnto him: O thou wicked seruante, I forgave the all this debt, because thou praydest me: shuldest not thou then haue had compassion also vpon thy felowe, euen as I had ptye vpon the? And his lord was wroth, and deliuered him vnto the saylers, tyll he payed all that he ought. So shal my heauenly father do also vnto you, yf ye every one of you fre your hertes, & forgue not his brother his trespasses.

The XIX. Chapter.

At it came to passe, whā Iesus had ended these sayenges, he gat him self to Galile, & came to y^e coastes of Ierusalem beyonde Iordane, & moch people folowed him, and he healed them there.

Then came vnto him the pharisees & tempted him, & sayde vnto him: Is it lawfull for a man to put away his wife for any cause? He answered & sayde vnto the: Ye

ye not red, how y^e he which made (man) at the begynnyng, made the mā & womā, & sayde: For this cause shal a mā leaue father & mother, & cleue vnto his wife, & they two shalbe one fleshe. Now are they not twaynerthen, but one fleshe. Let not man therfore put a sinder, & which God hath coupled together.

Then sayde they: Why dyd Moses then commaunde to geue a testimonyall of denouement, & to put her away? He sayde vnto the: Moses (because of y^e hardnes of y^e hertes) suffred you to put away youre wyues: Therfore fro the begynnyng it hath not bene so. But I saye vnto you: Whosoer putteth away his wife (excepte it be for fornicacion) and marieth another, breaketh wedlocke. And who so marieth her & is denoced, commytteth aduoutrye.

Then sayde his disciples vnto him: If y^e water be so betwene mā and wife, the is it not good to mary. But he sayde vnto them: All me can not cōprehende y^e sayenge, saue they to whō it is geue. For there be some gelled, which are so borne from their mothers wombe: and there be some gelded, wth are gelded of men: & there be some gelded, which haue gelded the selues for the kyngdome of heauen sake. He that can cōprehende it, let him comprehend it.

Then were brought vnto him yōge children, & he shulde put his hondes vpon the, & praye. And y^e disciples rebuked them. But Iesus sayde: Suffre y^e childre, & forbyd the not to come vnto me, for vnto such belōgeth the kyngdome of heauen. And whā he had layd his hōdes vpon the, he departed thence.

And beholde, one came vnto him, and sayde: Good master, what good shal I do, & I maye haue the euerlastinge life? He sayde vnto him: Why callest thou me good? there is none good, but God onely. Therfore, if thou wilt entre into life, kepe y^e commandētes. The sayde, he vnto him: Which? Iesus saide: Thou shalt not kyll: thou shalt not breake wedlocke: thou shalt not steale: thou shalt beare no false wytnes: Honour father and mother: and thou shalt loue thy neyghboure as thy self. Then sayde the yōge mā vnto him: All these haue I kepte fro my youth vpon what lack I yet? Iesus sayde vnto him: If thou wilt be perfecte, go thy waye and sell that thou hast, & geue it vnto the poore, and then shalt haue a treasure in heauen, and come and folowe me. Whan y^e yōge man herde y^e word, he wente awaye sorry, for he had greatesse possessions.

Iesus sayde vnto his disciples: Verely I saye vnto you: it shalbe harde for a rich man to entre in to the kyngdome of heauen. And morouer I saye vnto you: It is easier for a Camell to go thorow the eye of a neble, than for a rich man to entre in to the kyngdome of heauen. Whan his disciples herde that, they were exceedingly amased, and sayde: Who can the be saved? Therfore Iesus behelde them, and sayde vnto them: With men it is vnpossyble, but with God all thinges are possyble.

Then answered Peter & sayde vnto him: Beholde, we haue forsake all, and folowed the: What shal we haue therfore? Iesus sayde vnto the: Verely I saye vnto you: that when the sonne of man shal syt in the seate of his maiesty, ye which haue folowed me in the new byrth, shal syt also vpon twolue seates, and iudge y^e twolue trybes of Israel. And who so euer forsaketh houses or bretheren, or sisters, or father, or mother, or wife, or children, or londes, for my names sake, the same shal receaue an hundred fold, and inheret euerlastinge life. But many that be the first, shalbe the last: and the last shalbe the first.

The XX. Chapter.

The kyngdome of heauen is like vnto a housholder, which wete out early in the mornynge, to hyre labourers in to his vnyarde. And whā he had agreed with the labourers for a peny a daye, besent the in to his vnyarde. And aboute y^e thirde houre he wente out, and sawe other stondinge ydle in the market place, and sayde vnto them: Go ye also in to my vnyarde, & what soeuer is right, I wil geue it you. And they wete their waye. Agayne, he wete out aboute the sixte and nyent houre, and dyd likewise. And aboute the eleuent houre he wete out, and founde other stondinge ydle, and sayde vnto them: Why stande ye here all the daye ydle? They sayde vnto him: because seno man hath hyred us. He saide vnto the: Go ye also in to my vnyarde, and loke what is right, ye shal haue it. Now whan enen was come, the lord of the vnyarde sayde vnto his steward: Call the labourers, and geue them their hyre, begynnyng from the last vnto y^e first. Then they that were hyred aboute the eleuent houre, came and receaued every man a peny. But whan the first came, they supposed that they shulde receaue more: and they also receaued every man a peny. And whan they had receaued it, they murmured agaynst the housholder, and

sayde: These last haue wrought but one houre, and thou hast made the equal vnto vs, which haue borne the burthen and heat of the daye. He answered and sayde vnto one of them: frende, I do & no wronge: desirest thou agree with me for a peny? Take that thine is, and go thy waye. I wil geue vnto this last also, like as vnto the. O haue I not power, to do as melistech with my ne owne? Is thine eye euell, because I am good? So the last shal be the first, & the first the last. For many are called, but few are chosen.

And Jesus wente vp to Jerusalem, and toke the twoluedisciples asyde in the waye, and sayde vnto them: Beholde, we go vp to Jerusalem, and the sonne of man shal be deliuered vnto the hye prestes and scribes: & they shal condemne him to death, and shal deliuer him vnto y^e heithen, to be mocked to be scourged, and to be crucified. And the thirde daye he shal ryse agayne.

Then came vnto him the mother of Zebedees childre with hir sonnes, fell down before him, and desired a certayne thinge of hi. And he saide vnto her: What wilt thou? She sayde vnto him: Let these two sonnes of myne sit in thy kyngdome: the one vpon thy right honde, & the other vpon thy left honde. But Jesus answered, and sayde: Ye wote not what ye aske. Maye ye drynke the cuppe, that I shal drynke? & to be baptised with the baptyme, that I shal be baptised withall? They sayde vnto him: Yee that we maye. And he sayde vnto them: My cuppe truly shal ye drynke, & with the baptyme I shal be baptised withall, shal ye be baptised: Nevertheless to sit vpon my right honde & on my left, is not myne to geue, but vnto the for whome it is prepared of my father.

When the ten herde that, they disdayned at the two brethien. But Jesus called them vnto him, and sayde: Ye knowe that y^e prynces of the worlde haue domynacion of the people, and the greatest exercise power amonge the. It shal not be so amonge you. But who so euer wyl be greete amonge you, let him be youre mynister: & who soeuer wyl be chiefe, let him be youre seruaunt: Euen as the sonne of man came, not to be serued, but to do seruyce, and to geue his lifeto a redempcion for many.

And when they departed from Jericho, much people folowed him: and beholde, two blyndemen sat by the waye syde: And when they herde that Jesus passed by, they cried & sayde. O LORDE, thou sonne Dauid, haue

mercy vpon vs. But y^e people rebuked the, that they shulde holde their peace. Neuer theles they cried the more, & sayde: O LORDE, thou sonne of Dauid, haue mercy vpon vs. And Jesus stode styll, and called them, and sayde: What wil ye, & I shal do vnto you? They sayde vnto him: LORDE, that oure eyes maye be opened. And Jesus had compassion vpon them, and touched their eyes: & immediatly their eyes receaued sight. And they folowed him.

The XXI. Chapter.

Now whan they drew nye vnto Jerusalem, and were come to Bethphage vnto mount Oliuete, Jesus sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, & anon ye shal fynde an Asse bounde, and his foale with her: lowse them, and brynge the vnto me. And yf eny man saye ought vnto you, saye ye: the LORDE hath nede of the. And straight waye he wil let them go. But all this was done, that the thinge might be fulfilled, which was spoken by the prophet, sayenge: Tell the daughter of Sion: beholde, thy kyng cometh vnto y^e mete, sitting vpon an Asse and a foale of y^e Asse vnto the yocke. The disciples wente, and dyd as Jesus commaunded them, and brough the Asse and the foale, & layed their clothes vpon them, and set him thereon. But many of the people spred their garmentes in the waye: other cut downe boughes from the trees, and strawed them in the waye. As for the people that wente before and that came after, they cryed and sayde: Hosanna vnto the sonne of Dauid. Blessed be he that cometh in the name of the LORDE, Hosanna in the height.

And whan he was come into Jerusalem, & all the cite was moued, and sayde: Who is this? And the people sayde: This is Jesus y^e prophet of Nazareth out of Galile. And Jesus wente in to the temple of God, and cast out all them that bought and solde in the temple, and ouerthrew the tables of the money changers, and the seates of them that solde dones, and sayde vnto them: It is wrytten: My house shal be called y^e house of prayer, but ye haue made it a denne of marchanters. The blynde also and y^e lame came vnto him in the temple, and he healed them.

But whan the hye prestes and the scribes sawe the wonders that he dyd, and the children crienge in the temple and sayenge: Hosanna vnto the sonne of Dauid, they disdayned, and sayde vnto him: Hearest thou

what these saye? Jesus sayde vnto them: Yee. haue ye neuer red: Out of the mouth of very babes and sucklinges thou hast ordeyned prayse. And he left them there, and wente out of the cite vnto Bethania, and there abode ouer night.

But in the mornynge as he returned in to the cite, he hūgred. And in the waye he sawe a fygge tre, and came vnto it, and founde nothinge thereon, but leaues onely, and sayde vnto it: Neuer frute growe on the from hence forth. And immediatly the fygge tre withered awaye. And whan his disciples sawe that, they marueyled, and sayde: How is y^e fygge tre withered awaye so soone? Jesus answered and sayde vnto them: Verely I saye vnto you: If ye haue faith & doute not, ye shal not onely do this with the fygge tre, but yf ye shal saye vnto this mountayn: Avoyme, and cast thy self in to the see, it shal be done. And what soeuer ye are in prayer, yf ye beleue, ye shal receaue it.

And when he was come in to the temple, the chiefe prestes and the elders of the people came vnto him (as he was teachinge) & sayde: By what auctorite doest thou these thinges? and who gaue thee this auctorite? Jesus answered and sayde vnto them: I wil aske worde of you also: which yf ye tell me, I in like wyse wil tell you, by what auctorite I do these thinges. The baptisme of Ihs, whence was it: from heauē, or of men? Then thought they amonge them selues, and saide: If we saye it was from heauē, then shal he saye vnto us: Why dyd ye not then beleue him? But yf we saye it was of men, the fear we the people: For enery mā helde Ihs for a prophet. And they answered Jesus, & sayde: We can not tell. Then sayde he vnto them: Neither tell I you, by what auctorite I do these thinges. But what thinke ye? A certayne man had two sonnes, and came to the first, and sayde: Go thy waye my sonne, & worke to daye in my vynyarde. He answered and sayde: I wil not, but afterwarde he repented, and wente. He came also vnto the seckde, and sayde likewise. And he answered and saide: I wil sye. And wete not. Whether of them twayne dyd the wil of the father? They sayde vnto him: the first. Jesus sayde vnto the: Verely I saye vnto you: The publicans and harlottes shal come in to the kyngdome of God before you. For Ihs came vnto you, and taught you y^e right waye and ye beleued him not: but the publicans & harlottes beleued hi. As for you, though ye sawe it, yet were ye not moued with repen-

tance, that ye might afterwarde haue & leued him.

Heare another parable. There was a certayne housholder which planted a vynyarde, and hedged it rounde aboute, and dygged a wyne presse in it, and built a tower, and let it out vnto husbandmen, and wente in to a straunge countre. Now whā the tyme of the frute drew neare, he sent his seruautes to the husbandmen, to receaue the frutes of it. Then the husbandmen caught his seruautes: one they bett, another they kyled, the thirde they stoned. Agayne, he sent other seruautes, moore then the first, and they dyd vnto them in like maner. At the last he sent his owne sonne vnto them, and sayde: they wil stode in awe of my sonne. But whē the husbandmen sawe the sonne, they sayde amonge the selues: This is the heyre, come, let us kyle hym, and cate his inheritance vnto oure selues. And they caught him, and thrust him out of the vynyarde, & slew him. Now whē the lord of the vynyarde cometh, what wil he do wth those husbandmen? They sayde vnto him: He wil cruelly destroye those euell personnes, & let out his vynyarde vnto other husbandmen, which shal deliuer him the frute at tymes conuenient.

Jesus sayde vnto the: Dyd ye neuer rebe in the scriptures: The same stone which the buylders refused, is become the heade stone in the corner? This was the LORDES doynge, & it is maruelous iⁿ oure eyes Therefore I saie vnto you: The kyngdome of God shal be take fro you, & shal be geue vnto the heithen, which shal brynge forth y^e frutes of it. And who so fallerh vps this stone, shal be brokē in peces: & loke vps whom it fallerh, it shal grynde him to poulder. And when the hye prestes & pharises herde his parables, they perceaued, that he spake of them. And they wente aboute to take him, but they feared y^e people, because they helde hi for a prophet.

The XXII. Chapter.

Now Jesus answered, and spake vnto the agayne by parables, & sayde: The kyngdome of heauen is like vnto a kynge, which married his sonne. And sent forth his seruautes, to call the gesses vnto the mariage, & they wolde not come. Agayne, he sent forth other seruautes, and sayde: Tell the gesses: Beholde, I haue prepared my dymmer, myne oxen and my fed catell are kyled, and all thinges are readye, come to the mariage. But they made lighte of it, and wente their wayes: one to his husbandrye, another to his marchandise. Also

Lom. 11. c

Mat. 19. d

Marc. 10. c

Luc. 13. c

Mat. 22. b

Mat. 10. d

Luc. 18. d

Mat. 10. d

Mat. 25. c

Marc. 9. d

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Luc. 9. c

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Marc. 10. c

Luc. 18. d

Gen. 9. c
Esa. 5. a
Iere. 12. b
Marc. 12. b
Lucas 2. a

Gen. 27. c

Psal. 117. a
Act. 4. a
1. Pet. 2. a

Zach. 12. i

Dan. 2. o

Marc. 11. d
Luc. 19. a
and 20. bIohā. 7. d
21

Luc. 14. b

Apo. 19. b

for the remnant, they toke his seruantes, and intreated the shamefully, and slew the. When the kynge herde that, he was wroth, and sent forth his warryers, and destroyed those murtherers, and set fyre vpon their cite. Then sayde he vnto his seruantes: The mariage in dede is prepared, but the gastes were not worthy. So youre waye out therefore into 3 hye wayes, and as many as ye fynde, byd them to the mariage. And the seruantes wese out into the hye wayes, and gathered together as many as they coude fynde, both good and bad, & the tables were all full. Then the kynge wese in, to se the gastes, and spyed there a man that had not on a weddinge garment, and sayde vnto him: Frende, how camest thou in hither, & hast not on a weddinge garment? And he was euen spechlesse. Then sayde the kynge vnto his seruantes: Take and bynde him hande and fote, & cast him into 3 vtter darcknes: there shal be waylinge and gnashinge of teth. For many be called, but few are chose.

Then wente the pharises, and toke counsell, how they might tangle him in his wordes, and sent vnto him their disciples with herodes officers, and sayde: Master, we knowe that thou art true, and teachest the waye of God truly, and carest for no man: for thou regardest not the outwarde appearance of me. Tell us therefore, how thinkest thou? Is it lawfull to geue tribute vnto the Emperoure, or not? Now whā Jesus perceaued their wickednes, he sayde: O ye hypocrites, whye tēpre ye me? Shew me 3 tribute money. And they toke hi a peny. And he saide vnto the: Whose is this ymage and superscription? They sayde vnto him: The Emperours. Then sayde he vnto them: Geue therfore vnto the Emperour, that which is the Emperours: and geue vnto God, that which is Gods. When they herde that, they marueyled, and left him, & wete their waye.

The same daye there came vnto him the Saducees (which holde that there is no resurrection) and axed him, and sayde: Master, Moses sayde: If a man dye, hauynge no childen, his brother shal marry his wife, & raise vp sēde vnto his brother. Now were there with us sēdē brethien. The first married a wife, and dyed: & for somoch as he had no sēde, he left his wife vnto his brother. Like wyse the secōde, and thirde vnto the sēdēth. Last of all the woman dyed also. Now in the resurrection, whose wife shal she be of the sēnē? For they all had her. Jesus answered, and sayde vnto them: Ye erre, and vnderstō

denot the scriptures, ner the power of God. In the resurrection they shal neither marry, ner be married, but are as the angels of God in heauen.

As touching the resurrection of the dead, haue ye notred, what is spoken vnto you of God, which sayeth: I am the God of Abraham, and 3 God of Isaac, and the God of Jacob? Yet is not God a God of the dead, but of the lyuynge. And whan the people herde that, they were astonnyed at his doctrine.

When the pharisees herde, that he had stopped the mouth of the Saducees, they gathered them selues together. And one of them (a Scribe) tēpted him, and sayde: Master, which is the chiefe commaundment in the lawe? Jesus saide vnto him: Thou shalt loue the LORDE thy God with all thy heart, with all thy soule, and with all thy mynde: this is the pryncipall and greatest commaundment. As for the secōde, it is like vnto in: Thou shalt loue thy neighbour as thy self. In these two commaundmentes hangeth all the lawe and the prophetes.

Now whyle the pharises were gathered together, Jesus axed them, and sayde: What thinke ye of Chust? Whose sonne is he? They sayde vnto him: Dauides. He sayde vnto them: How then doeth Dauid in spirit, call him LORDE, sayenge: The LORDE sayde vnto my LORDE: Syt thou on my right honde, tyll I make thine enemies thy fote stole. If Dauid now call him LORDE, how is he then his sonne? And no man coude answer him one worde, nether durst any man axe him eny mo questio, fro that daye forth.

The XXIII. Chapter.

Then spake Jesus vnto 3 people and 3 to his disciples, and sayde: The scribes & pharises are set downe vpon Moses seate. Therefore what soeuer they bid you obserue, that obserue and do, but after their workes shal ye not do, for they saye do not. For they bynde heavy and intollerable burthens, and layethen vpon mens shoulvers: But they them selues wil not beare at them with one of their syngers. All their workes do they to be sene of men. They sit abroad their phylateries, and make large borders vpon their garmentes, and loue to syt vppermost at the table, and to haue the chiefe seates in the synagoges, and loue to be saluted in the market, and to be called of men Rabbi.

But ye shal not suffice youre selues to be

called Rabbi, for one is youre master, euen Chust, and all ye are brethien. And call no man father vpon earth, for one is youre father, which is in heauē. And ye shal not suffice youre selues to be called masters, for one is youre master, namely, Chust. He that is greatest amonge you, shalbe youre seruant. For who so exalteth him self, shal be brought lowe: and he that humbleth himself, shalbe exalted.

Now vnto you Scribes and pharises, ye hypocrites, that shut vp the kyngdome of heauen before men: Ye come not in youre selues, nether suffre ye them to enter, that wolde be in.

Now vnto you Scribes and pharises, ye hypocrites, that deuoure wyddowes houses, and that vnder the couloure of prayngelonge prayers, therfore shal ye receaue 3 greater damnacion.

Now vnto you Scribes and pharises, ye hypocrites, which compassse see and lōde to make one proselyte: and whan he is become one, ye make of him a childe of hell, two folde more then ye youre selues are.

Now vnto you blyndegydes, which saye: Who so ever sweareth by the temple, that is nothinge: but who so ever sweareth by the golde of the temple, he is giltye. Ye foolles & blynde, whether is greater? the golde, or the temple that sanctifieth the golde? And who so ever sweareth by the altare, that is nothinge: but who so ever sweareth by the offeringe that is vpo it, he is giltye. Ye foolles and blynde, whether is greater? the offeringe, or the altare that sanctifieth the offeringe? Therefore who so sweareth by the altare, sweareth by the same, and by all that is thereon: and who so sweareth by the temple, sweareth by the same, and by him that dwelleth therein. And who so sweareth by heauen, sweareth by the seate of God, and by him that syteth thereon.

Now vnto you scribes and pharises, ye hypocrites, which tye the Mynt, Anyse and Temmyn, and leaue the waightier matters of the lawe behynde: namely, iudgment, mercy, and sayeh. These ought to haue bene done, and not to leaue the other behynde. O ye blynde gydes, which strayne out a gnat, but swalowe vp a Camell.

Now vnto you scribes and pharises, ye hypocrites, which make cleane the vter syde of the cuppe and platter, but within are ye full of robbery and excessse. Thou blynde pharise, cleanse first the in syde of the cup-

pe and platter, that the out syde maye be cleane also.

Now vnto you scribes and pharises, ye hypocrites, which be like vnto paynted Sepulcres, that appeare hentyfull outwarde, but within they are full of deed mens bones and all fylthines. Euen so are ye also: Outwarde ye appeare righteous vnto men, but within ye are full of ypocrisy and iniquyte.

Now vnto you scribes and pharises, ye hypocrites, which buylde the tombes of the prophetes, and garnyshe the sepulcres of the righteous, and saye: If we had bene in our fathers tyme, we wolde not haue bene partakers with them in the bloude of the prophetes. Therefore ye be wytnesses vnto youre selues, that ye are the children of them, which slew the prophetes. So to fulfill ye also the measure of youre fathers. O ye serpentes, O ye generacion of vipers, how wyl ye escape the damnacion of hell?

Therefore beholde, I sende vnto you prophetes and wysemen, and scribes, and some of them shal ye kylle and crucifye, and some of them shal ye scourge in youre synagoges, and persecute them from cite to cite: that vpon you maye come all the righteous bloude which hath bene shed vpon 3 earth, from the bloude of righteous Abel, vnto 3 bloude of Zachary 3 sonne of Barachias, whom ye slew betwene the temple and the altare. Verely I saye vnto you: All these thinges shal lichte vpo this generacion. O Jerusalem Jerusalem, thou that slayest the prophetes, and stonest them that are sent vnto the: how oft wolde I haue gathered thy children together, euen as the henne gathereth hir chickens vnder hir wynges, and ye wolde not? Beholde, youre habitation shal be left vnto you desolate. For I saye vnto you: Ye shal not se me hence forth, tyll ye saye: Blessed be he, that cometh in the name of the LORDE.

The XXIII. Chapter.

And Jesus wente out and departed from the temple, and his disciples came me vnto him, to shew him the buyldinge of the temple. But Jesus sayde vnto them: Se ye not all these thinges? Verely I saye vnto you: there shal not be left here one stone vpon another, 3 shal not be cast downe. And as he sat vpon the mount Olivete, his disciples came vnto him secretly, & saide: Tell us, whē shal these thinges come to

Mat. 23. f and 25. c

Mat. 20. b

Marc. 12. a Luc. 10. c ohā. 7. d

Mat. 17. d Rom. 13. b

Marc. 12. b Luc. 10. d Act. 23. a Deut. 25. a

1. Tell. a. e

Mat. 10. b Luc. 11. e lohā. 16. a Act. 5. e and 7. g

Gen. 4. b

3. Pa. 24. d

Luc. 19. d

4. Eld. 1. c

Psal. 68. d

Psal. 117. e

Marc. 11. a Luc. 21. a

Luc. 19. d

Col. 2. c
Mat. 10. b
Marc. 13. b
Luc. 21. b
Ioh. 16. a
4. El. 14. b
Mat. 10. c
Marc. 13. b
Marc. 13. b
Luc. 21. c
Dan. 9. c
Dan. 12. a
Marc. 13. c
Luc. 17. c
1. Tess. 5. b
Deut. 33. a

passee: and which shal be the token of thy co-
mynge, and of the ende of the worlde: Jesus
answered and sayde vnto them: Take hede,
that no man disceane you. For there shal ma-
ny come in my name, and saye: I am Christ,
and shal disceane many.

Ye shal heare of warres, and of 3 noyse
of warres: take hede, and be not ye troubled.
All these thinges must first come to passe,
but the ende is not yet. For one people shal
ryse vp agaynst another, and one realme a-
gaynst another: and there shal be pestilence,
honger, and earthquakes here & there. All
these are the begynnynges of sorrowes.

Then shal they put you to trouble, & shal
kylle you, and ye shal be hated of all people
for my names sake. There shal many be offen-
ded, and shal betraye one another, and shal
hate one the other. And many false prophe-
tes shal aryse, and shal disceane many: and
because iniquyte shal haue the vpper han-
de, the loue of many shal abate. But whoso
endureth vnto the ende, 3 same shal be saved.
And this gospell of the kyngdome shal be
preached in all the worlde for a wytnes vnto
all people, and then shal the ende come.

Whan ye therefore shal see the abhomi-
nation of desolacion (wher of it is spokē by Da-
niel the prophet) stonde in the holy place
(who so readeth it, let him marke it well) the
which be in Jeruys, flye vnto 3 mou-
ntaynes: and let him which is on the hou-
se toppe, not come downe to fet eny thinge
out of his house: and let him which is in 3
felde, not turne back to fetch his clothes.
But wo vnto them that are with childe, and
to them that geue suck in those dayes. But
praye ye, that youre flight be not in 3 wynter,
ner on the Sabbath. For then shal there
be greates trouble, such as was not from the
begynnynges of the worlde vnto this tyme,
ner shal be. Yee and excepte those dayes shal
be shortened, there shulde no fleshy be sa-
ued: but for 3 chosens sake those dayes shal
be shortened.

Then yf eny man shal saye vnto you: lo,
here is Christ, or there, beleue it not. For the-
re shal aryse false Christes and false prophe-
tes, and shal do greates tokes and wonders:
In so much, that yf it were possible, the very
chosens shulde be brought in to erreure. Be-
holde, I haue tolde you before. Wherfore yf
they shal saye vnto you: Beholde, he is in
the wilderness, go not ye forth: Beholde, he
is in the chamber, beleue it not. For like as
the lihtenynge goeth out from the East,
and shyneth vnto the west, so shal the com-

mynge of the sonne of man be. For wher
euer a deed carcase is, there wyl the fowles
be gathered together.

Immediately after the trouble of the sa-
me tyme, shal the Sonne and Moone lye
theire light, and the starres shal fall from
heauen, and the powers of heauen shal mo-
ue: and then shal appeare the token of the
sonne of man in heauen: and then shal all the
kynreds of the earth mourne, and they shal
see the sonne of man come in the cloudes of
heauen with greates power and glory. And
he shal sende his angels with 3 greates vo-
ce of a trompe, & they shal gather together
his chosens from the four wyndes, from one
ende of the heauen to the other.

Learn a similitude of 3 fygge tre. Whan
his braunche is yet tender, and his leaues
spronge, ye knowe that Sommer is nye. So
likewyse ye, whan ye see all chynge, be ye re-
ady, that it is nye euen at the doores. Verdy I
saye vnto you: This generacion shal not
passe, tyll all these be fulfilled. Heauen and
earth shal perishe, but my wordes shal not
perishe. Nevertheless of that daye & houre
knoweth no man, no not the angels of hea-
uen, but my father onely. Euen as it was in
the tyme of Noe: so shal the comynge of
the sonne of man be also. For as they were
in the dayes before 3 floude: they ate, they
dronke, they married, and were married, vnto
the daye 3 Noe entred in to the shippe,
and they regarded it not, tyll the floude
came and toke them all awaye: so shal be
the comynge of the sonne of man be. The
shal two be in the felde: the one shal be recei-
ued, and the other shal be refused: Two shal
be grynnyng at the Wyll, the one shal be re-
ceaved, and the other shal be refused: Two
in the bed, the one shal be receaved, and the
other refused.)

Watch therefore, for ye knowe not what
houre youre LORDE wil come. But be sure
of this, that yf the good man of the house
knewe what houre the these wolde come, he
wolde surely watch, and not suffice his house
to be broken vp. Therefore be ye ready also,
for in the houre that ye thynke not, shal the
sonne of man come. Who is now a faithfull
and wyse seruaunt, whom his lord hath ma-
de ruler ouer his household, that he may
geue them meate in due season. Blessed is 3
seruaunt, whom his lord (whan he cometh)
shal fynde so doynge. Verdy I saye vnto
you: he shal set him ouer all his goodes. But
and yf the euell seruaunt shal saye in his he-
tush, it wil be longe or my lord come, and

The gospell

begynne to smyte his felowes, yee and to
eat and drynke with the dronken: The sa-
me seruautes lord shal come in a daye, whā
he loketh not for him, and in an houre that
he is not ware of, and shal hew him in peces
and geue him his rewarde with ypocrytes:
there shal be waylinge and gnashynge of
teth.

The XXV. Chapter.

Then shal the kyngdome of heauen
be like vnto ten virgins, which toke
their lampes, and wente forth to mete
the brydegome. But fyue of them were foo-
lish, and fyue were wyse. The foolish toke
their lampes, neuertheles they toke none oyle
with them. But the wyse toke oyle in their
vessels with their lampes. Now whyle the
brydegome taried, they slombered all and
slepte. But at mydnight there was a crye
made: Beholde, the brydegome cometh,
go youre waye out for to mete him. Then all
those virgins arose, and prepared their lam-
pes. But the foolish sayde vnto the wyse:
geue vs of youre oyle, for oure lampes are go-
ne out. Then answered the wyse, and sayde:
Noe so, lest there be not ynough for vs and
you, but go rather vnto them that sell, and
bye for youre selues. And whyle they wente
to bye, the brydegome came: and they that
were readye, wente in with him vnto the ma-
riage, and the gate was shut vp. At 3 last
came 3 other virgins also, and sayde: LOR-
DE LORDE, opē vnto vs. But he answered,
and sayde: Verdy I saye vnto you: I knowe
you not. Watch ye therefore, for ye knowe
neither the daye ner yet the houre, whan 3
sonne of man shal come.

Like wyse as a certayne mā ready to ta-
ke his iourney in to a straunge cowntre, cal-
led his seruautes, and deliuered his goodes
vnto the. And vnto one he gaue fyue talen-
tes, to another two, and to another one: vnto
euery man after his abyltye, and straight
waye departed. Then he that had receaved
the fyue talentes, wente and occupied with
the same, and wanne other fyue talentes.
Likewyse he 3 receaved two talentes, wanne
other two also. But he that receaved 3 one
wente and dygged a pyt in the earth, and
hidd his lordes money. After a longe season
the lord of those seruautes came, and reke-
ned with them. Then came he that had re-
ceaved fyue talentes, and brought other fy-
ue talentes, and sayde: Syr, thou deliuerdest
vnto me fyue talentes: Beholde, with them
haue I wonne fyue talentes mo. Then sayde
his lord vnto hi: wel thou good & faithfull

of S. Mathew. Jo. xiiij.

seruaunt, thou hast bene faithfull ouer litle,
I wil set the ouer much: entre thou in to the
ioye of thy lord. The came he also that had
receaved two talentes, and sayde: Syr, thou
deliuerdest vnto me two talentes: Beholde,
I haue wonne two other talentes with the.
His lord sayde vnto him: Wel thou good
and faithfull seruaunt, thou hast bene faith-
full ouer litle, I wil set the ouer much: entre
thou in to the ioye of thy lord.

Then he that had receaved the one talēt,
came and sayde: Syr, I knewe that thou art
an hard man: thou reapest where thou hast
not sowed, and gatherest where thou hast
not strowed, and so I was afrayed, and wē-
te and hidd thine talent in the earth: lo, there
thou hast thine owne. But his lord answered,
and sayde vnto him: Thou euell and
slouthfull seruaunt, knewest thou that I
reape where I sowed not, and gather whe-
re I strawed not? Thou shuldest therefore
haue had my money to the chaungers, and
then at my comynge shuldest I haue recea-
ued myne owne with vantage. Therefore
take the talent fro him, and geue it vnto him
that hath ten talentes. For who so hath, to
him shal be geuen, and he shal haue abun-
dauce. But who so hath not, fro him shal
be takē awaye euen that he hath. And cast
the vnprofitable seruaunt in to vtter darck-
nes: there shal be waylinge and gnashynge
of teth.

But whan the sonne of man shal come
in his glory, and all holy angels with him,
then shal he syt vpon the seate of his glory.
And all people shal be gathered before him:
and he shal separate them one from another
as a shep herde deuydeth the shepe from 3
goates. And he shal set 3 shepe on his right
bonde, and the goates on the lefte. Then
shal the kyng saye vnto them that shal be
on his right bonde: Come hither ye blessed
of my father, inheret ye 3 kyngdome, which
is prepared for you from the begynnynges of
the worlde. For I was hongrie, and ye ga-
ue me meate: I was thurstie, and ye gaue me
drynke: I was harbourlesse, and ye lodged
me: I was naked, & ye clothed me: I was
sicke, and ye visited me: I was in prison,
and ye came vnto me.

Then shal the righteous answer him, &
saye: LORDE, what sawe we the hōgrie, and
fed the? Or thurstie, and gaue the drynke?
When sawe we the harbourlesse, and lodged
the? Or naked, and clothed y? Or what sawe
we 3 sicke or in prison, and came vnto the?
And the kyng shal answer and saye vnto
C C

them: Verely I saye vnto you: Loke what ye haue done vnto one of the least of these my brechren, the same haue ye done vnto me.

Then shal he saye also vnto them that shalbe on the left hande: Departe fro me ye cursed in to the euerlastinge fyre, which is prepared for the deuell and his angels. For I was hogrie, and ye gaue me no meate: I was thurstye, and ye gaue me no drynke: I was herbourlesse, and ye lodged me not: I was naked, and ye clothed me not: I was sicke and in prison, and ye visited me not.

Then shal they also answer he, and saye: LORDE, when sawe we the hogrie, or thurstye, or herbourlesse, or naked, or sicke, or in prison, and haue not mynistred vnto the? The shal he answer them, and saye: Verely I saye vnto you: Loke what ye haue not done vnto one of the least of these, the same haue ye not done vnto me. And these shal go in to euerlastinge payne, but the righteous in to euerlastinge life.

The XXVI. Chapter.

And it came to passe whā Jesus had fynished all these wordes, he sayde vnto his disciples: Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe deliuered to be crucified.

Then assembled together the hye prestes and the scribes, and the elders of the people in to the palace of the hye prest which was called Caiphas, and helde a counsell, how they might take Jesus by disceate, and kyll him. But they sayde: Not on the holy daye, lest there be an vpioure in the people.

Now when Jesus was at Bethany in the house of Symon the leper, there came vnto hi a woman, which had a boxe with precious oynment, and poured it vpon his heade, as he sat at the table. Whan his disciples sawe that, they disdayned, and sayde: Where to serueth this waist? This oynment might haue bene wel solde, and geue to the poore. Whē Jesus perceaued that, he sayde vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me for ye haue allwaye the poore with you, but me shal ye not haue allwayes. Where as she hath poured this oynment vpon my body, shē dyd it to bury me. Verely I saye vnto you: where so euer this gospell shalbe preached thorow out all the world, there shal this also that she hath done, be tolde for a memoriall of her.

Then one of the twolue, called Judas

(Iscariot) wente vnto the hye prestes, and sayde: What wil ye geue me, and I shal deliuer him vnto you? And they offered hi thirtie syluer pens. And from that tyme forth, he sought oportynyte to betraye him.

The first daye of swete bried came the disciples to Jesus, and sayde vnto him: Where wilt thou that we prepare for the, to eate the Easter lambe? He sayde: Go in to the cite to soch a man, and saye vnto him: The Master sendeth the worde: My tyme is at hande, I wil kepe myne Easter by the with my disciples. And the disciples dyd as Jesus had appoynted them, and made ready the Easter lambe.

And at euen he sat downe at the table with the twolue. And as they ate, he sayde: Verely I saye vnto you: One of you shal betraye me. And they were excedinge sorrowfull, and beganne every one of them to saye vnto him: Syr, is it I? He answered and sayde: He that deppeth his honde with me in the dyshe, the same shal betraye me. The sonne of man goeth forth, as it is wyrtten of him: but wo vnto that man by whō the sonne of man shalbe betrayed: It had bene better for that mā, yf he had neuer bene borne. The Judas that betrayed him, answered and sayde: Master, is it I? He sayde vnto him Thou hast sayde.

And as they ate, Jesus toke the bried, gaue thankes, brake it, and gaue it to the disciples, and sayde: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it the, and sayde: Drynke ye all therof, this is my bloude of the new testament, that shalbe shed for many for the remis-sion of synnes. I saye vnto you: I wil not drynke hence forth of this frute of the vyne tre, vntill that daye that I shal drynke it new with you in my fathers kyngdome.

And whan they had sayde grace, they wente forth vnto mount Oliuete. Then sayde Jesus vnto them: This night shal ye all be offended in me. For it is wyrtten: I wil synye the shepherde, and the shepe of the flocke shalbe scattered abrode. But after that I ryle agayne, I wil go before you in to Galile. Peter answered and sayde vnto him: Though all men shulde be offended in I, yet wyl I neuer be offended. Jesus sayde vnto hi: Verely I saye vnto I: This same night before I cock crowe, shalt thou denie me thryse. Peter saide vnto him: And though I shulde dye with the, yet wil I not denie

the Liewyse also sayde all the disciples.

Then came Jesus with them into a felde which is called Gethsemane, and sayde vnto the disciples: Syt ye here, whyle I go yonder & praye. And he toke with him Peter, and the two sonnes of Zebede, and beganne to wrete sorrowfull and to be in an agony. Then sayde Jesus vnto them: My soule is heuyen vnto the death. Tary ye here, and watch with me. And he wente forth a litle, and fell flat vpon his face, and prayed sayenge: O my father, yf it be possible, let this cuppe passe fro me: neuertheles not as I wil but as thou wilt. And he came to his disciples, and founde the a slepe, & sayde vnto Peter: What? coude ye not watch with me one houre? Watch & praye, that ye fall not in to temptacion. The spiete is wyllinge, but the flesh is weak.

Agayne, he wete forth the seconde tyme and prayed, sayenge: O my father, yf this cuppe can not passe awaye fro me (excepte I drynke of it) thy will be fulfilled. And he came, and founde them a slepe agayne, and their eyes were heuy. And he left them, and wente forth agayne, and prayed the thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe on now, and take youre rest. Beholde, the houre is come, & the sonne of man shalbe deliuered in to the bondes of synners: Arise, let us be goynge. Beholde, he is at hand, that betrayeth me.

Whyle he yet spake, lo, Judas one of the twolue came, and with him a greete multitude with swerdes and stanes, sent fro the hye prestes and elders of the people. And he that betrayed him, had geuen them a tokē, sayenge: Whom so euer I kysse, that same is he, laye hōdes vpon him. And forth withal he came to Jesus, and sayde: Hail master, and kysed him. And Jesus sayde vnto him: Stande, wherfore art thou come? Then came they, and layed hōdes vpon Jesus, and toke him. And beholde, one of them that were with Jesus, stretched out his honde, and smote his swerde, and stroke a seruaunt of the hye prestes, & smote of his eare: Then sayde Jesus vnto him: Put vp I swerde in to his place. For all that take the swerde, shal perishe with the swerde. Or thinkest thou that I can not praye my father now, to sende me more then twolue legions of angels? But how the shulde the scriptures be fulfilled? For thus must it be.

In the same houre sayde Jesus vnto the multitude: Ye are come out as it were to a

murthurer with swerdes and stanes for to take me. I sat daylie teachinge in the temple amonge you, and ye toke me not. But all this is done, that the scriptures of the prophetes might be fulfilled. The all the disciples left him, and fled. But they that toke Jesus, led him to Caiphas the hye prest, where the scribes and the elders were gathered together. As for Peter, he folowed him a farre of vnto the hye prestes palace, & wente in, and sat with the seruantes, that he might see the ende.

But the hye prestes and the elders, and the whole counsell sought false wytnesse agaynst Jesus, that they might put him to death, and founde none. And though many false wytnesses stepte forth, yet founde they none. At the last there stepte forth two false wytnesses, & spake: He sayde: I can breake downe the temple of God, and buylde it agayne in thre dayes.

And the hye prest stode vp, and sayde vnto him: Answerest thou nothinge, vnto it, that these testifie agaynst the? Neuertheles Jesus helde his tonge. And the hye prest answered, and sayde vnto him: I charge the by I lyuynge God, that thou tell us, yf thou be Christ the sonne of God. Jesus spake: Thou hast sayde it. Neuerthelesse I saye vnto you: From this tyme forth it shal come to passe, that ye shal see the sonne of man syttinge vpon the right hande of the power (of God) and commynge in the cloudes of the heauen.

Then the hye prest rente his clothes, and sayde: He hath blasphemed, what neede we eny mo wytnesses? Lo, now haue ye herde his blasphemy: What thinke ye? They answered, & sayde: He is gylty of death. Then spytted they in his face, & smote him with fistes. Some smote him vpon the face, and sayde: Prophecie vnto us thou Christ, who is it, that smote the?

As for Peter, he sat without in the palace. And there came vnto him a damsell, and sayde: And thou wast with Jesus of Galile also. Neuertheles he denyed before the all, and sayde: I can not tell what thou sayest. But whan he wete out at the doore, another damsell sawe him, and sayde vnto them that were there: This was also with Jesus of Nazareth. And he denyed agayne, and sware also: I knowe not the mā. And after a litle whyle, they that stode there, stepte forth, and sayde vnto Peter: Of a trouth thou art one of them also, for thy speech betrayeth the. Then begane he to curse and

to swear: I knowe not the man. And imme-
diatly the cock crew. Then thought Peter
vpon the wordes of Iesus, which sayde vn-
to him: before the cock crow, thou shalt de-
nye me thrise. And he wente out, and wepte
bitterly.

The XXVII. Chapter.

UPON the morow, all the hye prestes
and elders of the people helde a coun-
cell agaynst Iesus, that they might
put him to death, and bounde him, and led
him forth, and deliuered him vnto Pontius
Pilate the debyte.

When Judas which betrayed him, sawe
this that he was condemned vnto death, it
repented him, and brought agayne the thir-
tie syluer pens to the hye prestes and the el-
ders, and sayde: I haue done euell, in that
I haue betrayed innocēt bloude. They say-
de: What haue we to do with þ? Se thou
thereto. And he cast the syluer pens in the tē-
ple, and gat him awaye, and wente and han-
ged him self.

So the hye prestes toke the syluer pens,
and sayde: It is not lawfull to put them in
to the Gods chest, for it is bloud money. Ne-
uertheles they helde a counsell, and bought
with the a potters felde, for to burye straū-
gers in. Wherfore the same felde is cal-
led the blondfelde vnto this daye. Then
was that fulfilled, which was spoken by
Jeremy the prophet sayenge: And they
toke thirtie syluer pens, the pryce of him
that was solde, whom they bought of the
children of Israell: and these they gaue for
a potters felde, as the LORDE commaun-
ded me.

AS for Iesus, he stode before the debyte,
and the debyte axed him, and sayde: Art
thou the kynge of the Jewes? And Iesus
sayde vnto him: Thou sayest it. And whā he
was accused of the hye prestes and elders,
he answered nothinge. Then sayde Pylate
vnto him: Hearest thou not, how sore they
accuse the? And he answered him not one
worde: in so much that the debyte marueled
exceedingly.

At that feast, the debyte was wote to de-
liuer a prisoner fre vnto the people, whom
they wolde. And at the same tyme he had a
notable prisoner called Barrabas. And
whā they were gathered together, Pylate
sayde vnto them: Whether wil ye, that I
geue lōse vnto you? Barrabas, or Iesus
which is called Christ? For he knewe well
that they had deliuered him of enyue. And
whā he sat vpon the iudgment seate, his wife

sent vnto him, sayenge: Haue thou nothin-
ge to do with that righteous man, for I ha-
ue suffred many thinges this daye in a dre-
me because of him.

But the hye prestes and the elders persua-
ded the people, that they shulde axe Bar-
bas, and destroye Iesus. Then answered the
debyte, and sayde vnto the: Whether of these
two wyl ye? I geue lōse vnto you. They
sayde: Barrabas. Pylate sayde vnto them:
What shal I do then with Iesus, which is
called Christ? They sayde all: let him be cr-
ucified. The debyte sayde: What euell hath he
done the? Neuertheles they cried yet more
and sayde, let him be crucified. So whā Py-
late sawe, that he coude not helpe, but that
there was a greater vproure, he toke water,
and washed his handes before the people,
and sayde: I am vngiltie of þ bloude of this
righteous man. Se ye therto. Then answer-
ed all the people, and sayde: His bloude co-
me vpon vs, and vpon oure children. Then
gane he Barrabas lōse vnto the, but cal-
led Iesus be scourged, and deliuered him to
be crucified.

Then the debytes sendyers toke Iesus, and
toke him to the comon hall, and gathered the whole
multitude ouer him, and stryped him out of
his clothes, and put a purple robe vpon him,
and placed a crowne of thorne, and set it vpon
his heade, and a rede in his hāde, and knel-
led before him, and mocked him, and sayde: hal-
le kynge of the Jewes. And spytted vpon
him, and toke þ rede, and smote him vpon the
heade. And whā they had mocked hi, they
toke the robe of him ageyne, and put his owne
clothes vpon him, and led him forth, þ they
might crucifie hi. And as they were goinge
out, they founde a man of Cyren called Sy-
mon: him they compelled to beare his crosse.
And when they came vnto the place called
Golgatha (that is to saye by interpreta-
cion a place of deed mens sculles) they gaue him
to drynke, veneger myrre w gall. And whā
he had tasted therof, he wolde not drynke.

So whā they had crucified him, they
parted his garmētes, and cast lottes ther-
for: that the thinge might be fulfilled, which
was spoken by the prophet: They haue par-
ted my garmētes amonge the, and cast lottes
vpon my vesture. And there they sat, and
watched hi. And aboue ouer his heade, they
put vpon the cause of his death in wytinge
namely: This is the kynge of the Jewes.

Then were there two murderers cr-
ucified with him, the one of the right han-
de, and the other on the left. They that

wente by, reyled him, and wagged their
heades and sayde: Thou that breakest dow-
ne the temple of God, and buyldest it in thre
dayes, helpe thy self. If thou be the sonne of
God, come downe from the crosse. The hye
prestes also in like maner with the scribes &
elders, laughed him to scorne, and sayde: he
hath helped other, and can not helpe him
self. If he be the kynge of Israel, let him co-
me downe now from the crosse, and we wil
beloue him. He trusted in God, let him deli-
uer him now, yf he wil haue him. For he
hath sayde: I am the sonne of God. The
murderers also that were crucified with
him, cast the same in his teche.

And from þ sixte houre there was darck-
nes ouer the whole earth vnto the nyenth
houre. And aboute the nyenth houre, Iesus
cried with a loude voyce, and sayde: Eli, Eli,
Lamma asabechani: that is, My God, my
God, why hast thou forsaken me? But some
of the that stode there, when they herde þ
sayde: He calleth Elias. And immediatly
one of them ranne, and toke a spōge, and fyl-
led it with veneger, and put it vpon a rede,
and gaue him to drynke. But þ other say-
de: holde, let se whether Elias wyl come, and
deliuer him. Iesus cried agayne with a lou-
de voyce, and gaue vpon the goost.

And beholde, the vale of the temple was
rent in two peces, from aboue tyll beneth,
and the earth quaked, and the stones rent,
and the graues opened, and many bodies of
the sayntes that slepe, arose, and wete out
of the graues after his resurreccion, and ca-
me in to the holy cite, and appeared vnto
many.

But the capteyne and they that were
with him, and kepte Iesus, when they sawe
the earthquake and the thinges that were
done, they were sore afrayed, and sayde: Ve-
rely this was Gods sonne. And there were
many women there loyng to a farre of,
which had folowed Iesus from Galile, and
had mynistred vnto him: amonge whom
was Mary Magdalene, and Mary the mo-
ther of James and Ioses, and the mother
of the children of Zebede.

At even there came a rich man of Arima-
thea, called Ioseph, which was also a disci-
ple of Iesus. He wete vnto Pylate, and axed
the body of Iesus. Then commaunded Py-
late that the body shulde be geue him. And
Ioseph toke the body, and wrapped it in a
deane lymen cloth, and layed it in his owne
new sepulchre, which he had hewen out in a
rocke, and rolled a greete stone to the dore

of the sepulchre, and wente his waye. And
there was Mary Magdalene and þ other Mary,
syttinge ouer agaynst the sepulchre.

The next daye that foloweth the daye of
preparynge, the hye prestes and pharises ca-
me together vnto Pylate, and saide: Syr, we
haue called to remembraunce, that this dis-
ceauer sayde whyle he was yet a lyuer: Af-
ter thre dayes I wyl ryse agayne. Commaun-
de therfore that the sepulchre be kepte vnto
the thirde daye, lest peradventure his disci-
ples come, and steale him awaye, and saye
vnto the people: he is risen from the deed,
and so shal the last error be worse the the
first. Pylate sayde vnto them: There haue
ye watchmē, go youre waye, and kepe it as
ye can. They wete and kepte the sepulchre w
watchmen, and sealed the stone.

The XXVIII. Chapter.

UPON the euenynge of the Sabbath
the holy daye, which dawneeth þ morow
of the first daye of þ Sabbathes, ca-
me Mary Magdalene and þ other Mary,
to se þ sepulchre. And beholde, there was ma-
de a greete earthquake: for the angell of the
LORDE descended from heauen, and came
and rolled backe þ stone from the dore, and
sat vpon it. And his countenance was as
þ lightenyng, and his clothinge whyte as
snowe. But þ watchmē were troubled for
fear of him, and became as though they
were deed.

The angell answered, and sayde vnto þ
women: Be not ye afrayed. I knowe that
ye seke Iesus that was crucified. He is not
here. he is risen, as he sayde. Come, and se
the place, wherethe LORDE was layed, and go
your waye soone, and tell his disciples, that
he is risen from the deed. And beholde, he
wyl go before you in to Galile, there shal ye
se him. Lo, I haue tolde you.

And they departed from the graue in all
the haist with feare and greete ioye, and ran-
ne to tūge his disciples worde. And as they
were goinge to tell his disciples, beholde,
Iesus met them, and sayde: God speke you.
And they wente vnto him, and helde his fe-
te, and fell downe before him. The sayde Je-
sus vnto them: Be not afrayed: go youre
waye and tell my brethien, that they go in
to Galile, there shal they se me.

And whā they were gone, beholde, cer-
taine of the watchmen came in to the cite, &
tolde the hye prestes euery thinge that had
happened. And they came together with
the elders, and helde a counsell, and gaue
fouers money ynough, and sayde: Saye ye
yet

his disciples came by night, and stole him away, whyle we were a slepe. And yf this come to the debytes eares, we wyl styll him, and brynge it so to passe, that ye shal be safe. And they toke the money, and dyd as they were taught. And this sayenge is noyed amonge the Jewes vnto this daye.

The eleven disciples wente vnto Galile in to a mountayne, where Iesus had appoynted them. And whan they sawe him, they fell downe before him: but some of them doubted. And Iesus came vnto them, talked with them, and sayde: Vnto me is geue all power in heauen and in earth. So ye youre waye therfore, and teach all nacions, and baptysse them in the name of the father, and of the sonne, and of the holy goost: and teach them to kepe all thinges, what soener I haue commaunded you. And lo, I am with you euery daye vnto the ende of the worlde.

The ende of the gospell
of S. Marke.

The gospell of S. Marke.

What S. Marke conteyneth.

Chap. I. The office of Ihon the baptist. The baptyme of Christ, his fastyng, his preschinge, and the callinge of Peter, Andrew, James and Ihon. Christ healeth the man with the vncleane spere, helpeth Peters mother in lawe, and clenseth the leper.

Chap. II. He healeth the man of the palsy, calleth Levi the customer, eateth with open synners, and exhorteth his disciples.

Chap. III. He helpeth the man with the dyed hande, choseth his apostles, and casteth out the vncleane spere, which the pharises ascribent vnto the deuell. The brother, sister and mother of Christ.

Chap. IIII. The parable of the sower. Christ stilleth the tempest of the see, which obeyeth him.

Chap. V. He delynereth the possessed from the vncleane spere, the woman from the bloo-

dyssue, and rayseth the captaynes daughter.

Chap. VI. Christ preacheth at home, and is not regarded. He sendeth out his disciples. Ihon baptist is taken and headed. Christ feedeth fyue thousande men with fyue loaves and twofishes. He walketh vpon the see.

Chap. VII. The pharises are not content, that the disciples eate with vnywashed handes: but Christ rebuketh the felues for breakinge the commaundementes of God, healeth the woman of Canaans daughter, and maketh the doume to speake.

Chap. VIII. He feedeth foure thousande men with viij loaves, reproveth the pharises that are desyrous of tokens, warneth his disciples to beware of their leuen, maketh a blynde man to see, exhorteth his disciples what men holde of him, reproveth Peter, telleth his disciples of his passion, and exhorteth them to folowe him.

Chap. IX. The transfiguration of Christ, which healeth the childe that was possessed of a domme spere, teacheth his disciples to be lowly, and to auoyde occasions of enuill.

Chap. X. Christ geueth his answer concerninge mariage, and that it is harde for the rich to come in to heauen: reproveth the dyspayne of his disciples, lerneth the to be meke, and restoreth blynde Barthimew to his sight.

Chap. XI. Christ rydeth in to Jerusalem, dyspayneth the marchauntes out of the temple, cures the syge tree, and confoundeth the pharises.

Chap. XII. He rebuketh the synne and vthankfulness of the Jewes with a goodly similitude, taketh the in their owne disceitfull questions, exhorteth to beware of their doctryne and luyngge, and commendeth the good wyll of the poore wyddowe.

Chap. XIII. He warneth his disciples to beware of false teachers and disceauers, comforteth them agaynst the trouble for to come, telleth them of the horrible destruction of Jerusalem, of his commyngge, and ende of the worlde.

Chap. XIII. The Magdalene annoynteth Christ. They eate the easter lambe, and the supper of the LORDE. Christ is taken, and brought in to Caiphas house. Peter denyeth him.

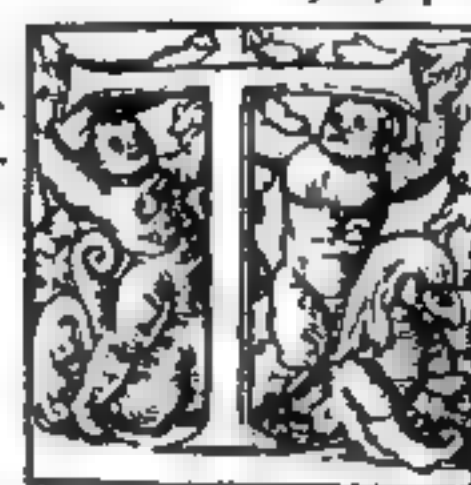
Chap. XV. The crucifixion of Christ, and how he was buried.

Chap. XVI. The resurrection of Christ, which appeareth vnto Mary Magdalene and to his disciples, whom he sendeth forth in to the worlde to preach the gospell, and ascendeth vp in to heauen himself.

The gospell of S. Marke.



The first Chapter.



This is the begynnynge of the gospell of Iesus Christ the sonne of God, as it is wyrtte in the prophe-
tes. Beholde, I sende my messanger before thy face; which shal prepare thy waye before the. The voyce of a cryer is in the wyldernes: prepare the waye of the LORDE, make his pathes straight.

Ihon was in the wyldernes, and baptysed, and preached the baptyme of amendement, for the remyssion of synnes. And there wente out vnto him the whole londe of Jewry, and they of Jerusalem, and were all baptysed of him in Jordan, and knowledged their synnes.

Ihon was clothed with Camels heer, and with a letheron girdell aboute his loynes, and ate locustes and wylde hony, and preached, and sayde: There cometh one after me, which is stronger then I: before whom I am not worthy to stoupe downe, and to lowse vp y lachet of his shue. I baptise you with water, but he shal baptise you with the holy goost.

And it happened at the same tyme, that Iesus came out of Galile from Nazareth, and was baptysed of Ihon in Jordan. And as soone as he was come out of the water, he sawe that the heauens opened, and the goost as a doue comyngge downe vpon him. And there came a voyce from heauē: Thou art my beare sonne, in whom I delyte.

And immediatly the spere droue him in to the wyldernes: and he was in the wyldernes fourtyc dayes, and was tempted of Sa-

than, and was with the wylde beestes. And the angels mynistred vnto him.

But after that Ihon was taken, Iesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the tyme is fulfylled, and the kyngdome of God is at hande: Amende youre selues, and belue the gospell.

So as he walked by the see of Galile, he sawe Symon and Andrew his brother, casting their nettes in the see, for they were fyshers. And Iesus sayde vnto the: Solowe me, and I wil make you fyshers of me. And immediatly they left their nettes, and folowed him.

And when he was gone a lytle further from thence, he sawe James the sonne of Zebede, and Ihon his brother, as they were in the shyppe mendyngge their nettes. And anone he called them. And they left their father Zebede in the shyppe with the hyred seruauntes, and folowed him.

And they wente in to Capernaum, and immediatly vpon the Sabbathes, he entred in to the synagoge, and taught. And they were astonnyed at his doctryne: for he taught them as one hauyngge power, and not as the Scribes.

And in their synagoge there was a man possessed with a foule spere, which cried and sayde: Oh what haue we to do with the, thou Iesus of Nazareth. Art thou come to destroye us? I knowe that thou art enen y holy one of God. And Iesus reproveth him, and sayde: holde thy tonge, and departe out of him. And the foule spere tare him, and cried with a loude voyce, and departed out of him. And they were all astonnyed, in so moch that they aied one another amonge the felues, & sayde: What is this? What new lernynge is this? For he commaundeth the foule spertes with power, and they are obedient vnto him. And immediatly the same of him was noyed rounde aboute in the coastes and borders of Galile.

And forth with they wente out of the synagoge, and came in to the house of Symon and Andrew, w James and Ihon. And Symons mother in lawe laye, & had the feuers, and anone they tolde him of her. And he came to her, and set her vp, and toke her by y hande, and the feuer left her immediatly. And she mynistred vnto them.

At euen whan the Sonne was gone downe, they brought vnto him alle that were sicke and possessed, and the whole cite was gathered together at the dore, and

he healed many that were diseased with diverse sicknesses, and cast out many devils, and suffered not the devils to speak, because they knew him.

D And in the morning before daye, he arose, and wente out. And Jesus departed in to a deserte place, and prayed there. Peter also and they that were with him, followed after him. And when they had founde him, they sayde unto him: Every man seeketh thee. And he sayde unto them: Let us go in to the next townes, that I maye preach there also, for therto am I come. And he preached in their synagoges, in all Galile, and drove out the devils.

And there came unto him a leper, which besought him, and knelt before him, & sayde unto him: If thou wilt, thou canst make me cleane. And it pitied Jesus, and he stretched forth his honde, and touched him, and sayde: I will, be thou cleane. And when he had so spoken, immediatly the leprosy departed from him, and he was clenfed. And Jesus forbade him strately, and forth with sent him awaye, and sayde unto him: Take hede, that thou saye nothinge to eny man, but go thy waye, and shew thy self unto the priest, and offere for thy clensynge what Moses commaunded, for a wykenesse unto them. But he when he was departed, beganne to speake much of it, and made the dede knowne: in so much that Jesus coude no more go into the cite openly, but was without in deserte places, & they came unto him from all quarters.

The II. Chapter.

¶ And after certayne dayes he wente agayne unto Capernaum, and it was noysed that he was in y^e house. And immediatly there was gathered a greete multitude, in so much that they had no rowme, no not without before the dore. And he spake the worde unto the. And there came unto him certayne, which brought one sicke of the palsye borne of foure. And when they coude not come nye him for y^e people, they uncovered y^e rose of y^e house where he was. And when they had made a hole, they let downe the bed (by coardes) wherein the sicke of y^e palsye laye. But when Jesus sawe their faith, he sayde unto the sicke of the palsye: My sonne, thy synnes are forgiven the.

¶ Nevertheless there were certayne scribes which sat there, & thought in their hertes: How speaketh this man such blasphemy? Who can forgive synnes, but onely God? And immediatly Jesus knew in his sperte, that they thought so in the selues, and saide

unto them: Why thynke ye such thinges in youre hertes? Whether is easier to saye in the sicke of the palsye: Thy synnes are forgiven the, or to saye: arise, take up thy bed, and walke. But that ye maye knowe, that y^e sonne of man hath power to forgive synnes upon earth, he sayde unto the sicke of y^e palsye: I saye unto the, arise, take up thy bed, and go home. And immediatly he arose, & took his bed, and wente forth before them all: in so much that they were all astomied, and praised God, and sayde: We never sawe such.

¶ And he wente forth agayne unto the see, and all the people came unto him, and he taught them. And as Jesus passed by, he sawe Leni the sonne of Alphens sittinge at the receate of custome, and sayde unto him: Follow me. And he arose, and followed him. And it came to passe as he sat at the table in his house, there sat many publicans & synners at the table with Jesus and his disciples: for there were many y^e followed him. And when the scribes and pharises sawe that he ate with publicans & synners, they sayde unto his disciples: Why doth he eat and dryncke with y^e publicans and synners? When Jesus herde that, he sayde unto the: The whole nede not y^e physician, but they that are sicke. I am not come to call the righteous, but the synners to repentance.

¶ And the disciples of Ihon and of y^e pharises fasted. And there came certayne, which sayde unto him: Why fast the disciples of Ihon, and of y^e pharises, and thy disciples fast not? And Jesus sayde unto them: How can the weddinge children fast, while the brydegrome is with them? So longe as y^e brydegrome is with them, they cannot fast. But the tyme wyl come, that the brydegrome shalbe taken from them, and then shal they fast.

¶ No man soweth a pece of new cloth in to an olde garment, for els he taketh awaye the new pece from the olde, and so is the ruyne. And no man putteth new wyne in to olde vessels, els the new wyne breake the vessels, and the wyne is spilt, and y^e vessels perishe: but new wyne must be put in new vessels.

¶ And it chaunced that upon y^e Sabbath he wente thorow the come felde, and his disciples beganne to make a waye thorow, and to plucke the eares of y^e come. And the pharises sayde unto him: Beholde, what thy disciples do, which is not lawfull upon the Sabbath. And he sayde unto the: Have ye not

read what David dyd, when he had neede, and was an hongred, both he and they that were with him: how he wente in to the house of God in the tyme of Abiathar the hye priest, and ate the shewbreds (which was lawfull for no man to eat, but for the prestes) and he gave them unto him, and to them that were with him? And he sayde unto them: The Sabbath was made for mans sake, and not man for the Sabbathes sake. Therfore is the sonne of man LORD even over the Sabbath.

The III. Chapter.

¶ He wente agayne also in to the synagoge, and there was there a man that had a wythred hande. And they marked him, whether he wolde heale him on the Sabbath, that they might accuse him. And he sayde unto y^e man with the wythred hande: Steppe forth here. And he sayde within: Is it lawfull to do good on the Sabbath? Or is it lawfull to do euell? to save life, or to kill? But they helde their tonge. And he looked rounde aboute upon them with wrath, and was sory for the harde hertes of the, and sayde unto the man: Stretch out thine hande. And he stretched it out. And his hande was made whole like as y^e other.

¶ And the pharises wrote out, and straighthe waye they helde a counsell with Herodes officers agaynst him, how they might destroy him. But Jesus departed awaye with his disciples unto the see. And there followed him much people out of Galile, and from Jewry, and from Iherusalem, and out of Idumea, and from beyonde Jordan, and they that dwelt aboute Tyre and Sydon, a greete multitude which had herde of his noble actes, and came unto him.

¶ And he spake unto his disciples y^e they shulde kepe a shyppe for him because of the people, lest they shulde chynge him: for he healed many of them, in so much, that all they which were plagued, pressed upon him, that they might touch him. And when the foule spertes sawe him, they fell downe before him, and cried, and sayde: Thou art the sonne of God. And he charged them strately, that they shulde not make him knowne.

¶ And he wente up in to a mountayne, and called unto him whom he wolde, and they came unto him. And he ordeyned y^e twelve, that they shulde be with him, and that he might sende them out to preach, and that they might have power to heale sicknesses, and to cast out devils. And unto Symon

he gave the name Peter, and James the sonne of Zebede, and Ihon the brother of James, and gave the name Bonarges, that is to saye, the childien of thunder: and Andrew, and Philippe, and Bartylmew, and Mathew, and Thomas, and James y^e sonne of Alphens, and Taddes, and Symon of Cana, and Judas Iscariot which betrayed him.

¶ And they came to house. Then assembled the people together agayne, in so much that they had no leysure to eat. And when they that were aboute him herde of it, they wente out to holde him. For they sayde: he taketh to much upon him. But the scribes that were come downe from Iherusalem, sayde: he hath Belzebul, and thorow the chief devell casteth he out devils. And he called them together, and spake unto them in similitudes:

¶ How can one Sathan dryue out another? And yf a realme be dewyded in it self, how can it endure? And yf a house be dewyded agaynst it self, it can not contynue. Yf Sathan now ryse agaynst him self, and be at variaunce with him self, he can not endure, but is at an ende. No man can entre in to a stronge mans house, and take awaye his goodes, excepte he first bynde the stronge man, and then spoyle his house.

¶ Verely I saye unto you: All synnes shal be forgiven the childien of men, and the blasphemy also wherewith they blaspheme. But who so blasphemeth the holy goost, hath never forgiveness, but is giltye of the everlastinge iudgment. For they sayde: he hath an unclean sperte.

¶ And there came his mother and his brethren, and stode without, and sente unto him, and called him. And the people sat aboute him, and sayde unto him: Beholde, thy mother and thy brethren are after the without. And he answered, and sayde: Who is my mother and my brethren? And he looked rounde aboute him upon his disciples, which sat rounde in compasse aboute him, and sayde: Beholde, my mother and my brethren. For who so enerdoth the will of God the same is my brother, and my sister and my mother.

The III. Chapter.

¶ And he beganne agayne to teach by y^e see side. And there gathered much people unto him, so that he wente in to a shippe, and sat upon the water. And all the people stode upon the londe by the see

Mar. 9. a
Luc. 5. b

Mar. 7. d
and 9. a

Leut. 14. a

Mat. 9. a
Luc. 5. c
Ioh. 5. a

Mat. 4. d

Some reader
will go out of
his witt.
Mar. 9. d
and 11. c
Luc. 11. b

Mat. 11. c
Luc. 11. a
Ioh. 5. c

Mat. 11. c
Luc. 11. c

Mat. 11. a
Luc. 8. b

syde. And he preached longe vnto the by parables, and sayde vnto the in his doctryne: Herken to, beholde, there wente out a sower to sow: & it happened whyle he was sowynge, that some fell by the waye syde. Then came the foules vnder the heauen, and ate it vp. Some fell vpon stonye grounde, where it had not moche earth: and anone it came vp, because it had not depe earth. Now whā the Sonne arose, it caught heate: and in so moche as it had no rote, it withered awaye. And some fel amonge the thornes, & the thornes grew vp, and choked it, and it gaue no frute. And some fell vpon a good grounde, which gaue frute, that came vp and grew. And some bare thirtie folde, and some sixtie folde, and some an hundred folde. And he sayde vnto them: Who so hath eares to heare, let him heare.

And whan he was alone, they that were aboute him to the twelue, asked him concerning this parable. And he sayde vnto the: Vnto you it is geuen, to knowe the mystery of the Kyngdome of God: but vnto them that are without, all thinges happen by parables, that with seynge eyes they maye see, and not discerne: and that with hearinge eares they maye heare, and not vnderstode, lest at any tyme they turne, and their synnes be forgiven them. And he sayde vnto them: Vnderstande ye not this parable? How wyl ye then vnderstande all other parables?

The sower soweth the woide. These be they that are by the waye syde: where the worde is sowne, and as soone as they haue herde it, immediatly commeth Sathā, and taketh awaye the worde that was sowne in their hertes. And likewise are they that are sowne on the stonye grounde: which when they haue herde the worde, receaue it with ioye, and haue no rote in them: but endure for a tyme. When trouble and persecucion aryseth for y^e wordes sake, immediatly they are offended. And these are they that are sowne amonge the thornes: which heare the worde, and y^e carefulesnes of this worlde, and the disceatfulnes of riches, and many other lustes entre in, and choke the worde, and so is it made vnfructefull. And these are they y^e are sowne vpon a good grounde: Which heare y^e worde, and receaue it, and brynge forth frute: some thirtie folde, and some sixtie folde, and some an hundred folde.

And he sayde vnto the: Is a candle lighted to be put vnder a bushell, or vnder a table? Is it not lighted, to be set vpon a candlestick? For there is nothinge hyd, that

shal not be openly shewed: and there is no thinge secrete, y^e shal not be knowen. Who so hath eares to heare, let him heare. And he sayde vnto them: Take hede what ye heare. With what measure ye mete, with the same shal it be measured vnto you agayne. And vnto you that heare this, shal more be geuen. For who so hath, vnto him shal be geuen: and who so hath not, from him shal be taken awaye, even that he hath.

And he sayde: The Kyngdome of God is after this maner, as when a man casteth seede vpon the londe, and slepeth, and stondesth vp night and daye, and the seede spryngeth vp, & groweth, he not knowinge of it. (For the earth bryngeth forth frute of herself: first the grasse, afterwarde the eare, then the full wheate in the eare.) But whan she hath brought forth the frute, he putteth in the sickell, because the harvest is come.

And he sayde: Where vnto wyl welicken the Kyngdome of God? Or by what similitude wyl we compare it? It is like a graine of mustarde seede, which whā it is sowne vpon the londe, is the leest amonge all seedes of the earth. And whā it is sowne, it groweth vp, and is greater then all herbes, and getteth greate branches, so y^e the foules vnder the heauen maye dwell vnder y^e shadowe thereof.

And by many such parables he spaketh the worde vnto the, there after as they might heare it, & without parables spaketh he nothinge vnto them: but vnto his disciples he expounded all thinges pryuaely. And the same daye at even he sayde vnto them: let us passe ouer. And they let the people go, and toke him as he was in the shippe, and there were mo shippes with him. And there arose a greate storme of wynde, and dashed the waves in to the shippe, so that the shippe was full. And he was behynde in the shippe and slepte vpon a pelowe. And they awoke him & sayde vnto him: Master, Carest thou not, that we perishe? And he arose, and rebuked y^e wynde, and sayde vnto the see: Peace, and be still. And the wynde was layed, & there folowed a greate calme. And he sayde vnto them: Why are ye so fearfull? How is it, that ye haue no faith? And they feared exceedingly, & sayde one to another: What is he this? For wynde and see are obedient vnto him.

The V. Chapter.

And they came ouer vnto the other syde of the see in to the countre of the Gadarenites. And whan he was out of the shippe, there met him a man possessed

The Gospell

of an vncleane spiete, which had his dwellinge in the graues. And no man coude byn behym, no not with cheynes: for he was oft bounde with fetters & cheynes, and plucked the cheynes in sunder, and brake the fetters in peces, and no man coude tame him. And he was allwaye both daye and night vpon the mountaynes and in the graues crienge, and beatinge him self with stones. But whan he sawe Jesus a farre off, he ranne, and fell downe before him, and cried loude, and sayde: What haue I to do with the O Jesus thou sonne of y^e highest God? I charge the by God, that thou torment me not. Nevertheless he sayde vnto him: Go out of the man thou foule spiete. And he asked him: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he prayed him instantly, that he wolde not sende them awaye out of that countre.

And euen there in the mountaynes there was a greate herd of swyne fedynge, and all the deuyls praied him, and sayde: Let vs departe in to the swyne. And anone Jesus gaue them leue. Then the foule spietes went out, and intred in to the swyne. And the herd of swyne, ranne heedlinges in to y^e see with a storme. They were aboute a two thousande swyne, and were drowned in the see.

And the swyneherdes fled, and tolde it in the cite, and in the countre. And they went out for to see what had happened, and came to Jesus, and sawe hym which was possessed and had had y^e legion, that he sat, and was clothed, and in his right mynde, and they were afraied. And they that had sene it, tolde them what had happened to the possessed, and of the swyne.

And they beganne to praye him, that he wolde departe out of their coastes. And whan he came in to the shyppe, the possessed prayed him, that he might be with him.

Nevertheless Jesus wolde not suffre hi, but seide vnto hi: Go i to y^e house & to thine ciuite, and tell the how greate benefites the LORDE hath done for y^e, and how he hath had mercy vpon the. And he wente his waye, and beganne to publish in the ten ciities how greate benefites Jesus had done for him. And every man marueyled.

And whan Jesus passed ouer agayne by shippe, there gathered moche people vnto him, and was by the see syde. And behol-

of S. Marke. Ho. xviij.

de, there came one of the rulers of the synagoge, whose name was Jairus. And whan he sawe him, he fell downe at his fete, and besought him greatly, & sayde: My doughter is at the poynte (of death) let it be thy pleasure to come and laye thine honde vpon her, that she maye be whole and lyue. And he wente with him, and moche people folowed him, and thronged him.

And there was a woman, which had had the bloudeysse twelue yeaeres, and had suffred moche of many phisicians, and spent all that she had, and was not helped, but rather in worse case. Whan she herde of Jesus, she came behynde amonge the people, and touched his garment. For she sayde: If I maye but touch his clothes, I shal be whole.

And immediatly y^e fountayne of hir bloude was dried vp, and she felt in hir body, & she was healed of the plague.

And forth with Jesus felt in himself the power that was gone out of him, and turned him aboute amonge the people, and sayde: Who hath touched my clothes? And his disciples sayde vnto him: Thou seist that the people thruster the, and sayest: Who hath touched me? And he looked aboute to se her, that had done it.

As for the woman, she feared and trembled: for she knew, what was done in her) and came and fell downe before him, and tolde him the whole trueth. And he sayde vnto her: Doughter, thy faith hath made the whole: go thy waye in peace, & be whole of thy plague.

Whyle he yet spaketh, there came certayne from the ruler of the synagoges house, and sayde: Thy doughter is deed, why troublest thou the master eny more? But Jesus herbe right soone the worde that was spoken, and sayde vnto the ruler of the synagoge: Be not thou afraied, beleeue onely.

And he suffred no mā to folowe him, but Peter and James and Ihon his brother. And he came in to the ruler of the synagoges house, and sawe the busynes, and them that wepte and wayled greatly: and he wente in, and sayde vnto them: Why make ye this a doo, and wepe? The mayde is not deed, but slepeth.

And they laughed him to scome. And he driue them all out, and toke the father and mother of the mayde, and them that were with him, and wente in where the mayden laye. And he toke the mayde by the

Mat. 11. b
Luc. 8. b

Mat. 13. b
Ioh. 12. e
Act. 13. d
Rom. 11. b

Mat. 11. e

Mat. 9. b
Luc. 8. b
and 11. e

Mat. 9. c
Luc. 8. e

Luc. 7. e

Mat. 9. c
Luc. 8. f

Ioh. 11. b
4. R. 5. d

honde, and sayde vnto her: Thabitha Cumi (which is by interpretation) Mayde, I saye vnto the: Arise. And immediatly the mayden arose, and walked. She was twelue yere olde, and they were astonnyed out of measure. And he charged them strately, that no man shulde knowe of it, and sayde vnto them, that they shulde geue her to eate.

The VI. Chapter.

And he departed thence, and came in to his awne countre, and his disciples folowed him. And whā y Sabbath came, he begāne to teach in their synagoge. And many that herde it, marueled at his lerynge, and sayde: From whēce hath he these thinges? And what wysdome is this, y is geue him: soch actes as are done by his handes? Is not this the Carpenter the sonne of Mary, and the brother of James and Iosef, and of Jude and Symon? Are not his sisters here with vs also? And they were offended at him. But Iesus saide vnto the: A prophet is nowhere lesse set by, thē in his awne countre, & at home amonge his awne. And he coude not shew one miracle there, but layed his handes vpon a few sicke, and healed them. And he marueyled at their vbelene.

And he wente aboute in the townes on euery syde, and taught them. And called the twelue, and begāne to sende them two and two, and gaue them power ouer the vnclane spites. And commaunded the, that they shulde take nothinge with them towarde their iourney, saue onely a rodde: no scrippe, no bried, no money in the gerdell, but shulde be shod with sandales, and that they shulde not put on two cotes. And he sayde vnto them: Where so euer ye shal entre in to an house, there abyde, tyll ye go thence. And who so euer wyll not receaue you, ner heare you, departe out from thence, and shake of the dust from youre fete, for a wytnesse vnto them. I saye vnto you verely: It shal be easyer for Sodom and Gomorra in the daye of iudgment, then for that cite.

And they wete forth, and preached, that men shulde amēde them selues, and they cast out many deuyls: and many that were sicke anoynted they with oyle, and healed the.

And it came to kynge Herods eares (for his name was now knowne) and he sayde: Ihon the baptist is risen agayne from the deed, and therfore are his dedes so mightie. But some sayde: It is Elias. Some sayde: It is a prophete, or one of y prophetes. But when Herode herde it, he sayde: It is Ihon

whom I beheaded, he is risen agayne from the deed. This Herode had sent forth, and taken Ihon, and put him in prison, because of Herodias his brother Philipps wife, for he had married her. Neuertheles Ihon sayde vnto Herode: It is not lawfull for the to haue y brothers wife. But Herodias layed wayte for him, and wolde haue slayne him, and coude not. Notwithstōdinge Herode feared Iho, for he knew that he was a iust and holy man: and he kepte him, and herten vnto him in many thinges, and had him gladly.

And there came a convenient daye, that Herode on his byrth daye made a supper to the lordes, captaynes and chiefe estates of Galile. Then the daughter of Herodias came in, and daunsed, and pleased Herode, and them that sat at the table. Then sayde the kynge vnto y damsel: Aye of me what thou wilt, I wil geue it the. And he swore vnto her: What soeuer thou shalt aske of me, I wil geue it the, euen vnto y one half of my kyngdome. She wente forth, and sayde vnto her mother: what shal I aske? She sayde: Ihon baptistes heade. And immediatly she went in to the kynge with halfe, and sayde: I will that thou geue me straight waye in a platter the heed of Ihon the baptist. Then the kynge was sorry: Yet for the oortes sake and the that sat at the table, he wolde not saye her nay.

And immediatly he sent the hangman, and commaunded his heade to be brought in. So he wete, and heeded him in the prison, and brought his heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hir mother. And whan his disciples herde that, they came and toke his body, & layed it in a graue.

And the Apostles came together vnto Iesus, and tolde hi all, and what they had done and taught. And he sayde vnto them: Let vs go out of the waye in to the wilderness, and rest a litle. For there were many comers and goers, and they had not tyme ynough to eate. And there he passed by shippe out of y waye in to a deserte place. And the people sawe the departynge awaye, and many knewe of it, & ranne thither togather of fere out of all cities, & came before the: & came vnto him. And Iesus wente out, and sawe moch people, and had cōpassion vpon them: for they were as the shepe, that haue no shepheard, and he begāne a lōge sermon.

Now whan the daye was farre past, his disciples came vnto him, and sayde: This is

a deserte place, let them departe, that they maye go in to the vyllagies and townes rounde aboute, and bye them selues bried, for they haue nothinge to eate. But Iesus answered and sayde vnto them: geue yethem to eate.

And they sayde vnto him: Shal we go then, and bye two hundred peny worth of bried, and geue them to eate? He sayde vnto them: How many loanes haue ye? So and so. And when they had searched, they sayde: fyue, and two fishes. And he commaunded them all to syt downe by table fulles vpon the grene grasse. And they sat downe here arowe and there arowe by hundreds and by fifties. And he toke the fyue loanes and two fishes, and loked vp vnto heauen, and gaue thanks, and brake the loanes, and gaue to the disciples, to set before them. And the two fishes parted he amonge them all. And they all ate, and were satisfied. And they toke vp twelue baskettes full of y broken peces and of the fishes. And they that were aboute fyue thousande men. And anon he caused his disciples to go in to the shippe, and to passe ouer before him vnto Bethsaida, whyle he sent awaye the people. And at euen was the shippe in the myddest of the see, and he alone vpon the londe. And he sawe that they were in parell with rowynge, for the wynde was agaynst them.

And aboute the fourth watch of y night he came vnto them, and walked vpon the see, and wolde haue gone ouer by the. And whan they sawe him walkinge vpon the see, they thoughte it had bene a spiete, and cried out, for they sawe him all, and were a frayd. But immediatly he talked with them, and sayde vnto them: Be of good comforte, it is I, be not a frayd. And he wete vnto them in to the shippe, and the wynde ceased. And they were astonnyed, and marueled exceedingly: for they had forgotten the loanes, and their hert was blynded.

And whan they were passed ouer, they came in to lande of Genezareth, and drue vp in to the haven. And whan they were come out of the shippe, immediatly they knewe him, and ranne thorow out all the region aboute, and beganne on euery syde to bryng vnto him in beddes soch as were sicke, where they herde that he was. And whiche so euer he entred in to townes, citis or vyllagies, there layed they the sicke in the market place, and prayed him, that they might but touch the hemme of his gar-

ment. And as many as touched him, were made whole.

The VII. Chapter.

And there came vnto him the pharisees, and certayne of the scribes, that were come from Ierusalem. And whā they sawe certayne of his disciples eate bried with comon (that is, with vnwashed) handes, they complayned. For the pharisees & all the Jewes eate not, excepte they wash their handes oft tymes: obseruynge so the tradicions of the elders. And whan they come from the market, they eate not, excepte they washe. And many other thynges there be, which they haue taken vpon them to obserue, as the washinge of cuppes and cruces, and brasen vessels and tables.

Then the pharisees and scribes axed him: Why walke not thy disciples after the tradicions of the elders, but eate bried with vnwashed handes? But he answered & sayde vnto them: Full well hath Esay prophesied of you Apocrytes, as it is wyttē: This people honoureth me with their lippes, but their hert is farre fro me. But in vayne do they serue me, whyle they teach soch doctrynes as are nothinge but the commaundementes of men. Ye leaue the cōmaundement of God and kepe the tradicions of men, as the washinge of cruces and cuppes, & many soch thinges do ye.

And he sayde vnto the: How goodly haue ye cast asyde the cōmaundement of God, to maneyne youre owne tradicions? For Moyses sayde: Honoure father & mother. Who so curseth father and mother, shal dye the death. But ye saye: A mā shal saye to father or mother: Corban, that is, The thinge shal helpe the withall, is geue vnto God. And thus ye suffre him nomore to do onghte for his father or his mother, & make Gods worde of none effecte, thorow youre owne tradicions that ye haue set vp. And many soch thinges do ye.

And he called vnto him all the people, and sayde vnto them: Herken vnto me ye all, and vnderstonde me. There is nothinge without a man, that can defyle him, whan it entreteth in to him. But that goeth out of him, that is it that maketh the man vnclane. If any man haue eares to heare, let him heare. And whan he came from the people in to y house, his disciples axed him of this similitude. And he sayde vnto them: Are ye so then without vnderstondinge? Perceauye not yet, y euery thinge which is without,

and goeth into the mā, can not defyle him: For it entreteth not into his hert, but in to y bely, and goeth out in to the draught, that purgeth all meates.

C And he sayde: The thinge that goeth out of the man, that defyleth the man. For from within out of the hert of man proceede euell thoughtes, aduoutrye, whordome, murthur, theft, couetousnes, wickednes, disceate, vncleannes, a wicked eye, blasphemy, pryde, foolishnes. All these euell thinges go from within, and defyle the man.

Mat. 15. c And he arose, and wente from thence in to the borders of Tyre and Sydon, and entred into an house, and wolde let no man knowe of it, and yet coude he not be hyd: For a certayne woman whose daughter had a foule sperte herde of him, and came and fell downe at his fete (and it was in heiche woman of Syrophonices) and she besoughe him, that he wolde dryue out the deuill from hir daughter. But Jesus sayde vnto her: Let the children be fed first: It is not mete to take the childrens bred, and to cast it vnto dogges. She answered and sayde vnto him: See LORD, neuertheles the helpe me also eate vnder y table, of y childrens crome. And he sayde vnto her: Because of this sayenge go thy waye, the deuill is departed out of thy daughter. And she wente vnto her house, and founde that the deuill was departed, and hir daughter lyenge on the bed.

Mat. 9. d
Luc. 11. b And whan he wente out agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, thow the myddes of y coastes of the tē cities. And they brought vnto him one that was deaf, and had impediment in his speach. And they prayed him, that he wolde laye his hande vpon him.

Mat. 9. d
and 9. a And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tonge, and looked vpon heauen, sighed, and sayde vnto him: Ephatha, that is, be opened. And immediately his eares were opened, and the bonde of his tōge was lowed, and he spake right. And he charged them, that they shulde tell no man.

Gen. 1. d
Eccli. 10. c But the more he forbade them, the more they published it, and marueyled out of measure, and sayde: He hath done all thinges well. The deaf hath he made to heare, and the domme to speake.

The VIII. Chapter.

At the same tyme whan there was moch people there, and had nothinge to eate, Jesus called his disciples to him, and sayde vnto them: I have compassion vpon the people, for they haue taried w me now thre dayes, and haue nothinge to eate. And yf I let them go home from hysfyng, they shulde saynte by the waye. For some of them were come from farr. And his disciples answered him: Where shal we get bred here in the wyldernes, to satysfie them? And he axed the: How many loaves haue ye? They sayde: Seven. And he commaunded the people to syt downe vpon the grounde. And he toke the seven loaves, and gaue thakes, and brake them, and gaue the vnto his disciples to set them before the people. And they set the befoie the people. And they had a few small fyshes, and whan he had geuen thantes, he bad set the same befoie the people. They ate, and were satysfied, and toke vp seuen baskettes full of y broken meate that was left. And they were vps a foure thousande. And he sent the awaye.

And forth with he wente in to a shippe with his disciples, and came in to the coastes of Damana. And the pharisees wente out, and begane to dispute with him, and tempted him, and despyed a token of him from heauē. And he sighed in his spyt, and sayde: Why doth this generacion seeke a token? Verely I saye vnto you: There shal no token be geue vnto this generacion. And he left them, and wete agayne into the shippe, and passed ouer.

And they forgaue to take bred with them, and had nomore with them in the shippe but one loaf. And he commaunded them, and sayde: Take hede, and beware of the leuen of the pharisees, and of the leuen of herode. And their myndes waned here and there, and sayde amonge them selues: This is it, that we haue no bred. And Jesus understode that, and sayde vnto them: Why trouble ye youre selues, that ye haue no bred? Are ye yet without vnderstondinge? Haue ye yet a blynded hert in you? Haue ye eyes, and see not? and haue ye eares, and heare not? and remember ye not, that I brake fyue loaves amonge fyue thousande, how many baskettes full of broken meate toke ye then vp? They sayde: twolue. And whan I brake the same amonge the foure thousande, how many baskettes full of broken meate toke ye then vp? They sayde: Seuen. And he sayde vnto the: Why are ye then without vnderstondinge? And he came to Bethsaida, and they brought

one blynde vnto him, and prayed him to touch him. And he toke the blynde by the hande, and led him out of the towne, and sat in his eyes, and layed his handes vpon him, and axed him whether he sawe ought. And he looked vp, and sayde: I see men goynge as yf I sawe trees. After this he layed his handes vpon his eyes agayne, and made him to se. And he was brought to right agayne, and sawe all clearly. And he sent him home, and sayde: Go not in to y towne, and tell it also vnto noman therein.

D And Jesus wente out and his disciples into the townes of the cite Cesarea Philippi. And in y waye he axed his disciples and sayde vnto them: What do men saye, that I am? They answered: They saye, thou art Jhon the baptist: Some saye thou art Elias, some that thou art one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Then answered Peter and sayde vnto him: Thou art very Christ. And he charged them strately, that they shulde tell no man of him. And he begane to teach them: The sonne of man must suffre many thinges, and be cast out of the elders and hye priestes and scribes, and be put to deathe, and after thre dayes rise agayne. And that was bespake he fre openly. And Peter toke him vnto him, and beganne to rebuke him. But he turned him aboute, and looked vpon his disciples, and reprimed Peter, and sayde: Go after me thou Sathan, for thou sauest not the thinges that be of God, but of men.

E And he called vnto him the people with his disciples, and sayde vnto them: Who so euer wyl folowe me, let him denye himself, and take vp his crosse, and folowe me. For who so euer wyl saue his life, shal lose it: and who so euer loseth his life for my sake and y gospels, y same shal saue it. What helpeth it a mā though he wāne the whole worlde, and yet toke harme in his soule? Or, what can a man geue, to redeme his soule withall? Who so euer is ashamed of me and of my wordes amonge this aduouterous and synfull generacion, of him shal the sonne of man also be ashamed, whan he cometh in the glory of his father with the holy angels. And he sayde vnto them: Verely I saye vnto you: There shal be here some, which shal not taiste of deathe, tyll they se the kyngdome of God come with power.

The IX. Chapter.

After sixe dayes Jesus toke vnto him Peter, James and Jhon, and brought them vp in to an hye mountayne out of the waye alone, and was trasfigured before them, and his clothes were bright and very whyte as y snowe, so whyte as no fuller can make vpon earth. And there appeared vnto the Elias with Moses, and they talked with Jesus. And Peter answered, and sayde vnto Jesus: Rabbi, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias. For he knewe not what he sayde, and they were very fearfull. And there was a cloude, which overshadowed the. And out of the cloude there came a voyce, and sayde: This is my deare sonne, heare him. And immediately they looked aboute them, and sawe noman more then Jesus onely with them.

Mat. 17. 1 But whan they wente downe from the mountayne, Jesus charged them, that they shulde tell no man what they had sene, tyll the sonne of man were risen agayne from the dead.

B And they kepte that sayenge by them, and axed one another: What is that rysinge agayne from the dead? And they axed him, and sayde: Why saye the scribes then, that Elias must first come? He answered and sayde vnto them: Elias shal come first in dede, and brynge all thinges to right agayne. The sonne of man also shal suffre many thinges, and be despyed, as it is wyrtten. But I saye vnto you: Elias is come, and they haue done vnto him what they wolde, acordinge as it is wyrtten of him.

Mat. 17. 1
Luc. 9. d And he came to his disciples, and sawe moch people aboute them, and the scribes disputynge with them. And as soone as the people sawe, they were astonnyed, and ranne vnto him, and saluted him. And he axed the scribes: What dispute ye with them? And one of the people answered, and sayde: Master, I haue brought vnto the my sonne, which hath a domme sperte: and whan so euer he taketh him, he teareth him, and he someth, and gnasseth with the teth, and pyneth awaye, and I haue spoken to thy disciples that they shulde cast him out, and they coude not.

C He answered him, and sayde: O thou vnfaithfull generacion, how longe shal I be with you? How longe shal I suffre you? Brynge hi hither to me. And they brought him vnto him. And as soone as the sperte sawe him, he tare him, and fell vpon the

DD ii

earth, and wretched and sowed. And he axed his father: How longe is it, sens this happened vnto him? He sayde: Of a childe, and of tymes hath he cast him in to the fyre and water, to destroye him: but yf thou canst do enythinge, haue mercy vpon vs, and helpe vs. Jesus sayde vnto him: If thou couldest beleue: All thinges are possible vnto him that beleueth. And immediatly the father of the childe cried with teares, and sayde: LORDE I beleue: O helpe thou myne vnbelleue.

Now whan Jesus sawe that the people ranne to, he rebuked the foule spie, and sayde vnto him: Thou domine and deaf spie, I charge the, departe out of him, and entre nomore in to him from hence forth. And he cried, and rent him sore, and departed. And he was as though he had bene deed, in somoch that many sayde: he is deed. But Jesus toke him by the hande, and set him vp. And he arose. And whan he came home, his disciples axed him secretly: Why couldest not we cast him out? And he sayde: This kynde can go out by no meanes, but by prayer and fastyng.

And they departed thence, and toke their iourney thorow Galile, and he wolde not that any man shulde knowe of it. But he taughte his disciples, and sayde vnto them: The sonne of man shalbe deliuered in to the handes of men, and they shal put him to death: and whan he is put to death, he shal ryse agayne the thirde daye. But they vnderstode not that worde, and were a frayd to axe him.

And he came to Capernaum. And whan he was at home, he axed them: What disputed ye amonge youre selues by y waye? But they helde their tūges: for they had disputed by the waye amonge them selues, who shulde be y greates. And he sat downe, and called the twolue, and sayde vnto them: If any man wyl be the first, the same shal be the last of all, and the seruaunt of all. And he toke a childe, and set him in the myddest of them, and toke him in his armes, and sayde vnto them: Who so euer receaueth soch a childe in my name, receaueth me: and who so euer receaueth me, receaueth not me, but him that hath sent me.

Jhon answered him, and sayde: Master, we sawe one dryue out deuils in thy name, but he foloweth not vs, and we forbade him because he foloweth vs not. But Jesus sayde: Forbyd him not: for there is no mā that doeth a myracle in my name, and can soone

speake euill of me. For who so euer is agaynst vs, the same is for vs. And who so euer geueth you a cuppe of water to drynte in my name, because ye belonge vnto Christ, verely I saye vnto you: he shal not lose his rewarde. And who so offendeth one of these litle ones that beleue in me, it were better for him, that a mylstone were hāged aboute his neck, and he cast in to the see. If thy hāde offendeth the, cut him of. Better it is for the to entre in to life lame, the hauyng two hondes to go in to hell in to the euerslastyng fyre, where their woime dyeth not, and their fyre goeth not out.

If thy fore offendeth the, cut him of. Better it is for the to entre in to life crepell, the hauyng two fete to be cast in to hell in the fyre euerslastyng, where their woime dyeth not, and their fyre goeth not out. If thine eye offendeth the, cast him from the. Better it is for the to entre in to y kyngdome of God with one eye, then hauyng two eyes to be cast in to the fyre of hell: where their woime dyeth not, and their fyre goeth not out. For euery mā must be salted w fyre, & every offeryng shalbe seasoned w salt. The salt is good: but yf y salt be vsfauery, wherewith all shal it be salted? haue salt in you, & peace amonge yō selues one with another.

The X. Chapter.

And he rose vp, and came from thence in to the places of Jewry beyonde Jordan. And the people were agayne vnto him by heapes, and as his maner was he taughte them agayne. And the pharises came vnto him, and axed him, yf it were lawfull for a man to put awaye his wife, and tempted him withall. But he answered and sayde: What hath Moses comaunded you? They sayde: Moses suffered to wyte a testimoniall of deuorcement, and to put her awaye. Jesus answered, and sayde vnto them: Because of y hardnesse of yō herte dyd Moyses wyte you this commaundement. But from the first creacion God made the man and woman. For this cause shal a man leaue his father & mother, and cleue vnto his wife, and they two shalbe one flesh. Now are they not twayne the, but one flesh. Let not man therfore put asunder that, which God hath coupled together.

And at home his disciples axed him agayne of y same. And he sayde vnto the: Who so euer putteth awaye his wife, & marryeth another, breaketh wedlocke to her worde. And yf a woman forsake hir husbande, & be married to another, she comitteth aduonny.

And they brought childre vnto him, that he might touch them. But the disciples reproved those that brought the. Neuertheless whan Jesus sawe it, he was displeased, and sayde vnto them: Suffre the childre to come vnto me, and forbyd them not, for of sch is the kyngdome of God. Verely I saye vnto you: Who so euer receaueth not the kyngdome of God as a childe, he shal not enter therein. And he toke them vp in his armes, and layed his handes vpon them, and blessed them.

And whan he was gone forth vpon the waye, there came one runnyng, and kneled vnto him, & axed him: Good Master, what shal I do, that I maye inheret euerslastyng life? But Jesus saide vnto him: Why callest thou me good? There is no man good, but God onely. Thou knowest the commaundementes: Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt beare no false wytnesse: thou shalt begyle no man: Honour thy father and mother. But he answered, and sayde vnto him: Master, all these haue I kepte from my youth vp. And Jesus behelde him, and loved him, & sayde vnto him: Thou wantest one thinge: Go thy waye, and sell all that thou hast, and geue it vnto y poor: so shalt thou haue a treasure in heauen, and come & folow me, and take the crosse vpon y. And he was discomfited at the sayenge, & went awaye sory, for he had greates possessions.

And Jesus looked aboute him, and sayde vnto his disciples: O how hardly shal the ryche come in to y kyngdome of God? And the disciples were astonnyed at his wordes. But Jesus answered agayne, and sayde vnto them: Deare childre, how harde is it for them that trust in riches, to come in to the kyngdome of God? It is easier for a Camell to go thorow the eye of a neble, then for a rich man to entre in to y kyngdome of God. Yet were they astonnyed y more, and sayde amonge the selues: Who can the be saued? But Jesus behelde them, and sayde: With men it is vnpossyble, but not with God: for with God all thinges are possyble.

Then sayde peter vnto him: Beholde, we haue forsaken all, and folowed the. Jesus answered & sayde: Verely I saye vnto you: There is no man that forsaketh house, or brethren, or sisters, or father or mother, or wife, or childre, or londes for my sake and the gospels, that shal not receaue an hundredfold now in this tyme, houses, and brethren, and sisters, and mothers and children, and

londes with persecucions, and in the world to come euerslastyng life. But many that are the first, shal be the last: and the last the first.

They were in the waye goinge vp to Jerusalem, and Jesus wente before them. And they were astonnyed, and folowed him, and were a frayd. And Jesus toke the twolue agayne, and tolde them what shulde happen vnto him. Beholde, we go vp to Jerusalem, and the sonne of man shalbe deliuered vnto the hye prestes and scribes, and they shal condemne him to death, and deliuer him vnto the heythe. And they shal mocke him, and scourge him, and spyt vpon him, and put him to death, and on the thirde daye shal he ryse agayne.

Then were vnto him James and Jhon y sonnes of Zebede, and sayde: Master, we desyre, that what soeuer we are of the, thou wilt do it for vs. He sayde vnto the: What desyre ye that I shal do to you? They sayde vnto him: Graunte vs, that we maye syt one at thy right hande, and one at thy left hande in thy glory. But Jesus sayde vnto the: Ye wote not what ye axe. Maye ye drynke the cuppe, y I shal drynke: and be baptysed with the baptyme that I shal be baptysed withall? They sayde vnto him: Yee y we maye. Jesus sayde vnto them: The cuppe that I drynke, shal ye drynke in dede: and be baptysed with the baptyme that I shall be baptysed withall. Nevertheless to syt at my right hande and at my left, is not myne to geue you, but vnto them for whom it is prepared.

And whā the ten herde that, they dysdayned at James and Jhon. But Jesus called them, and sayde vnto them: Ye knowe that the prynces of y world haue domynacion of the people, and y mightie exercise auctoryte amonge them. So shal it not be amonge you: but who so euer wil be greates amonge you, shal be youre mynister: and who so wyl be cheffest amonge you, shalbe seruaunt of all. For the sonne of man also came not to be serued, but to do seruyce, and to geue his life to a redemption for many.

And they came vnto Jericho. And whan he wente out of Jericho, and his disciples, and moch people, there sat one blynde Bartimews the sonne of Thimens by y waye, and begged. And whā he herde that it was Jesus of Nazareth, he beganne to crie and saye: Jesu thou sonne of Dauid haue mercy vpon me. And many reproued him, that he shulde holde his tūge. But he cried moch

more: Thou sonne of David haue mercypis me. And Jesus stode still, and bad call him. And they called the blynde, and sayde vnto him: We of good conforite, arys, he calleth the. And he cast awaye his garment from him, stode vp, and came to Jesus. And Jesus answered, & sayde vnto him: What wilt thou that I do vnto the? The blynde sayde vnto him: Master, that I might se. Jesus sayde vnto him: Go y waye, thy faith hath helped y. And immediatly he had his sight and folowed him in the waye.

The XL Chapter.

Mat. 21. a
Luc. 19. c

When they came nye Jerusalem to Bethphage and Bethanye vnto mount Oliuete, he sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, and as soone as ye come in, ye shal fynde a foale bounde, wher vpon no man hath syt: lowse it, and brynge it hither. And yf eny man saye vnto you: wherfore do yethat? Then saye ye: The LORDE hath nede therof, and forth with he shal sende it hither. They were their waie and founde the foale tyed by y dore without at the partyng of the waye, and lowsed it. And certayne of those y stode there, axed them: What do ye, that ye lowse the foale? But they sayde vnto the, like as Jesus had commaunded them. And so they let them alone. And they brought the foale vnto Jesus, and layed their clothes thereon, and he sat thereon. But many spied their garments in the waye: some cut downe braunches fro the trees, and strowed the in the waye. And they that wente before, and that folowed after, cried, and sayde: Hosanna, blessed be he, that commeth in the name of the LORDE: blessed be the kyngdome of oure father David, which commeth in the name of the LORDE. Hosanna in the heighe.

Mat. 21. c

Mat. 21. c

Mat. 21. b

Luc. 19. a

And the LORDE entred in to Jerusalem, and wente in to the temple, and looked vpon all. And at euen he wente out vnto Bethanye with the twolue: and on the morow whā they departed from Bethanye, he hūgred, and sawe a fygge tre as farre of, which had leaues. Then came he nye, (to se) yf he coude fynde eny thinge thereon. And whan he came to it, he founde nothinge but leaues (for the tyme of fygges was not yet) And Jesus answered, and sayde vnto it: Next mā eate frute of the for euermore. And his disciples herde it.

And they came to Jerusalem. And Jesus wente in to the temple, and beganne to

byrne out the sellers and byers in the temple, & ouerthrew the tables of the money changers, and the stoles of the done sellers, and suffred not eny man to cary a vessell throu the temple. And he taught and sayde vnto them: Is it not wyrtten: My house shalbe called a house of prayer for all people? But ye haue made it a denne of murtherers.

And the scribes and hye prestes herde of it. And they sought how they might destroye him, but they were afrayed of him, for all the people marueled at his doctryne. And at euen he wente out of the cite. And on the morow they passed by, and sawe the fygge tre, that it was withered vnto the roote. And Peter thought thereon, and sayde vnto him: Master, beholde, the fygge tre y thou curstdest, is withered awaye. Jesus answered, and sayde vnto them: Haue faith in God. Verely I saye vnto you: Who soeuer saierth vnto this mountayne: Auoide, and cast thy self in to the see, and douterth not in his hert, but beleueth that the thinges shal come to passe which he saierth, then lette what he sayeth, it shal come to passe. Therfore I saye vnto you: What soeuer ye desyre in youre prayer, beleue that ye shal receaue it, and ye shal haue it. And whan ye stonde and praye, forgue yf ye haue ought agaynst eny man, that youre father also is in heauen, maye forgue you youre trespasses.

And they came agayne vnto Jerusalem, and whan he wente in the temple, there came vnto him the hye prestes and scribes and the elders, and sayde vnto him: By what auctorite dost thou these thinges? and who gaue the this auctorite to do soch?

But Jesus answered and sayde vnto the: I wil axe you a worde also, answer me, and I wil tell you, by what auctorite I do these. The baptyme of Jhon, was it from heauen, or of men? Answer me.

And they thoughte in them selues: yf we saye, it was from heauen, then shal he saye: Why dyd ye not then beleue him? But yf we saye: It was of men, then feare we the people, for they all helde that Jhon was a true prophet. And they answered, and saide vnto him: We can not tell. And Jesus answered, and sayde vnto them: Nether tell I you, by what auctorite I do these thinges.

The XII. Chapter.

When he beganne to speake vnto them by paraboles: A certayne mā plantid

aynyarde, and made a hedg aboute it, and dygged a wyne presse, and buylded a tower, and let it out vnto husbände men, and wente in to a strange countre. And whan the tyme was come, he sent a seruaut to the husbände men, that he might receaue of the husbändmen, of the frute of the vynyarde. But they toke him, and bet him, and sent him awaye empye. Agayne, he sent vnto them another seruaut, whom they stoned, and brake his heade, and sent him awaye shamefully dealt withall. Agayne he sent another, whom they slew, and many other: some they bett, and some they put to death.

Then had he yet one sonne onely, whom he loued, him he sent also vnto them at the last, and sayde: they wil stonde in awe of my sonne. But the same husbändmen sayde amonge them selues: This is the heyre, Come, let vs kyll him, so shal the inheritaunce be ours. And they toke him, and slewe him, and cast him out of the vynyarde. What shal now the lord of the vynyarde do? he shal come and destroye the husbände men, and geue the vynyarde vnto other. Haue ye not red this scripture: The same stone which the buylders refused, is become the headstone in the corner? This was the LORDES doynge, and it is marvelous in oure eyes.

And they wente aboute to take him (but they feared the people) for they perceaued, that he had spokē this parable agaynst the. And they left him, and wente their waye.

And they sent vnto him certayne of the pharises and herodes officers to take him in his wordes. And they came, and sayde vnto him: Master, we knowe that thou art true and carest for no man. For thou regardest not the outwarde appareance of men, but teachest y waye of God truly. Is it lawfull to geue tribute vnto the Emperoure, or not? Ought we to geue it, or ought we not to geue it? But he perceaued their ypocrisie, and sayde vnto them: Why tempte ye me? Brynge me a peny, that I maye se it. And they brought it him. Then sayde he: Whose ymage and superscripcion is this? They sayde vnto him: The Emperours. Then answered Jesus and sayde vnto the: Geue therfore vnto the Emperoure that which is the Emperours, and vnto God that which is Gods. And they marueled at him.

Then came vnto him the Saduces (which holde that there is no resurreccion) these axed him, and sayde: Master, Moses

wrote vnto vs. If eny mans brother dye, and leaue a wife, and leaue no children, his brother shal take his wife, and rayse vp se-de vnto his brother. Now were there seven brethien: the first toke a wife, and dyed, and left no se-de: and the seconde toke her, and dyed, and left no se-de also: the thurde in like maner.

And they all seven toke her, and left no se-de. At the last after them all, the wyse dyed also. Now in the resurreccion whan they shal ryse agayne, whose wife shal she be of them? For seven had her to wife.

Then answered Jesus, and sayde vnto them: Do not ye erre? because ye knowe not the scriptures ner y power of God? Whan they shal ryse agayne from the deed, they shal nether mary ner be married, but they are as the angels in heauen. As touchinge the deed, that they shal ryse agayne, haue ye not red in the boke of Moses, how God spake vnto him in the bush, and sayde: I am the God of Abraham, and the God of Isaac, & the God of Jacob? Yet is not God a God of the deed, but of the lyuynge. Therfore ye erre greatly.

And there came vnto him one of the scribes, that had hertened vnto the how they disputed together, and sawe that he had answered them well, and axed him: Which is the chefest commaundement of all? Jesus answered him: The chefest commaundement of all commaundementes is this: Heare O Israel, the LORDE oure God is one God, and thou shalt loue the LORDE thy God with all thy hert, with all thy soule, with all thy mynde, and with all thy strength. This is the chefest commaundement, and the seconde is like vnto it: Thou shalt loue thy neygbboure as thy self. There is none other greater commaundement then these.

And the scribe sayde vnto him: Master, Verely thou hast sayde right: for there is but one God, & there is none other without him, and to loue him with all the hert, with all the mynde, with all the soule, and with all the strength, and to loue a mans neygbboure as himself, is more then brient sacrifices and all offerynges. But whā Jesus sawe that he answered discretly, he sayde vnto him: Thou art not farre from the kyngdome of God. And after this durst no man axe him eny mo questions.

And Jesus answered, and sayde, whan he taught in the temple: How saye the scribes, y Chust is the sonne of David? But David

Deut. 31. a

Exod. 3. a
Act. 7. d

Mat. 23. d

Deut. 6. 1
and 10. bLeuit. 19.
Ro. 13. bMat. 22. d
Luc. 20. a

himself saith thorow the holy goost: The LORD sayde vnto my LORD: Syt thou on my right honde, tyll I make thine enemies y foretelle. There David calleth him his LORD. How is he the sonne? And many people herde him gladly.

And he taught the, and sayde vnto the: Bewarre of the scribes, that loue to go in longe garmentes, and loue to be saluted in the market, and syt gladly aboue in the synagoges and at the table: they deuoure wyddowes houses, and vnder a coloure they make longe prayers. These shal receaue the more damnacion.

And Jesus sat ouer agaynst the Gods chest, and behelde how the people put money in to the Gods chest. And many that were riche: put in moch. And there came a poore wyddowe, and put in two mytes, which make a farthinge. And he called vnto him his disciples, and sayde vnto them: Verely I saye vnto you: this poore wyddowe hath put more in y Gods chest, then all they that haue put in: for they all haue put in of their superfluyte, but she of hir pouerree hath put in all that she had, even hir whole lyuynge.

The XIII. Chapter.

And when he were out of the temple, one of his disciples sayde vnto him: Master, se, what stones and what a buyldinge is this? And Jesus answered and sayde vnto him: Seist thou all this greete buyldinge? There shal not one stone be left vpon another, y shal not be broken downe.

And when he sat vpon mount Oliuete ouer agaynst the temple, Peter and James, and Iohn, and Andriew axed him pryncially: Tell vs, When shal all these come to passe? And what shal be the tokē, whā all these shal be fulfilled? Jesus answered them, and beganne to saye: Take hede, that no man disceane you, for there shal many come vnder my name, and saye: I am Christ, z shal disceane many. But when ye shal heare of the noyse of warres, be not ye afraied: for so must it be, but y ende is not yet. One people shal ryse agaynst another, and one realme agaynst another, and there shal be earth quakes here and there, and derch shal there be and troubles. These are the begynnynges of sorowes.

But take ye hede to youre selues. For they shal deluyne you vpon to the counceils, and synagoges, and ye shal be beaten, and shal be brought before prynces and kynges for my names sake, for a wytnesse vnto the. And y gospel must first be preached amōge all people.

Now when they shal lede you and deluyne you vpon, take ye no thought afore what ye shal saye: and ymagyn ye nothinge afore hande, but what so ever shal be geue you at the same houre, that speake: for it is not ye that speake, but the holy goost. One brother shal deluyne another vnto death, and the father the sonne, z the children shal rase agaynst their fathers and mothers, and shal helpe them to death, and ye shal be hated of all men for my names sake. But who shal endureth to the ende, shal be saved.

When ye shal se the abhominacion of desolacion (wherof it is spokē by David the prophet) stonde where it ought not (who so readeth it, let him marke it well) then let the which be in Jewry, flye vnto the mountaynes: and let him that is on the house toppe not descende into the house, ner come therein, to fetch eny thinge out of the house. And let him that is in the felde, not turne backe to fetch his clothes.

But wo vnto them that are with childe, and to them that geue suck in those dayes. Nevertheless praye ye, that youre flighte be not in the wynter. For in those dayes there shal be soch trouble as was not from the begynnyng of y creatures which God created, vnto this tyme, nether shal be. And yf y LORD had not shortened those dayes, there shulde no man be saved. But for the electes sake whom he hath chosen, he hath shortened those dayes.

Now yf eny man shal saye vnto you at this tyme: Lo, here is Christ: lo, he is there, beleue it not. For there shal aryse false Christs, and false prophetes, which shal do tokē z wonders, to disceane euen the very chosen, yf it were possyble. But take ye hede, beholde, I haue tolde you all before.

But at the same tyme after this trouble, the Sonne and Mōne shal lose their light, and the starres shal fall from heauen, and the powers of the heauens shal moue: and then shal they se the sonne of man comynge in the cloudes with greate power and glory. And the shal he sende his angels, and shal gather together his chosen fro the foure wyndes, from one ende of the earth to the other.

Letne a symilitude of the fygetre: Whā his braunch is yet tender, and hath brought forth leaues, ye knowe that the Sommer is nye. So lytewys whā ye se all these thinges come to passe, be ye sure, that it is nye euen at the doores. Verely I saye vnto you: this generacion shal not passe, tyll all these be fulfilled.

Heuē and earth shal perishe, but my wordes shal not perishe. But of that daye and houre knoweth no man, nether the angels in heauen, no nor the sonne him self, but the father onely.

Take hede, watch, z praye, for ye knowe not when the tyme is. Like as a man that wente in to a straunge countre, and left his house, and gaue his seruantes auctorite, vnto every one his worke, and commaunded y porta, that he shulde watch. Watch ye therfore, for ye knowe not whā the master of y house cometh, whether he cometh in the euynge, or at mydnight, or aboute the cock crowynge, or in the mornynge, that he comenot sodenly, and fynde you slepyng. Lo what I saye vnto you, that saye I vnto all. Watch.

The XIII. Chapter

And after two dayes was Easter, and the daies of swete bled. And y hye prestes z scribes sought how they might take him with disceate, z put him to death. But they sayde: Not in the feast daye, lest there be an vproure in the people.

And when he was at Bethanye in the house of Symon the leper, and sat at the table, there came a woman, which had a boere of pure and costely Nardus oyntment. And she brake y boere, z poured it vpon his heade. Then were there some, y disdayned and sayde: Where to serueth this waiste? This oyntment might haue bene solde for more then the hundred pēis, z bene geue to y poore. And they grudged agaynst her.

But Jesus sayde: let her be in rest. Why trouble ye her? She hath done a good worke vpon me. Ye haue allwaye the poore with you, and whā so euer ye wil, ye maye do the good: but me haue ye not allwaye. She hath done what she coulde, she is come before, to anoynte my body for my buriall. Verely I saye vnto you: Where so euer this gospel shal be preached in all the world, there shal this also that she hath now done, be tolde for a remembraunce of her.

And Judas Iscariot one of the twolue wente vnto the hye prestes, to betraye him vnto them. When they herde y, they were glad, z promysed that they wolde geue him money. And he sought, how he might coueniently betraye him.

And vpon y first daye of swete bled, whā the Easter lambe was offered, his disciples sayde vnto him: Where wilt thou y we go and prepare, y thou mayest eate y Easter lambe? And he sent two of his disciples, and

sayde vnto them: Go youre waye into the cite, and there shal mete you a mā bearinge a picher with water, folowe him, z where so euer he goeth in, there saye ye to the good man of the house: The Master sendeth the worde: Where is the gest house, wherin I maye eate the Easter lābe, w my disciples? And he shal shewe you a greate parlour, which is paved z prepared, there make readye for vs. And y disciples were forth, z came in to y cite, z founde it as he had sayde vnto the. And they prepared y Easter lambe.

At euen he came to the twolue. And as they sat at the table z ate, Jesus sayde: Verely I saye vnto you: One of you y eateth w me, shal betraye me. And they were sorry, z sayde vnto hi one after another: Is it I? z another sayde: is it I? He answered z saide vnto the: One of the twolue, euen y same y dyppeth with me in y platter. The sonne of man truly goeth forth, as it is wyttē of hi. But wo vnto that mā, by whom the sonne of man is betrayed. It were better for the same man, that he had neuer bene borne.

And as they ate, Jesus toke the bred, gaue thankes, z brake it, and gaue it the, z sayde: Take, eate, this is my body. And he toke the cuppe, thāked, and gaue it the, and they all dranke therof. And he sayde vnto them: This is my bloude of the new Testament, which shalbe shed for many. Verely I saye vnto you, that from hence forth I wil not drynke of the frute of the vyne, tyll y daye y I drynke it new in y kyngdome of God. And whā they had sayde grace, they were forth vnto mount Oliuete.

And Jesus sayde vnto them: This night shal ye all be offended in me, for it is wyttē: I wil smyte the sheperde, z the shepe shal be scatred abroad. Nevertheless after y I am risen agayne, I wil go before you in to Galile. But Peter sayde vnto him: And though all men shulde be offended, yet wolde not I be offended. And Jesus sayde vnto him: Verely I saye vnto y: Todaye in this same night, before y cock crowe two tymes, shalt thou denye me thryse. But he saide yet more: Yee though I shulde dye w y, yet wil I not denie y. So said they all in like maner.

And they came in to y felde called Gethsemane, and he saide vnto his disciples: Syt ye here, tyll I go yonder, and praye. And he toke with him Peter z James, z Iohn, and beganne to waxe fearefull, z to be in an agony, z sayde vnto the: My soule is heuy euen vnto y death: tary ye here and watch. And he wente forth a litle, fell vpon the grounde

Psal. 109. a

Mat. 23. a
Luc. 20. cLuc. 21. a
4. Reg.
12. bMat. 24. a
Luc. 21. a

12. 19. a

Mat. 10. b
Some
eader
counsell
houses.Mat. 26. b
Luc. 22. b
10. 12. cMat. 26. c
Luc. 22. b
1. Cor. 11. cMat. 26. a
Zac. 13. b
Act. 1. a

and prayed, that, (yfit were possyble) y^e hon remight passe fro him, and sayde: Abba, my father, all thinges are possyble vnto the, take this cuppe awaye from me: Neuertheles not what I wyl, but what thou wilt.

And he came vnto them, and founde the slepyng, and sayde vnto Peter: Symon, slepest thou? Couldst thou not watch with me one houre? Watch and praye, that ye fall not in to temptacion. The spere is wyllinge, but y^e flesh is weake. And he wote forth agayne, and prayde, and spake the same wordes, and returned, and founde them slepyng agayne: for their eyes were heuy, & they knewe not what they shulde answer him. And he came the thirde tyme, and sayde vnto them: Slepe on now, and take youre rest. It is ynough, the houre is come: beholde, y^e sonne of man shalbe deliuered in to the handes of synners: aryse, let vs be goyng. Beholde, he is at hande, that betrayeth me.

And immediatly whyle he yet spake, came Judas one of the twolue, and with him a greete multitude, with swerdes and staves from the hye prestes and scribes and elders. And the traytoure had geuen them a token, and sayde: Whom so ever I kysse, that same is he, laye handes vpon him, and lede him awaye waredy. And whā he was come, he wente straight waye vnto him, and sayde vnto him: O master, master, and kysed him. Then layed they their handes vpon him, & toke him. But one of the that stode by, drew out his swerde, and smote the hye prestes seruante, and cut of his eare.

And Jesus answered, and sayde vnto the: Ye are come forth as it were to a murther, with swerdes and with staves to take me. I was daylie with you in the temple, and taught, and ye toke me not. But this is done, hat the scripture maye be fulfilled. And all the disciples forsoke him, and fled. And there folowed him a yonge mā, which was clothed in linnen vpon the bare styne, and the yonge mā toke holde of him. But he let the linnen go, and fled naked from them.

And they led Jesus vnto the hye prest, where all y^e hye prestes, and elders and scribes were come together. As for Peter, he folowed him a farre of in to the hye prestes palace. And he was there, and sat with the seruantes, and warmed him.

But the hye prestes and the whole counsell sought wytnesse agaynst Jesus, y^e they might bringe him to death, and they founde none. Many gaue false wytnesse agaynst him, but their wytnesses agreed not toge-

ther. And some stode vp, and gaue false wytnesses agaynst him, and sayde: We herde him saye: I wil breake downe this temple that is made with hōdes, and in thre dayes builde another not made wth handes. But their wytnesse agreed not together.

And the hye prest stode vp amonge them, and axed Jesus, and sayde: Answerest thou nothinge vnto it, that these testis agaynst the? But he helde his tynge, and answered nothinge. The hye prest axed him agayne, and sayde vnto him: Art thou Chyeste sonne of the blessed? Jesus sayde: I am. And ye shal se the sonne of man sitt at the right hande of power, and come in the cloudes of heauen. Then the hye prest rent his clothes, & sayde: What neede we enny mo wytnesses? Ye haue herde the blasphemy. What thinke ye? They all cōdemned him, that he was gilty of death. Then beganne there some to spyt vps him, and to cover his face, and to smyte him with fistes, and to saye vnto him prophetic vnto vs. And the seruantes smote him on the face.

And Peter was beneth in y^e palace. There came one of the wenches of the hye prest: And whā she sawe Peter warminge him, she looked vps hī, and sayde: And thou wast with Jesus of Nazareth also. But he denyed, & sayde: I knowe him not, neither can I tell what thou sayest. And he wente out in to the fore court, and the cock crew. And a damsell sawe him, and beganne agayne to saye vnto them that stode by: This is one of them. And he denyed it agayne. And after a litle whyle they y^e stode by, sayde agayne vnto him: O fa truthe thou art one of them for thou art a Galilean, and thy speech sheweth enen alike. But he began to curse and sweare: I knowe not the man, that ye speake of. And the cock crew agayne. Then thought Peter vpon the worde, that Jesus sayde vnto him: Before y^e cock crew twayne, thou shalt denye me thryse. And he beganne to wepe.

The XV. Chapter.

And soone in the mornyng the hye prestes helde a counsell wth the elders and scribes and the whole counsell, & bounde Jesus, and led him awaye, and deliuered him vnto Pylate. And Pylate axed him: Art thou the kynge of the Jewes? he answered, and sayde vnto him: Thou sayest it. And the hye prestes accused him sore. But Pylate axed him agayne, and sayde: Answerest thou nothinge? Beholde, how sore they laye to y^e charge. Neuertheles Jesus answe-

red none, in so moch y^e Pylate marueyled.

At that feast of Easter he was wonte to deliuer vnto them a prisoner, whom so ever they wolde desire. There was i prisoner with the sedicious, one called Barrabas, which in the vponore had committed murther. And the people wente vp, and prayed him, that he wolde do, as he was wonte. Pylate answered them: wyl ye that I geue lowse vnto you the kynge of the Jewes? For he knew, that y^e hye prestes had deliuered him of enny. But the hye prestes moned y^e people, that he shulde rather geue Barrabas lowse vnto them.

Pylate answered agayne, and sayde vnto them: What wil yethe that I do vnto him, whom ye accuse to be kynge of the Jewes? They cried agayne: Crucifie hī. Pylate sayde vnto the: What euell hath he done? But they cried yet moch more: Crucifie him. So Pylate thought to satisfie the people, and gaue Barrabas lowse vnto them, and deliuered the Jesus, to be scourgd & crucified.

And the sondyers led him in to the comon hall, and called the whole multitude together, and clothed him with purple, and placed a crowne of thorne, and crowned him withall, and beganne to salute him: Hail kynge of the Jewes. And smote him vpon the heade with a rede, and spytte vps him, and full vps the kne, & worshipped him. And whā they had mocked him, they toke y^e purple of him, and put his clothes vpon him, & led him out, that they might crucifie him.

And they compelled one that passed by, called Symon of Cyren (which came from the felde, and was the father of Alexander and Rufus) to beare his crosse. And they brought him to the place Golgatha, which is by interpretation: a place of deed mens skulls. And they gaue him wyne myrted wth myre, to drynke, & he toke it not. And whā they had crucified him, they parted his garments, & cast lottes therfore, what euery one shulde take. And it was aboute y^e thirde houre, & they crucified him. And the tytle of his cause was wyrted ouer aboue him (namely:) The kynge of the Jewes. And they crucified him wth two murtherers, one at y^e right hande, and one at the left. Then was the scripture fulfilled, which sayeth: He was counted amonge the enell doers.

And they that wote by, reuyled him, and wagged their heades, and sayde: Sye vpon the, how goodly breakest thou downe y^e temple, & buildest it agayne in thre dayes? helpe y^e self now, & come downe fro the crosse.

The hye prestes also in likemane langhed him to scorne amonge the selues, with the scribes, & sayde: He hath helped other, himself can he not helpe. If he be Chyist and kynge of Israel, let him come downe now fro the crosse, & we maye se it, & beleue. And they y^e were crucified wth hī, cheked hī also.

And whā it was aboute the sirte houre, there was a darcknesse ouer the whole lōde, tyll aboute y^e nyent houre. And aboute y^e nyent houre Jesus cried loude, and sayde: Eli, Eli, lamma sabethani: which is interpreted: My God, my God, why hast thou forsaken me? And some that stode by, whā they herde y^e, they sayde: Beholde, he calleth Elias. Then rāne there one, & fylled a spōge wth vyneger, & sticke it vps a rede, & gaue hī to drynke, & sayde: Holde styll, let se, whether Elias wil come, and take him downe. But Jesus cried loude, and gaue vp the goost. And the vail of the tēple rent in twayne peces, from aboue tyll beneth.

The captayne that stode thereby ouer agaynst him, whā he sawe y^e he gaue vp the goost with sodā crye, he sayde: Verely this man was Gods sonne.

And there were women there also, which beheldethis a farre of, amonge whō was Mary Magdalene, & Mary of James y^e litle, & the mother of Iosef, & Salome, which had folowed him whā he was in Galile, and mynistred vnto hī: & many other y^e wote vps hī to Jerusalem. And at euen (for so moch as it was the daye of preparinge, which is the fore Sabbath) there came one Ioseph of Arimathea, a worshipfull Senatoure (which lorded also for the kynge dome of God) & wote in boldely vnto Pylate, & axed y^e body of Jesus. But Pylate marueyled y^e he was deed all ready, & called y^e captayne, & axed hī, whether he had lōge bene deed. And whā he had gotten knowlege of the captayne, he gaue Ioseph y^e body. And he bought a linnen cloth, & toke him downe, & wrapped hī in y^e linnen cloth, & layed him in a sepulcre, which was hewed out of a rocke, & rolled a stone before y^e bore of y^e sepulcre. But Mary Magdalene and Mary Iosef behelde, where he was layed.

The XVI. Chapter.

And whā the Sabbath was past, Mary Magdalene, & Mary James, and Salome, bought spices, y^e they might come, & anoynte hī. And they came to the sepulcre vps a daye of y^e Sabbathes very early, whā y^e sonne arose, & sayde one to another: Who shal rolle vs y^e stone fro y^e bore of the sepulcre? And whā they looked,

Mat. 26. d
Luc 22. d
Iohā. 18. a

Mat. 26. f
Luc 22. d

Mat. 26. b
Luc 22. c

Mat. 26. f
Luc 22. d
Iohā. 18. b

Mat. 26. f

Mat. 27. g
Luc. 23. d

Mat. 27. a

Mat. 27. c
Ioh. 19. c

Mat. 27. f
Luc. 23. e

Mat. 27. g
Iohā. 19. e

Mat. 27. g
Luc. 23. e
Iohā. 19. d

Mat. 27. g

Mat. 28. a
Luc 24. a
Iohā. 20. a

they sawe, that the stone was rolled awaye: for it was a very greate one. And they wente into the sepulchre, and on the right hande they sawe a yonge man syttinge, which had a longe whyte garmēt vpon him, and they were abashed. But he sayde vnto the: Be not ye afayed, ye seeke Iesus of Nazareth which was crucified: he is risen, he is not here. Beholde, I place, where they layed him. But go ye youre waye, and tell his disciples and Peter, that he wil go before you in to Galile, there shal ye see him: as he sayde vnto you. And they wente forth in all the haist, and fled from the sepulchre: for there was a tremblyng & feare come vpon them, nether sayde they eny thinge to eny man, for they were afayed.

But Iesus, whan he was risen vp early vpo the first daye of the Sabbathes, he appeared first vnto Mary Magdalene, out of whom he had cast out seven deuils. And she wote and tolde the that were with him, as they mourned and wept. And whan they herde that he lyued, and had appeared vnto her, they beleued it not. After warde as two of the were walkyng, he shewed himself vnder another figure, whan they were goyng vpon the felde. And they wente, and tolde the other: these they beleued not also.

At the last, as the eleuen sat at the table, he shewed him self vnto them, and rebuked their vnbeleue, and hardness of their hert, because they beleued not the which had sene him risen. And he sayde vnto them: Go ye youre waye in to all the worlde, and preach the gospell vnto all creatures. Who so beleueth and is baptysed, shal be saved: but who so beleueth not, shal be damned.

As for the tokens, which shal folowe the that beleue, these are they: In my name shal they cast out devyls: Speake with new tunges: Dryue awaye serpentes: And yf they drynke any dedly thinge, it shal not hurte them: They shal laye their handes vpo the sicke, and they shal recover.

And the LORDE, after that he had spoken vnto them, was taken vp in to heauen, and syttech at the right hande of God. And they wente out, and preached every where. And the LORDE wrought with them, and confirmed the worde with tokens folowynge.

The ende of the gospell of S. Marke.

The gospell of S. Luke.

What S. Luke contryneth.

- Chap. I. The concepcion and birth of Iesus the baptist. The conception of Christ. The chaste full songes of Mary, and Zachary.
- Chap. II. The birth & circumcision of Christ. How he was receaved in to the temple, how Symeon and Anna prophesie of him, and how he was founde in the temple amonge the doctours.
- Chap. III. The preachinge, baptyme, and prisonment of Iohn. The baptyme of Christ, and a rehearsal of the generacion of the farben.
- Chap. IIII. Iesus is led in to the wyldernesse, fasteth all the tyme of his temptacion, overcometh the deuill, goeth in to Galilee, preacheth at Nazareth and Caphernaum: the Jewes despise him, the deuils knowlege him: he cometh in to Peters house, healeth his mother in lawe, and doth greates miracles.
- Chap. V. Christ preacheth in the synagoge: The disciples forsake all, and folowe him. He healeth the leper, healeth the man of the palsy, calleth Matthew the customer, and eateth with open synners.
- Chap. VI. He exhorteth the disciples, that they forsake the eaters of corne, he healeth the man with the withered hande, chooseth his twelue Apostles, maketh a swete sermon, and teacheth to do good for euell.
- Chap. VII. He healeth the captaynes seruante rayseth vp the wyddowes sonne from dead to life, enforceth the disciples whom Iohn baptist sent vnto him, commendeth Iohn, and reproveth the Jewes for their vnthankfulnes. He eateth with the pharisees. The woman washeth his fete with his teares, and besoughteth her hie synnes.
- Chap. VIII. Christ with his apostles goeth fro towne to towne and preacheth, sheweth the parable of the sowe, telleth who is his mother and his brother, stilleth the raginge of the wynde, delyuereth the possessed, and dryneth the deuils in to the heerde of swyne, helpeth the sick woman and Jairus daughter.
- Chap. IX. He sendeth out the twelue Apostles to preach, Herode heareth tell of hi, he sendeth frue thousande men with syncloues and fishes, the disciples confesse him to be the sonne of God, he transfigureth himself vpon the mount, delyuereth the possessed, and teacheth his disciples to be lowly. They desyre vngodly ce, but he reproveth them.
- Chap. X. He sendeth the seuentye before him for to preach, and giveth the charge how to behaue them selues, prayseth his heavenly father, answereth the scribe that tempted him, and (by the example of the Samaritanes) sheweth who is a mas neyghbour. Martha receiveth the LORDE in to hir house, Mary Magdalene is fervent in hearinge his worde.
- Chap. XI. He teacheth his disciples to pray, dryneth out a deuill, and rebuketh the blasphemous pharisees. They requyre signes and tokens. He eateth with the pharisees, and reproveth the ypocrisy of the pharisees, scribes and ypocrites.

Chap. XII. The leuen of the pharisees. Christ comforteth his disciples agaynst persecucion warneth them to beware of covetousnesse, by the similitude of a certayne rich man: he wyll not have them to hange vpo earthly thinges, but to watch and to be ready agaynst his comynge.

Chap. XIII. Of the Galileans whom Pilate slew and of those that dyed in Sylloe. The similitude of the fyge tree. Christ healeth the sick woman. The parable of the mustarde sowe and leaven. Few entre in to the kyngdome. Christ reproveth Herode and Jerusalem.

Chap. XIII. Iesus eateth with the pharisees, healeth the dropsye vpon the Sabbath, teacheth to be lowly, telleth of the greates supper, and warneth them that wyll folowe him, to laye their accomptes before, what it wyll cost the. The salt of the earth.

Chap. XV. The lowlyng mercy of God openly sheweth in the parable of the hundred shepe, and of the sonne that was lost.

Chap. XVI. The parable of the wicked Mammon. Not one tittle of Gods worde shal perish. Of the rich man, and of poore Lazarus.

Chap. XVII. Christ teacheth his disciples to avoyde occasions of euell, one to forgiue another, steadfastly to trust in God, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.

Chap. XVIII. He teacheth to be servaunt in prayer continually. Of the pharisee and the publican. The kyngdome of God belongeth vnto childen. Christ answereth the ruler, and promyseth reward vnto all such as suffre losse for his sake, and folowe him. The blynde man is restored to his sight.

Chap. XIX. Of Zachary, and the ten seruantes to whome the ten talentes were delyvered. Christ rydeth to Jerusalem, and wepeth over it.

Chap. XX. They aske Christ one questyon, and he answereth them another. The parable of the vyrgarde. Of tribute to be geue vnto the Emperoure, & how Christ stoppeth the mouthes of the Saducars.

Chap. XXI. Christ commendeth the poore wyddow, telleth of the destruction of Jerusalem, of false teachers, of the tokens and troubles for to come, of the ende of the worlde, and of his owne comynge.

Chap. XXII. Christ is betrayed, they eate the Easter lambe. The institution of the sacrament. They stryue who shal be greatest, he reproveth them: He prayeth thre tymes vpon the mount. They take him and bringe him to the bye prestes house: Peter denyeth him thryse, and they bringe him before the counsell.

Chap. XXIII. Iesus is brought before Pilate and Herode. The women make lamentacion for him. He prayeth for his enemies, forgiveth the synner vpon his right hande, dyeth on the crosse, and is buried.

Chap. XXIII. The women come to the grave, Christ appeareth vnto the two disciples that go toward Emmaus, stondeth in the myddest of all his disciples, openeth their vnderstandinge in the scriptures, giveth them a charge, and ascendeth vp in to heauen.

The gospell of S. Luke.



The prologue of S. Luke.



For so moch as many have taken in hande, to set forth y wordes of the actes that are come to passe amonge vs, like as they belyue red the vnto vs, which from the begynnyng sawe them their selues, and were mynisters of the worde, I thought it good after that I had diligently searched out all from the begynnyng to wyte the same orderly vnto the (good Theophilus) that thou mightest knowe the certē of y wordes, wherof thou art informed.

The first Chapter.



In the tyme of Herode the kynge of Jewry, there was a prest named Zachary of the course of Abia: and his wife of the donghters of Aaron, & hir name Elizabeth. They

were both righteous before God, and walked in all the commaundementes and statutes of the LORDE vnreproueably. And they had no childe, for Elizabeth was baren, and they were both well stricken in age.

And it came to passe as he executed the prestes office before God whan his course came (acordinge to the custome of the presthode) it fel to his lotte to burne incense. And he wente in to the temple of the LORDE, and the whole multitude of the people was without in prayer, whyle the incense was aburnyng. And the angell of the LOR

Exo. 30. 1
Heb. 9. 4

DE appeared vnto him, and stode on the right syde of the altare of incense. And whan Zachary sawe him, he was abashed, & there came a feare vpon him.

But the angell sayde vnto him: Feare not Zachary, for thy prayer is herde. And thy wife Elizabeth shal beare the a sonne, whose name thou shalt call Jhon, & thou shalt haue ioye and gladnesse: and many shal reioyce at his byrth, for he shal be greate before the LORDE. Wyne and stronge drynke shal he not drynke. And he shalbe fylled wth the holy goost, even in his mothers wombe. And many of the children of Israel shal bearne vnto the LORDE their God. And he shal go before him in the sperte and power of Elias, to turne the hertes of fathers vnto the children, and the vnfaithfull vnto the wysdome of the righteous, to make the people ready for the LORDE.

And Zachary sayde vnto the Angel: Wherby shal I knowe this? for I am olde, and my wife well stricken in age. The angell answered, and sayde vnto him: I am Gabriel that stonde before God, and am sent to speake vnto the, and to shewe the these glad tydings. And beholde, thou shalt be dome, and not able to speake, vntyll the daye that this come to passe, because thou hast not beleued my wordes, which shalbe fulfilled in their season.

And the people wayted for Zachary, and marueyled, that he taried so longe in the temple. And whā he wote out, he coude not speake vnto them. And they perceaued, that he had sene a vision in the temple. And he beckened vnto them, and remayned speechlesse.

And it fortunēd whā the tyme of his office was out, he wente home in to his house. And after those dayes Elizabeth his wife conceaued, and byd hir self fyue monethes, & sayde: Thus hath the LORDE done vnto me in these dayes, wherein he hath looked vpon me, to take awaye from me my rebuke amonge men.

And in the fyfte moneth was the angell Gabriel sent from God in to a cite of Galile, called Nazareth, vnto a virgin that was spoused vnto a man, whose name was Joseph, of the house of David, and the virgins name was Mary. And the angell came in vnto her, and sayde: Hail thou full of grace, the LORDE is with the: blessed art thou amonge women.

Whā she sawe him, she was abashed at his sayenge, and thought: What maner of salutation is this? And the angell sayde vnto her: Feare not Mary, for thou hast founde

grace with God. Beholde, thou shalt conceiue in thy wombe, & beare a sonne: & shalt call his name Jesus: he shalbe greate, & shalbe called of sonne of the Highest. And the LORDE God shal geue him a seate of David his father, & he shal be kinge ouer a house of Jacob for euer: & there shalbe no ende of his kyngdome. Then sayde Mary vnto the angell: How shal this be, seeinge I knowe not a man? The angell answered, & sayde vnto her: The holy goost shal come vpon the, & the power of the Highest shal ouersadowe the. Therefore that holy also which shalbe borne (of the) shalbe called the sonne of God. And beholde, thy cosen Elizabeth she also hath conceaued a sonne in hir olde age, & this is the first borne of her, which is reported to be borne: for God is nothinge vnpowable. And Mary sayde: Beholde, here am I the handmaid of the LORDE: be it vnto me, as thou hast sayde. And the angell departed fro her.

And Mary arose in those dayes, and wente in to the mountaynes with haist, into a cite of Jewry, and came in to a house of Zachary, and saluted Elizabeth. And it fortunēd as Elizabeth herde the salutation of Mary, the babe sprang in hir wombe. And Elizabeth was fylled with the holy goost, & cried loude, and sayde: Blessed art thou amonge women, and blessed is the fruite of thy wombe. And how happeneth this to me, that I mother of my LORDE cometh vnto me? Beholde, whan I herde the voyce of thy salutation, the babe sprang in my wombe wth ioye. And blessed art thou that hast beleued, for all thynges shalbe performed, which were tolde of the LORDE. And Mary sayde: My soule magnifieth the LORDE.

And my sperte reioyseth in God my Sauoure. For he hath looked vpon the lowe degree of his hande mayde. Beholde, fro hence forth shal all generacions call me blessed.

For he that is mightie, hath done greates thynges vnto me, and holy is his name.

And his mercy endureth thorow ouer all generacions, vpon them that feare him.

He sheweth strength with his arme, and scattech them that are proude in the magnacion of their hert.

He putteth downe the mightie from the seate, and exalteth them of lowe degree.

He fylleth the hongrie with good thynges, and letteth the riche go emptye.

He remembreth mercy, and helpeth vpon his seruant Israel.

Euen as he promysed vnto oure fathers Abraham and to his sede for euer.

And Mary abode with her aboute the monethes, and then returned home agayne.

And Elizabethes tyme was come, that she shalbe deliuered, & she broughte forth a sonne. And hir neighbours and kynnsfolkes hade, & the LORDE had shewed greate mercy vpon her, & they reioysed with her. And it fortunēd vpon the eighthe daye, they came to circumcise the childe, and called him Zachary after his father: And his mother answered, and sayde: No, but he shalbe called Jhon. And they sayde vnto her: There is none in thy kynne, & is so called. And they made signes vnto his father, how he wolde haue him called. And he axed for wytyng tables, wrote & sayde: His name is Jhon. And they marueyled all. And immediatly was his mouth and his ege opened, and he spake, & prayesed God. And there came a feare vpon all their neighbours. And all this acte was noysed abrode thorow out all the hill countre of Jewry: And all they that herde therof, toke it to hert, and sayde: What maner of man wil this childe be? For the hande of the LORDE was with him.

And Zachary his father was fylled with the holy goost, and prophesied, and sayde:

Blessed be of the LORDE God of Israel, for he hath vnsited and redemed his people.

And hath set vp an home of saluacion in the house of his seruant David.

Euen as he promysed afore tyme, by the mouth of his holy prophetes.

That he wolde deliuer vs fro oure enemies, & from the hande of all such as hate vs.

And he wolde shewe mercy vnto oure fathers, & thynte vpon his holy couenant.

Euen the ooth that he sware vnto oure father Abraham, for to geue vs.

That we deliuered out of the hande of all enemies, mighte serue him without feare all the dayes of oure life, in such holynes and rightousnes as is accepte before him.

And thou childe shalt be called a prophet of the Highest: for thou shalt go before the LORDE, to prepare his wayes.

And to geue knowledge of saluacion vnto his people, for the remission of their synnes.

Thorow the tender mercy of oure God, wherby the daye spryng from an hye hath vnsited vs.

That he might geue light vnto them that sit in darcknesse and shadowe of deathe, and to gyde oure fete in to the waye of peace.

And the childe grew, and waxed stronge in sperte, and was in the wyldernes, tyll the tyme that he shulde shewe him self vnto the people of Israel.

It fortunēd at the same tyme, that there wote out a comendement fro Augustus the Emperoure, that the whole wolde shulde be taxed. And this taxynge was the first that was executed, whan Syrenius was lestenant in Siria. And they wente all, every one to his owne cite to be taxed. Then Joseph gat him vp also fro Galile, out of the cite of Nazareth, in to Jewry, to the cite of David, which is called Bethleem, (because he was of the house and lynage of David) that he might be taxed wth Mary his sponised wife, which was wth childe.

And it fortunēd whyle they were there, the tyme was come, that she shulde be deliuered. And she broughte forth hir first begotte sonne, & wrapped him in swadlinge clothes, and layed him in a maunger: for they had els no rowme in the tyme.

And there were in the same region shepherdes in the felde by the foldes, and watchinge their flocke by night. And beholde, an angell of the LORDE stode by the, and a bryghtnes of the LORDE shone rounde aboute them, and they were sore afrayed. And the angell sayde vnto them: Be not afrayed. Beholde, I brynge you tydiges of greate ioye, which shal happen vnto all people: for vnto you this daye is borne a Sauoure, euen Christ the LORDE, in the cite of David. And take this for a token: Ye shal fynde the babe swadled, and layed in a maunger. And straight waye there was by the angell a multitude of heauenly hostes, which prayesed God, and sayde: Glory be vnto God an hye, & peace vpon earth, and vnto men a good wyll.

And it fortunēd whā the angels were gone from the in to heauē, the shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se this thinge that is happenēd, which the LORDE hath shewed vnto vs. And they came wth haist, & founde both Mary and Joseph, & the babe layed in a maunger. And whan they had sene it, they published abrode the sayenge, & was tolde the of this childe. And all they that herde it, wondered at the wordes, which the shepherdes hade tolde them. But Mary kepte all these sayenges, and pondred them in hir hert. And the shepherdes returned, prayyinge and laudinge God, for all that they had herde and sene, euen as it was tolde them.

And whan eight dayes were ended, that the childe shulde be circumcysed, his name was called Jesus, which was named of the angell, before he was conceaued in his mothers wombe.

Mal. 3. d
Matt. 23. b

Gen. 17. c
and 13. b
Iud. 6. 11. b

4 Re. 7. a

Matt. 1. c

Fla. 7. c
Matt. 2. c

1. Reg. 15.
16. a. 20. b

Matt. 1. c

Gen. 17. c

Gen. 17. c

Luc. 1. c

D And whā the dayes of their purificacion after the lawe of Moyses, were come, they brought him to Jerusalem, that they might present him vnto the LORDE. As it is wrytten in the lawe of the LORDE: Every mā-childe that first openeth the Matrice, shalbe called holy vnto y^e LORDE, and that they might geue the offerynge, as it is wrytten in the lawe of the LORDE (namely) a payre of turtle doves, or two yonge pigeons.

And beholde, there was a man (at Jerusalem) whose name was Symeon, and the same mā was iust, and feared God, and lōged for the consolacion of Israel, and the holy goost was in him. And an answer was geue him of the holy goost, that he shulde not se death, before he had sene y^e LORDES Chust. And he came by inspiracion in to the temple.

E And whan the elders brought the childe Jesus in to the temple, to do for him after y^e custome of the lawe, then toke he him vp in his armes, and prayesd God, and sayde:

LORDE, now lettest thou thy seruante departe in peace, acordinge to thy promesse.

For myne eyes haue sene thy Samoure, whō thou hast prepared before all people.

Ea 49.b
Act 13.e A light for the lightenyng of the heyl, and for the prayse of y^e people of Israel.

And his father and mother marueyled at the thinges that were spokē of him. And Symeon blessed them, and sayde vnto Mary his meether: Beholde, this (childe) shalbe set to a fall, and to an vpryngge agayne of many in Israel, and for a token, which shalbe spokē agaynst. And the swerde shal pearce thy soule, that the thoughtes of many hertes maye be opened.

S And there was a prophetisse, one Anna, the daughter of Phanael of the trybe of Asser, which was of a greate age, and had lyued seven yeaeres with hir husbāde from hir virginitee, and had now bene a widowe aboute foure score and foure yeaeres, which came neuer fro the temple, seruyngge God wth fastyngge and prayenge, daye and night: the same came forth also the same houre, and prayesd the LORDE, and spake of him vnto all that looked for the redempcion at Jerusalem.

And whan they had persourmed all acordinge to the lawe of the LORDE, they returned i to Galile, to their owne cite Nazareth. And the childe grewe, and waxed stronge in spirete, full of wysdome, and the grace of God was with him.

And his elders wente to Jerusalem every yeaere at the feast of Easter. And whan he was twelue yeaere olde, they wente vp to Jerusalem,

after the custome of the feast. And whan they had fulfilled the dayes, and were gone home agayne, the childe Jesus abode styll at Jerusalem. And his elders sought it not, but thought he had bene in the company, and they came a dayes iourney, and sought him amōge their kynnsfolkes and acquaintance. And whā they founde him not, they wrote agayne to Jerusalem, and sought him.

And it fortuned after thre dayes, y^e they founde him in the temple, syttinge amonge the teachers, hearyngge the, and opposyngge them. And all they that herde him, wonderd at his vnderstandyngge and answers. And whan they sawe him, they were astonysed. And his mother sayde vnto him: My sonne, why hast thou done this vnto vs? Beholde, thy father and I haue sought the sowynge. And he sayde vnto them: What is it, that ye haue sought me? Wist ye not, y^e I must go aboute my fathers busynes? And they vnderstode not the sayenge y^e he spake vnto them. And he wente downe with them, and came to Nazareth, and was obedynt to them. And his mother kepte all these wordes in hir hert. And Jesus increased in wysdome, age and fauoure with God and men.

The III. Chapter.

In the fiftene yeaere of the raigne of Tiberius the Emperoure, whā Pontius Pilate was lestenant in Ierusalem, and Herode one of the foure princes in Galile, and his brother Philippe one of the same prynces in Iudaea, and in the coastes of Tyconites, and Lysanias one of the foure prynces of Abilene, when Hannas and Caiphas were hye prestes, the came y^e wordes of God vnto Iohn the sonne of Zachary in the wyldernes. And he came in to all y^e coastes aboute Jordan, and preached the baptyisme of repentance for the remission of synnes. And is wrytten in y^e booke of y^e sayenges of Esaias the prophet, which sayeth: The voyce of a cryer in the wyldernes: prepare the way of the LORDE, and make his pathes straight. Every valley shalbe fylled, and every mouney and hyll shalbe brought lowe. And what is croked, shalbe made straighe: and what rough is, shalbe made smooth, and all flesh shal se the Sauoure of God.

Then sayde he vnto the people, y^e I went out to be baptyfed of him: Ye generation of vipers, who hath certified you, that y^e shal escape y^e wrath to come? Take hede, bring forth due frutes of repentance, and begynne to saye: We haue Abrahā to o^r father. For I saye vnto you: God is able of these stonnes

raise vp children vnto Abraham. The are is put vnto the tre already: so that every tre which bringeth not forth good frute, shalbe hewen downe, and cast in to the fyre. And the people axed him, and sayde: What shal we do then? He answered, and sayde vnto the: Let that hath two coates, let him parte wth him y^e hath none: and he that hath meate, let him do likewise.

The publicans came also, to be baptyfed and sayde vnto him: Master, what shal we do? He sayde vnto them: Requie nomore, then is appoynted you. Then y^e souldyours axed him likewise, and sayde: What shal we do then? And he sayde vnto the: Do no man violence ner wronge, and be content with youre wages.

But whan the people were in a doute, and thought all in their hertes, whether he were Chust, Iohn answered, and sayde vnto the all: I baptyse you with water, but after me there cometh one stronger the I, whose shoulchet I am not worthy to lowse: he shal baptyse you with the holy goost and with fyre. Whose fanne is in his hande, and he shal poure his floore, and shal gather y^e wheate in to his barn, and shal burne the chaffe with vnquencheable fyre. And many other thynges more exorted he, and preached vnto the people.

But Herode the Tetrarcha (whā he was rebuted of him because of Herodias his brethers wife, and for all the euels that Herod had do) besydes all this he layed Iho in prison.

And it fortuned whan all the people receaued baptyisme, and whan Jesus also was baptyfed and prayed, that heauen opened, and the holy goost came downe in a bodely shappe like a dove vpon him. And out of heauen there came a voyce, which sayde: Thou art my deare sonne, in whō I delyte.

And Jesus was aboute thirtie yeaeres whan he beganne. And he was taken for the sonne of Joseph, which was the sonne of Eli, which was the sonne of Mathat.

Which was the sonne of Levi.
Which was the sonne of Melchi.
Which was the sonne of Ianna.
Which was the sonne of Joseph.
Which was the sonne of Mathathias.
Which was the sonne of Amos.
Which was the sonne of Nahum.
Which was the sonne of Eli.
Which was the sonne of Lange.
Which was the sonne of Maath.
Which was the sonne of Mathathias.
Which was the sonne of Simeel.

Which was the sonne of Joseph.
Which was the sonne of Juda.
Which was the sonne of Iohanna.
Which was the sonne of Rezia.
Which was the sonne of Zorobabel.
Which was the sonne of Salathiel.
Which was the sonne of Neri.
Which was the sonne of Melchi.
Which was the sonne of Abdi.
Which was the sonne of Cosam.
Which was the sonne of Elmadam.
Which was the sonne of Her.
Which was the sonne of Ieso.
Which was the sonne of Elizer.
Which was the sonne of Joerem.
Which was the sonne of Mattha.
Which was the sonne of Levi.
Which was the sonne of Simeon.
Which was the sonne of Juda.
Which was the sonne of Joseph.
Which was the sonne of Jonam.
Which was the sonne of Eliachim.
Which was the sonne of Melca.
Which was the sonne of Menam.
Which was the sonne of Mathathian.
Which was the sonne of Nathan.
Which was the sonne of David.
Which was the sonne of Jesse.
Which was the sonne of Obed.
Which was the sonne of Boos.
Which was the sonne of Salmon.
Which was the sonne of Naasson.
Which was the sonne of Aminadab.
Which was the sonne of Aram.
Which was the sonne of Esrom.
Which was the sonne of Phares.
Which was the sonne of Juda.
Which was the sonne of Jacob.
Which was the sonne of Isaac.
Which was the sonne of Abraham.
Which was the sonne of Thara.
Which was the sonne of Nabor.
Which was the sonne of Serug.
Which was the sonne of Regu.
Which was the sonne of Peleg.
Which was the sonne of Eber.
Which was the sonne of Salah.
Which was the sonne of Caynan.
Which was the sonne of Arphachsad.
Which was the sonne of Sem.
Which was the sonne of Noe.
Which was the sonne of Lamech.
Which was the sonne of Mathusalah.
Which was the sonne of Henoch.
Which was the sonne of Jared.
Which was the sonne of Mahaleel.
Which was the sonne of Kenan.

Which was the sonne of Enos.
Which was the sonne of Seth.
Which was the sonne of Adam.
Which was the sonne of God.

The fourth Chapter

Jesus full of the holy goost, came agayne from Jordane, and was led of J spiete into wyldernes, z fourty dayes lōge was he tēpted of J deuell. And in those dayes ate he nothinge. And whan they were ended, he hongred afterwarde. And the deuell sayde vnto him: If thou be J sonne of God, commaund this stone, J it be bried. And Jesus answered z sayde vnto hi: It is wyrtten: Man shal not lyue by bried onely, but by every woide of God. And J deuell toke him vp into an hye mountayne, and shewed him all the kyngdomes of J whole worlde in J twyncklinge of an eye, z sayde vnto him: All this power wil I geue vnto the, and the glory therof, for it is genē ouer vnto me, and I geue it, to whom I wil. If thou now wilt worshippe me, they shal all be thine. Jesus answered him, and sayde: Auoide fro me thou Satan. It is wyrtten: Thou shalt worshippe the **LORDE** thy God, and him onely shalt thou serue.

And he caried him to Jerusalem, and set him vpon a pynacle of the temple, and sayde vnto him: If thou be J sonne of God, cast thy self downe from hence. For it is wyrtten: He shal geue his angels charge ouer the, to kepe the, and with their handes they shal holde the vp, that thou dash not thy fore a gaynst a stone. And Jesus answered, and sayde vnto him: It is sayde: Thou shalt not tempte the **LORDE** thy God. And whan J deuell had ended all the temptacions, he departed from him for a season.

And Jesus came agayne in the power of the spiete into Galile. And the same of him was noysed thorow out all J region rounde aboute. And he taught in their synagoges, and was commended of every man.

And he came vnto Nazareth where he was nourished, and as his custome was, he wēt in to the synagoge vpon J Sabbath, and stode vp for to rede. Then was there deliuered vnto him the booke of J prophet Esay. And whan he had turned ouer the booke, he founde the place where it is wyrtten: The spiete of the **LORDE** is with me, because he hath anoynted me: to preach the Gospell vnto J poore hath he sent me: to heale the broken harted: to preach deliuerance to the captiue, and sight to the blynde: and frely to set at liberty them that are brused: and to preach

the acceptable yere of the **LORDE**.

And whan he had closed the booke, began he to saye agayne to J mynister, z sat him downe. And the eyes of all that were in the synagoge, were fastened on him. And he began to saye vnto them: This daye is this scripture fulfilled in youre eares. And they all gaue him wytnesse, and wōdred at the gracious wordes, which proceeded out of his mouth, and they saide: Is not this Iosephs sonne?

And he sayde vnto them: Doubtes ye wil saye vnto me this prouerbe: Phisician, heale thyself. For how greates things haue we heard done at Capernaū? Do the same here also in thine owne countre. But he saide: Vnuly I saye vnto you: There is no prophet accepted in his owne countre. Neuertheles of a truthe I saye vnto you: There were many wedowes in Israel in J tyme of Elias, whā the heauē was shut thre yeaeres and sixe monethes, and whan there was a greates dēth in all the lande: z to none of the was Elias sent, but onely vnto Sarepta of the Sydonians to a wedowe. And many lepers were there in Israel in the tyme of Elisens J prophet, and none of the was clensed, save only Naaman of Syria.

And as many as were in the synagoge, whā they herde J , were fylled with wrath. And they rose vp, and thrust him out of the cite, and led him vp to the edge of the hyl wher vpo their cite was buylded, that they might cast him downe headlyng. But he wente his waye euen thorow the myddes of them, and came to Capernaum a cite of Galile, and taught the vpo the Sabbathes. And they wōdred at his doctryne, for his preachinge was with power.

And in the Synagoge there was a man possessed with a foule deuell, z he cryed lōde, and sayde: Let me alone, what haue we to do w the thou Jesus of Nazareth? Art thou come to destroye vs? I knowe J who thou art, euen the holy of God. And Jesus rebuted him and sayde: holde thy tūge, and departe out of him. And the deuell threw hi in the myddes amonge them, and departed from him, and dyd him no harme. And there came a feare ouer the all, and they spake amonge them selues, and sayde: What manner of thinge is this? He commaundeth the foule spietes with auctorite and power, and they departe out. And J same of him was noysed thorow out all the places of J countre rounde aboute.

And he rose vp out of the synagoge, and came in to Symons house. And Symons

ther in lawe was takē with a greates fener, z they prayde him for her. And he wēt vnto her, z commaunded the fener. And it left her, z immediately she rose vp, z mynistred vnto the.

And whan the Sonne was gone downe all they that had sicke of dyuerse diseases, brought the vnto him. And he layed his handes vpon euery one of the, z made the whole. The deuells also departed out of many, crying and sayenge: Thou art Christ the sonne of God. And he rebuted the, z suffred them not to speake: for they knewe that he was Christ. But whā it was daye, he wēt out in to a deserte place. And the people sought hi, and came vnto him, z kepte him, J he shulde not departe fro the. But he sayde vnto the: I must preach the Gospell of J kyngdome of God to other cities also: for there to am I sent. And he preached in the synagoges of Galile.

The V. Chapter.

J came to passe, J the people pressed vpon him to heare the woide of God, and he stode by the lake of Genazareth, and sawe two shippes stode by J lake syde, but J fishers were gone out of the, and had washed their nettes. Then wente he in to one of the shippes, which was Symons, and prayed him, J he wolde thrust out a litle fro the londe. And he sat him downe, and taught the people out of J shippe.

And whan he had left of talkyng, he sayde vnto Symon: Launch out in to the depe z la sylppe y o nettes, to make a draught. And Symon answered and sayde vnto him: Master, we haue laboured all J night, and taken nothinge. But vpo thy woide, I wil lowse forth the nett. And whā they had so done, they toke a greates multitude of fishes, z their net brake. And they made sygnes to their felowes which were in J other shippe, J they shulde come, z helpe the. And they came, z fylled both the shippes full, so J they sonke. Whan Symon Peter sawe J , he fell downe at Jesus knees, z sayde: **LORDE**, go frome, for I am a synfull man: for he was astonnyed and all that were w him, at this draught of fishes which they toke, and so were James and Jhon also the sonnes of Zebede, which were Symons companyons. And Jesus sayde vnto Symō: Feare not, for fro hence forth thou shalt take men. And they brought the shippes to londe, and left all, and folowed him.

And it fortunēd as he was in a cite, beholde, there was a man full of leprosy. Whā he sawe Jesus, he fell vpo his face, z besought him, and sayde: **LORDE**, if thou wilt, thou

canst make me cleane. And he stretched out his hāde, and tōuched him, and sayde: I wil, be thou cleane. And immediatly the leprosy departed from him. And he charged him, J he shulde tell no mā, but go thy waye (sayde he), and shewe thyself vnto J prest, and offere for J clensyng, as Moses commaunded, for a witnesse vnto the. But J same of hi wēt out farther abrode, z there came moch people together, to heare him, z to be healed by hi fro their sicknesses. And he departed in to the wyldernes, z gaue him self to prayer.

And it fortunēd vpo a daye, J he taught, and there sat J pharises and scribes, which were come out of all the towne of Galile, and Jewry, and fro Jerusalem, and the power of the **LORDE** wēt fro him, z healed every man. And beholde, certayne men broughe vpon a bed, a man J had J palsy, and they sought how they might bryng him in, and laye him before him. And whan they coude not fynde by what waye they might bryng him in (for J people) they clymmed vpo J toppe of the house, z let him downe thorow the tylinge w the bed, amonge the before Jesus. And whan he sawe their faith, he sayde vnto hi: Man, J synnes are forgiven J . And the scribes and pharises began to thynke, z saide: What is he this, J speaketh blasphemie. Who can forgive synnes, but onely God?

Neuertheles whā Jesus perceined their thoughtes, he answered, and saide vnto the: What thynke ye in y o hertes? Whether is easier to saye: Thy synnes are forgiven J , or to saye: Arise, and walke? But that ye maye knowe, that the sonne of mā hath power to forgive synnes vpon earth, he sayde vnto J sicke of the palsy: I saye vnto J : Arise, take vp J bed, and go home. And immediatly he rose vp before the, z toke vp the bed J he had lye vpo, and wēt home, and praysed God. And they were all astonnyed, and gaue God J prayse, and were fylled w feare, and sayde: We haue sene marvelous thinges to daye.

And afterwarde he wēt out, and sawe a publican named Levi, syttinge at J receate of custome, z he sayde vnto him: Folowe me. And he left all, rose vp, z folowed him. And Levi made hi a greates feasti his house. And many publicans z other sat w hi at J table. And the scribes and pharises murmured agaynst his disciples, z saide: Wherfore do ye eate z drynke w publicans z synners? And Jesus answered, z sayde vnto the: The nede not J phisician, but they J are sicke. I am not come to call J righteous, but synners to repentaūce.

But they sayde vnto him: Wherfore faste & disciples of Ihs so of, & praye so moch, & the disciples of the Pharises likewise, but & disciples eate and drynke? And he sayde vnto them: Can yemake the weddyng childre fast, so longe as the brydegrome is with the? But the tyme wil come that the brydegrome shalbe take fro the, then shal they fast.

And he sayde vnto them a symilitude: No man putteth a pece of new clothe in to an olde garment: for els he renteth the new, and the pece of the new agreeth not with the olde. And no man putteth new wyne in to olde vessels, for els & new wyne bursteth the vessels, and runneth out it self, and the vessels perishe. But new wyne must be put in to new vessels, and so are they both preserved. And there is no man that drynke the olde, and wolde straight waye haue the new, for he sayeth: the olde is pleasant.

The VI. Chapter.

And it fortuneth vpon an after pryncipall Sabbath, that he wente thorow the corne felde, & his disciples plucked the eares of corne, and ate, and rubbed the with their handes. But certayne of the Pharises sayde vnto them: Wherfore do ye that, which is not lawfull to do vpon the Sabbath? And Iesus answered, and sayde vnto the: Hane ye not red what Dauid dyd, whan he was hongrie, and they that were with him, how he wente in to the house of God, and toke the shewbread, and ate, and gaue also vnto them that were with him, which was lawfull for no man to eate, but for the priestes onely? And he sayde vnto them: The sonne of man is LORDE euen ouer the Sabbath.

It came to passe vpon another Sabbath, that he wete in to the synagoge, and taught and there was a man, whose right hande was wythred. But & scribes and Pharises marked him, whether he wolde heale vpon the Sabbath, that they might fynde an occasion agaynst him. Neuertheles he perceaued their thoughtes, and sayde vnto the man with the wythred hande: Arise, and steppe forth here. And he arose, and stepped forth. Then sayde Iesus vnto the: I wil are you a question: What is it lawfull to do vpon the Sabbath? good, or euell? to saue life, or to destroye it? And he behelde the all rounde aboute, and sayde vnto the man: Stretch out thine hande. And he dyd so. Then was his hande restored him to right, euen as whole as the other. But they were filled full of

madnes, and commoned together, when they wolde do to him.

And it fortuneth at the same tyme, that he wente out in to a mountayne to praye, and continued all night in prayer to God. And whan it was daye, he called his disciples, and chose twelue of them, whom he called also apostles. Symon, whom he named Peter, and Andrew his brother, James and Iohn, Phylippe and Bartylmeu, Mathew and Thomas, James the sonne of Alphens, Symon called Zelotes, Judas the sonne of James, and Judas Iscariot, which was the traytoure.

And he wente downe with them, and stode vpon a playne in the felde, and the company of his disciples, and a greate multitude of people, from all Jewry, and Ierusalem, and from Tyre and Sydon by the see coast, which were come to heare him, and to be healed of their diseases, and they that were vexed with foule spertes, were healed. And all the people soughte to touch him, for there wente vertue fro him, and healed the all.

And he lift vp his eyes vpon his disciples, and sayde: Blessed are ye poore, for yours is the kyngdome of God. Blessed are ye that hunger here, for ye shalbe satisfied. Blessed are ye & wepe here, for ye shal laugh. Blessed are ye, whan men hate you, and put you out of their companyes, and reuyle you, and cast out youre name as an euell thinge, for the sonne of mans sake. Be ioyse ye then, and be glad: for beholde, youre rewarde is greate in heauen. Euen thus dyd their fathers vnto the prophetes also.

But vnto you riche, for ye hane your cosolacion allready. Wo vnto you that are full, for ye shal hunger. Wo vnto you that laugh here, for ye shal wepe and waille. Wo vnto you whan euery man prayseth you, Euen so dyd their fathers vnto the false prophetes also.

But I saye vnto you that heare: Love youre enemies: do good vnto them that hate you: blesse them that curse you: praye for them that wrongfully trouble you. And who so smyteth the one cheeke, offer him & other also. And who so taketh away thy cloake, forbyd him not & core also. Who so ever apertch of the, geue him: and who so taketh awaye thynne, are it not agayne? And as ye wolde that men shulde do vnto you, euen so do ye vnto them likewise.

And yf ye loue them that loue you, what thake haue ye therfore? For synners also loue their louers. And yf ye do good for your

good doers, what thanke haue ye therfore? For synners also do euen the same. And yf ye lende vnto them, of whos ye hope to receaue what thake haue ye therfore? For synners also lende vnto synners, that they maye receaue as moch agayne. But rather loue ye your enemies, do good, and lende, loyng for nothinge therof agayne: so shal ye rewarde be greate, and ye shalbe the children of the hight, for he is kynde, euen to the vnthankfull and to the euell.

Be ye therfore mercifull, as youre father also is mercifull. Judge not, and ye shal not be iudged. Condepe not, and ye shal not be condemned. Forgeue, and ye shal be forgiven. Geue, and to you shalbe geue. A good measure, pressed downe, shaten together, & runyng ouer, shal me geue in to youre bosome. For with what measure ye meete, with the same shal it be measured to you agayne.

And he sayde a symilitude vnto the: Can the blynde shewe the waye to & blynde? Do they not both the fall in to the dyche? The disciple is not aboue his master. But whoso curis perfecte, yf same shalbe as his master. But why seist thou a moote in thy brothers eye, and considrest not the beame, that is in thine awne eye? Or how canst thou saye vnto thy brother: holde styll brother, I wil plucke & moate out of thyne eye, and thou thyself seist not yf beame in thine awne eye? Thou hypocrite, first cast the beame out of thine awne eye, and the shalt thou se clearly to pull the moote out of thy brothers eye.

For it is no good tre, & bryngeth forth euill frute: and no euell tre & bringeth forth good frute. Every tre is knowne by his frute. For me gather not sygges of thornes, ner grapes of busshes. A good man out of yf good treasure of his hert, bryngeth forth & which is good: and an euell man out of the euell treasure of his hert, bryngeth forth that which is euell. For of the abundaunce of the hert, the mouth speaketh.

But why call ye me LORDE LORDE, & do not that I saye vnto you? Who so ever cometh vnto me, and heareth my wordes and doth the, I wil shewe you to whom he is lyke. He is lyke vnto a man which buylded an house, and digged depe, and layed yf foundation vpon a rocke. Whan the waters came, the floudes bett vpon that house, and coude not moue it: for it was grounded vpon yf rocke. But he that heareth and doth not, is lyke vnto a man thet buylded his house vpon the earth without foundation, and the streames bett vpon it, and it fell immediatly,

and greate was the fall of that house.

The VII. Chapter.

Whan he had ended his talkyng vnto the people, he wente in to Capernaum: and a captaynes seruante laye deed sicke, whom he loued. Whan he herde of Iesus, he sent the elders of the Jewes vnto him, and prayed him, that he wolde come, and make his seruante whole. But whan they came to Iesus, they besought him instantly, & sayde: He is worthy & thou shuldest shewe this for him, for he loueth oure people, & hath buylded vs yf synagoge. And Iesus wente w them.

Now whan they were not farre from yf house, yf captaine sent frendes vnto hi, sayinge vnto him: O LORD, trouble not thy self, I am not worthy, & thou shuldest enter vnder my rose, and therfore I thought not myself worthy to come to yf: but speake & worde, & my seruante shalbe whole. For I myself also am a man, subiecte to the hygher auctoryte, & haue souldiers vnder me. And I saye vnto one: Go, & he goeth. And to another: Come, & he cometh. And to my seruante: Do this, & he doeth it. Whan Iesus herde yf, he marueyled at hi, & turned him aboute, & sayde vnto yf people & folowed hi: I saye vnto you: So greate faith haue I not founde, nor in Israel. And whan they that were sent, came home agayne, they founde the seruante that was sicke, whole.

And it fortuneth afterwarde, that he wete in to a cite called Naim, and many of his disciples wente with him, and moch people. Whan he came nye to the gate of the cite, beholde, there was caried out one deed, which was the onely sonne of his mother, and she was a wyddowe, and moch people of the cite wente with her. And whan the LORDE sawe her, he had compassion on her, and sayde vnto her: Wepe not. And he came nye, and touched the Coffyn. And they that bare him, stode styll. And he sayde: Yonge man, I saye vnto the: Arise. And the deed sat vp, and beganne to speake. And he deliuered him vnto his mother. And there came a feare on them all, and they praysed God, and sayde: A greate prophet is risen among vs, and God hath visited his people. And this same of him was noysed in all Jewry, and in all yf regions that laye rounde aboute.

And the disciples of Ihs shewed him of all these thinges. And Iohn called vnto him two of his disciples, and sent the vnto Iesus sayenge: Art thou he that shal come, or shal

Mat. 9. 11
Ioh. 4. 46

23

1. Re. 17. 4
4. Re. 4. 1
Act. 9. 1
and 10. 1

Ioh. 4. 46
and 4. 46

we loke for another? Whan the men came to him, they sayde: Iohn y baptist hath sent vs vnto the, sayenge: Art thou he that shal come, or shal we loke for another?

C At the same houre healede he many from sicknesses & plagues, and fro euell spertes, and vnto many that were blynde, he gaue sight. And Iesus answered, & sayde vnto the: Go ye waye, shewe Iohn, what ye haue sene & herde. The blynde se, the halt go, the lepers are clensed, the deaf heare, the deede arysse, the Gospell is preached vnto y poore, and blessed is he, that is not offended at me.

Whan the messaungers of Ihs were departed, Iesus begane to speake vnto y people cōcernyng Ihs: What are ye gone out for to se in y wyldernesse? Wolde ye se a rebe, that is shakē w the wynde? Or what are ye gone out for to se? Wolde ye se a mā clothed in sofcrayment? Beholde, they that are gorgeously arrayed, & lyue delicately, are in kynges courtes. Or what are ye gone out for to se? Wolde ye se a prophet? Yee I saye vnto you: one that is more thā a prophet. This is he, of whom it is wyrtten: Beholde, I sende my messaunger before y face, which shal prepare thy waye before the. For I saye vnto you: Amonge the y are borne of women, there is no greater prophet thā Iohn the baptist. Nor with stondyng he that is lesse in the kyngdome of God, is greater then he.

And all the people that herde him, and y publicans, iustified God, and were baptysed with the baptyme of Iohn. But the pharises and scribes despyed y counsell of God against the selues, & were not baptised of hi.

D But the LORD said: Where vnto shal I liken the men of this generacion? And whom are they like? They are like vnto chyl dīz which syt in the market, and crye one to another, and saye: We haue pyped vnto you, and ye haue not daunsed: we haue mourned vnto you, & ye haue not wepte. For Iohn y baptist came, and ate no bried, and drāke no wyne, and ye saye: he hath y deuell. The sonne of man is come, eateth and drynke, & ye saye: This man is a glutton and a wyne beiber, a frende of publicans and synners. And wysdome is iustified of all hir children.

And one of the pharises desyred him, y he wolde eate with him. And he wente in to the pharises house, and sat him downe at y table. And beholde, there was in the cite a woman, which was a synner. Whē she knewe that Iesus sat at the table in the pharises house, she brought a bore with oymment, & stode behynde at his fete, and wepte, and be-

ganne to water his fete with teares, and drye the w the hayres of his heade, and kysed his fete, & anoynted the with oymment.

But whan the pharise which had called him sawe that, he spake within himself, sayde: If this mā were a prophet, he wolde knowe who, & what manner of woman this is that toucheth him, for she is a synner. And Iesus answered, and saide vnto him: Symō, I haue somethat to saye vnto the. he sayde: Master saye on. A certayne lender had two detters, the one oughe fyue hundred pens, the other fiftie: but whan they had no thing to paye, he forgauethē both. Tell me which of them wyl loue him most? Symō answered, and sayde: he, (I suppose) to whō he forgauē most. Then sayde he vnto him: Thou hast iudged right.

And he turned him to the woman, and sayde vnto Symō: Seist thou this woman? I am come in to thine house, thou hast geue me no water vnto my fete, but she hath watered my fete with teares, and dryed the w the hayres of his heade: Thou hast geue me no kysse, but she (sens the tyme she came in) hath not ceased to kysse my fete: Thou hast not anoynted my heade w oyle, but she hath anoynted my heade with oymment. Therefore I saye vnto the: Many synnes are forgiven her, for she hath loued moch. But vnto whom lesse is forgiven, the same loueth the lesse.

And he sayde vnto her: Thy synnes are forgiven the. Then they that sat at the table with him, beganne to saye withyn them selues: What is he this, that forgiveth synnes also? But he sayde vnto the woman: Thy faith hath saved the, Go thy waye in peace.

The VIII. Chapter.

And it fortunēd afterwarde, that he wente thorow the cities and townes, and preached, and shewed y Gospell of the kyngdome of God, and the twelve with him. And certayne women also, whō he had healed fro euell spertes and infirmities: Namely, Mary which is called Magdalen, out of whom wente seven deuels, and Joanna y wife of Chnsa herodes stewarde, and Susanna, and many ocher, that mynistred vnto them of their substance.

Now whā moch people were gathered together, and haisted vnto him out of the cities, he spake by a synilitude: There wente out a sower to sow his sēde, & whyle he was sowyng, some fell v the waye syde, and was troddē vnder fote, and the foules of the

ate it vp. And some fell on stone, and whan it was spronge vp, it wythied awaye; because it had no moystnesse. And some fell amonge thornes, and the thornes sprange vp with it, and choked it. And some fell vpo a good grounde, and sprange vp, and bare frute an hundred fold. Whā he sayde this he cryed: Who so hath eares to heare, let him heare.

D And his disciples axed him, and sayde: What synilitude is this? And he sayde: Vnto you it is geue, to knowe the mysteres of the kyngdome of God, but vnto the other in parables, y though they se it, they shulde not se it, and though they heare it, they shulde not vnderstonde.

This is the parable: The sēde is the worde of God: As for those that are by y waye syde, they are they that heare it, afterwarde cometh the deuell, and taketh awaye the worde out of their hertes, that they shulde not beleue, and be saued. But they on y sto ne, are such as whan they heare it, receaue the worde with ioye, and these haue no rote: they beleue for a whyle, and in the tyme of temptacion they fall awaye. As for it that fel amonge the thornes, are such as heare it, and go forth amonge the cares, riches and voluptuousnesses of this life, and are choked and brynge forth no frute. But that on the good grounde, are they that heare the worde, and kepe it in a pure good hert, and brynge forth frute in pacience.

C A man lighteth a candle, and couereth it with a vessell, or putteth it vnder a table, but setteth it vpon a candellsticke, that soch as go in maye se light. For there is no thinge hyd, that shal not be openly shewed: and there is no thinge secrete, that shal not be knowen, and come to light. Take hede therefore how ye heare. For who so hath, vnto him shalbe geue: but who so hath not, from him shalbe taken awaye, euē the same that he hath to haue.

C There wente vnto him his mother and his brethren, and coude not come at him for the people. And it was tolde him. Thy mother and thy brethren stonde without, and wke se the. But he answered, & sayde vnto the: My mother and my brethren are these, which heare the worde of God, and do it.

And it fortunēd vpon a certayne daye, y he wente into a shippe, and his disciples w him, & he sayde vnto the: Let vs passe ouer to the ocher syde of y lake. And they thrust off fro the lōde. And as they sayled, he slepte. And there came a storme of wynde vpon y

lake, and the waves fell vpon the, and they stode in greate ioperdy. Then wete they vnto him, and waked him vp, & sayde: Master master, we perishe. Then he arose, and rebuked the wynde, and the repest of water, and they ceased, and it waxed calme. But he sayde vnto the: Where is youre faith? Neuertheles they were afrayed, and wōdied, and sayde one to another: What is he this? For he cōmaundeth the wyndes and the water, and they are obedient vnto him. And they sayled forth in to the countre of the Gadare nites, which is ouer agaynst Galile.

And whan he wente out to londe, there met him out of y cite a mā, which had a deuell longe tyme, & ware no clothes, & caried in no house, but in the graues. Neuertheles whā he sawe Iesus, he cried, and fell downe before him, and cried loude, & sayde: What haue I to do with the Iesus, thou sonne of the hyest God? I beseeke the, that thou wilt not toumēte me. For he cōmaunded the foule sperte, that he shulde departe out of the mā, for he had plagued hi a lōge season. And he was bounde with cheynes, and kepte w fethers, and he brake the bondes in sonder, and was caried of the deuell in to the wyldernesse.

And Iesus axed him, and sayde: What is thy name? he sayde: Legion. For there were many deuils entred in to him. And they besought him, that he wolde not cōmaund the to go in to the depe. But there was there a greate heerd of swyne stydyng vpon the mountayne, and they besought him, that he wolde geue them leue, to entre in to y same. And he gaue the leue. Then departed y deuils out of the mā, and entred into the swyne. And the heerd rushed headlynges with a storme in to the lake, and were drowned. But whā y herdmen sawe what had chaunced, they fled, and tolde it in the cite and in the villagies.

Then wente they out, for to se what was done, and came to Iesus, and founde the mā (out of whom the deuyls were departed) syttinge at Iesus fete, clothed, and in his right mynde, and they were afrayed. And they y had sene it, tolde the how the possessed was healed. And the whole multitude of y countre of the Gadarenites besought him, that he wolde departe from them, for there was a greate feare come vpon the. And he gat him in to y shippe, and turned agayne. And the man out of whō the deuils were departed, besought him, y he might be with him. But Iesus sent him awaye, and sayde: Go

Mar. 8
Marc. 4

Mar. 8
Marc. 5

Mar. 5

home agayne, and shewe how greates things God hath done for the. And he wente his waye, & preached thorow out all & cite, how greates things Jesus had done for hi.

And it fortuned whā Jesus came agayne, the people receaued him, for they wayted for him. And beholde, there came a man named Jairus (and he was a ruler of the synagoge) and fell at Jesus fete, & besought him, that he wolde come in to his house. For he had but one daughter (vpon a twolue yeare of age) and she laye at y^e poynt of death. And as he wente, the people thronged him.

S And a womā haryng the blondysse twolue yeares, (which had spent all hir substaunce vpon phisicians, and coude be healed of none) came behynde, & touched the hemme of his garmēt, and immediatly hir yssue of bloude was stanchēd.

And Jesus sayde: Who hath touchēd me? But whan they all denyed, Peter sayde, and they that were with him: Master, the people thronge the and thrust the, and thou sayest: Who hath touchēd me? Jesus saide: Some body hath touchēd me, for I fele, that there is vertue gone out fro me. But whan the woman sawe that she was not hyd, she came treblyng, and fell downe before him, and tolde him before all the people, for what cause she had touchēd him, & how she was healed immediatly. And he sayde vnto her: Daughter, be of good comforte, thy faith hath made the whole, go thy waye in peace.

Whyle he yet spake, there came one frō y^e ruler of y^e synagoges house, and sayde vnto him: Thy daughter is deed, disease not the master. Whan Jesus herde that, he answered him, and sayde: Feare not, beleue onely, and she shal be made whole. But whan he came in to the house, he suffred no man to go in, save Peter, and James and Jhō, and the father and mother of the mayden. They wepte all, and sorowed for her. But he sayde: Wepe not, for she is not deed, but slepeth. And they laughed hi to scorne, knowinge well that she was deed. But he thrust them all out, and toke her by the hande, and cryed, and sayde: Maydē aryse. And hir spiete came agayne, & she arose straight waye. And he commaunded to geue her meate. And hir elders were astonnyed. But he charged them, that they shulde tell no man, what was done.

The ix. Chapter.

And he called the twolue together, and gaue them power and auctorite ouer all deuils, and that they might

heale diseases. And he sent the out to preach the kyngdome of God, and to heale y^e sick, and sayde vnto them: Ye shal take nothinge with you by the waye, nether staff, ne scryppe, ne bried, ne money: ne haue two coates. And into what house so ever ye entre, there abyde, tyll ye go thence. And who so ever receaue you not, departe out of the same cite, and shake of the dust from your fete, for a wytnesse ouer them. And they departed, and wente thorow the townes, preachinge y^e Gospell, & healinge euery wher.

Herode the Tetrarcha herde of all that was done by him. And he toke care, for so moch as it was sayde of some: Jhō is risen agayne from the deed: of some, Elias hath appeared: of some, One of the olde prophetes is risen agayne. And Herode sayde: Jhō haue I beheaded, who is this then, of whō I heare such thinges? And he desired to se him.

And the Apostles came agayne, and tolde him how greates things they had done. And he toke them to him, and wente asyde into a solitary place by the cite called Bethsaida. Whan the people knew of it, they followed him. And he receaued them, and spake vnto them of the kyngdome of God, and healed such as hade nede therof. But the daye beganne to go downe. Then came the twolue to him, and sayde vnto him: let the people departe frō the, that they maye go in to the townes rounde aboute, and in to y^e villagies, where they maye fynde lodgyng & meate, for we are here in y^e wyldernesse. But he sayde vnto them: Geue ye them to eate. They sayde: We haue nomore but fye loaves and two fyshes. Excepte we shalde go & bye meate for so moch people (for they were vpon a fyue thousand men) But he sayde vnto his disciples: Cause them to sit downe by fifties in a cōpany. And they dyd so, and made them all to sit downe. Then toke he the fyue loaves and two fyshes, and blest vp towarde heauē, and sayde grace ouer them, brake them, and gaue them to the disciples, to set the before the people. And they ate, and were all satisfied. And there was taken vp of that remayned to them, twelue baskettes full of broken meate.

And it fortuned whan he was alone, and at his prayer, and his disciples with him, he charged them, and sayde: Whom saye the people that I am? They answered, and sayde: They saye, thou art Jhon the baptist: Some, that thou art Elias: Some, that one of the olde prophetes is risen agayne. But

sayde vnto them: Whom saye ye that I am? Then answered Peter and sayde: Thou art the Chust of God. And he charged them secretly, and commaunded them, that they shulde tell this vnto no mā, and sayde: For the sonne of man must suffre many thinges, and be cast out of the Elders and of y^e hye priestes, and scrybes, and be put to death, and rysē agayne the thirde daye.

Then sayde he vnto them all: If any mā wil folowe me, let hi denie himself, & take vp his crosse daylie, & folowe me. For who so ever wil saue his life, shal lose it. But who so loseth his life for my sake, shal saue it. For what anauntage hath a man, though he wanne the whole wolde, and loseth himself, or runneth in damage of himself? Who so is ashamed of me and of my sayenges, of him shal the sonne of mā also be ashamed, whan he cometh in his glory, and in the glory of his father, and of the holy angels. I saye vnto you of a treuth: there be some of them that stonde here, which shall not tast of death, tyll they se the kyngdome of God.

And it fortuned, that aboute an eight dayes after these wordes, he toke vnto him Peter, Jhon and James, and wente vp in to a mouēt for to praye. And as he prayed, the shappe of his countenance was chaunged of another fashyon, and his garment was whyte, and shyned: and beholde, two men talked with him, which were Moses and Elias, that appeared gloriously, and spake of his departyng, which he shulde fulfill at Jerusalem. As for Peter and them that were with him, they were full of slepe. But whan they awoke, they saw his glory, and the two men stondyng with him.

And it chaunced, whan they departed frō him, Peter sayde vnto Jesus: Master, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias, and wylt not what he sayde. But whyle he thus spake, there came a cloude, and ouershadowed them. And they were afrayed, whan the cloude couered them. And out of the cloude there came a voyce, which sayde: This is my deare sonne, heare him. And whyle this voyce came to passe, they founde Jesus alone. And they kepte it close, and tolde no mā in those dayes eny of the thinges which they had sene.

And it chaunced on the nexte daye after, whan they came downe from the mount, moch people met him, and beholde, a man amonge the people cryed out, and sayde:

Master, I beseeke the, loke vpon my sonne, for he is my onely sonne: beholde, the spiete taketh him, and sodenly he crieth, and he teareth him, that he someth, and with payne departeth he from him, whan he hath rente him. And I besought thy disciples to cast him out, and they coulde not. Then answered Jesus, and sayde: Oh thou vnfaithfull and croked generacion, how longe shal I be with you, & suffre you? Brynge hither thy sonne. And whan he came to him, the deuill rente him and tare him. But Jesus rebuked the foule spiete, and healed the chylde, and deliuered him vnto his father agayne. And they were all amased at the mighty power of God.

And whyle they wondred euery one at all thinges which he dyd, he sayde vnto his disciples: Comprehende these sayenges in youre eares. For the sonne of man must be deliuered in to the hādes of men. But they wylt not what that worde meaned, and it was hyd from them, that they vnderstode it not. And they were afrayed to aske him of that worde. There came a thonghe also amonge them, which of them shulde be the greatest. But whā Jesus sawe the thoughtes of their herte, he toke a childe, & set him harde by him, and sayde vnto them: Who soeuer receaueth this childe in my name, receaueth me: and who so ever receaueth me, receaueth him that sent me. But who so is leest amonge you all, y^e same shal be greates.

Then answered Jhō, and sayde: Master, we sawe one dryue out deuils in thy name, and we forbade him, for he folowed the not with vs. And Jesus saide vnto him: For byd him not, for he that is not agaynst vs, is for vs.

And it fortuned whan the tyme was fulfilled that he shulde be receaued vp from hence, he turned his face to go straight to Jerusalem, and before him he sent messengers, which wente their waye, and came in to a towne of the Samaritans, to prepare lodgyng for him. And they wolde not receaue him, because he had turned his face to go to Jerusalem. But whan his disciples James and Jhon sawe that, they sayde: Lorde, wilt thou, that we commaunde, that fyre fall downe from heauen, and consume them, as Elias dyd? Then theles Jesus turned him aboute, and rebuked them, and sayde: A now ye not, what maner of spiete ye are of? The sonne of man is not come to destroye mens soules, but to saue them. And they wente in to another towne.

Mat. 2. c

And it fortuned as they went by the waye, one sayde vnto him: I wil folowe the, whyther so euer thou go. And Jesus sayde vnto him: The foxes haue holes, and the byrdes vnder the heauē haue nestes: but the sonne of man hath not wheron to laye his heade.

Mat. 8. c

And he sayde vnto another: Folowe me. He sayde: Syr, geue me leue first to go, and burye my father. But Jesus sayde vnto him:

Leu. 21. b

Let the deed burye their deed. But go thou thy waye, and preach the kyngdome of God.

Mat. 23. 19.

And another sayde: Syr, I will folowe the, but geue me leue first, to go byd them farwele, which are at home in my house. Jesus sayde vnto him: Whoso putteth his hand to the plowe, and looketh backe, is not meete for the kyngdome of God.

Pet. 2. d

The X. Chapter.

Mat. 2. d

Mat. 10. a

Marc. 6. a

Luc. 9. a

Re. 4. d

Afterwarde the LORDE appoynted out other seuentie, and sent them two and two before him in to euery cite and place, whither he himself wolde come, and sayde vnto them: The harvest is greete, but the labourers are fewe. Praye therfore the LORDE of the harvest, to sende forth labourers in to his harvest. So youre waye: be holde, I sende you forth as the lābes amonge 3 wolues. Bearer nether wallet, ner scrip, ner shues, and salute no mā by the waye. In to what so euer house ye entre, first saye: Peace be in this house. And yf the childe of peace be there, youre peace shal rest vpon him. Yf no, then shal youre peace turne to you agayne. But tary ye still in the same house, eatinge and drynkinge such as they haue. For the labourer is worthy of his rewarde.

Mat. 10. b

Marc. 6. b

Luc. 9. a

Act. 13. c

ad. 18. a

Go not from house to house. And in to what so euer cite ye entre, and they receaue you, eate such thinges as are set before you. And heale the sicke that are there, and saye vnto them: The kyngdome of God is come nye vnto you. But in to what so euer cite ye come, and they receaue you not, go youre waye out in to the stretes of the same, and saye: Euen the very dust which cleaueth vpon vs of youre cite, wype we of vpon you. But of this ye shal be sure, that the kyngdome of God was come nye vnto you. I saye vnto you: It shalbe easier for Sodome in that daye, then for that cite.

B

Mat. 23. b

Wo vnto the Chorazin, wo vnto the Bethsaida: for yf the miracles which haue

bene done amonge you had bene done at Tyre and Sidon, they had done penance longe agoo, sittinge in sack cloth and in ashes. Neuertheles it shalbe easier for Tyre and Sidon at the iudgment, then for you. And thou Capernaum which art exalted vnto the heauen, shalt be thrust downe vnto hell. He that heareth you, heareth me: and he that despyseth you, despyseth me: but who so despyseth me, despyseth him I sent me.

The seyntye came agayne with ioye, and sayde: LORDE, the deuels also are subdued vnto vs in thy name. But he sayde vnto them: I sawe Sathan fall downe from heauen as a lightenyng. Beholde, I haue geuen you power to treade vpon serpentes and scorpions, and ouer all power of the enemye, and nothinge shall hurt you. Neuertheles, reioyce not ye in this, that the spites are subdued vnto you: but reioyse, that your names are wrytten in heauen.

At the same houre reioysed Jesus in spyte, and sayde: I prayse the (O father and LORDE of heauen and earth) that thou hast byd these thinges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: and no man knoweth who the sonne is, but onely the father: necher who the father is, save onely the sonne, and he to whome the sonne wil open it.

And he turned him vnto his disciples, and sayde in especiall: Blessed are the eyes, which se that ye se. For I saye vnto you: Many prophetes and kynges, wolde haue sene the thynges that ye se, and haue not sene them: and to haue herd the thynges that ye heare, and haue not herd them.

And beholde, there stode vp a scribe, and tempted him, and sayde: Master, what must I do, to inheret euerlastinge life? He sayde vnto him: What is wrytten in the lawe? How readeest thou? He answered and sayde: Thou shalt loue thy LORDE God with all thy hert, with all thy soule, with all thy strength, and with all thy mynde, and thy neighbour as thy self. He sayde vnto him: Thou hast answered right: this do, and thou shalt lye. But he wolde haue iustified himself, and sayde vnto Jesus: Who is then my neighbour?

Then answered Jesus, and sayde: A certayne man wente downe from Jerusalem vnto Jericho, and fell amonge thornes,

which stryped him out of his clothes, and wounded him, and wente, their waye, and left him half deed. And by chaunce there came downe a priest the same waye: and whan he sawe him, he passed by. And likewise a Levite, whā he came nye vnto the same place and sawe him, he passed by. But a Samaritane was goynge his iourney, and came that waye, and whan he sawe him, he had compassion vpon him, wente vnto him, bounde vp his woundes, and poured oyle and wyne therin, and lifte him vp vpon his beast, and brought him in to the ynne, and made prouysion for him. Vpon the next daye whan he departed, he toke out two pennes, and gaue them to the oost, and sayde vnto him: Take cure of him, and what so much thou spendest more, I wil paye it the, whan I come agayne. Which of these thre now thinkest thou, was neighbour vnto him, that fell amonge the murtherers? He sayde: He that shewed mercy vpon him. Then sayde Jesus vnto him: Go thy waye then, and do thou likewise.

It fortuned as they were, that he entred in to a towne, where there was a woman named Martha, which receaued him in to hir house. And she had a sister, called Mary, which sat hir downe at Jesus fete, and bakened vnto his worde. But Martha made hir self moche to do, for to serue him. And she strepe vnto him, and sayde: LORDE, carest thou not, that my sister letteth me serue alone: Byd her therfore, that she helpe me. But Jesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combest thy self aboute many thinges: there is but one thinge needfull. Mary hath chosyn a good parte, which shal not be taken awaye from her.

The XI. Chapter.

It fortuned that he was in a place, and prayed. And whan he had ceased, one of his disciples sayde vnto him: LORDE, teach vs to praye, as I thou also taught his disciples. He sayde vnto the: Whan ye praye, saye: O our father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye oure daylie bred. And forgue vs oure synnes, for we also forgue all them that are betters vnto vs. And lede vs not in to temptation, but deliuer vs from euell.

And he sayde vnto them: Which of you is it that hath a frende, and shulde go to him at mydinght, and saye vnto him: frende, lende me thre loanes, for a frende of myne is come to me out of the waye, and I haue nothinge to set before him: and he within shulde answere and saye: Disquyte me not, the doore is shutt already, and my childien are with me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue him, because he is his frende, yet because of his vnshamefast begginge he wolde aryse, and geue him as many as he neded.

And I saye vnto you also: Aye, and it shal be geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened vnto you. For whoso euer willeth, receaueth: and he that seeketh, fyndeth: and to him that knocketh, shal it be opened. If the sonne are bled of eny of you that is a father, wyl he geue him a stone therfore? Or yf he are a fysh, wyl he geue him a serpent? Or yf he are an egg, wyl he profer him a scorpion? If ye then which are euell, can geue youre childien good giftes, how much more shal the father of heauen geue the holy spire vnto them that are him?

And he drewe out a deuell that was domine: and it came to passe whan the deuell was departed out, the domine spake, and the people wondered. But some of them sayde: He dryueth out the deuels, thorow Beelzebub the chiefe of the deuels. The other tempted him, and desyred a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Euery kyngdome denyded within it self, shal be desolate, and one house shal fall vpo another. If Sathan then be at variance within himself, how shal his kyngdome endure? Because ye saye, that I dryue out deuels thorow Beelzebub.

And yf I dryue out deuels thorow Beelzebub, by whom the do youre childien dryue them out? Therfore shall they be youre iudges. But yf I cast out the deuels by the synge of God, then is the kyngdome of God come vnto you.

Whan a stronge harnessed man kepeth his house, that he possesseth is in peace: but whan a stronger then he cometh vpo him, and ouercommeth him, he taketh fro him all his wapens, wherin he trusted, and denydeth the spoyle. He that is not with me, is agaynst me: and he that ga-

thereth not with me, scattereth abroad.

Whan the vnclean spire is gone out of a man, he walketh thorow drye places, se-
pyng rest, and fynderth none. Then sayeth
he: I wil turne agayne in to my house, from
whence I wente out. And whan he com-
meth, he fyndeth it swepte, and garnished.
Then goeth he, and taketh vnto him seven
other spires, worse the himself. And whan
they are entred in, they dwell there. And the
ende of that man is worse then the begyn-
nyng.

And it fortuneth whan he spake soch, a cer-
tayne woman amonge the people lift vp
hir voyce, and sayde vnto him: Blessed is y
wombe that bare the, and the pappes that
thou hast sucked. But he sayde: Yee blessed
are they that heare the worde of God, and
keepe it.

Whan the people were gathered thicke
together, he beganne to saye: This is an
euell generacion, they desyre a tokē, and the-
re shal no token be geuen them, but the tokē
of the prophet Jonas. For like as Jonas
was a tokē vnto the Ninuities, so shal the
sonne of man be vnto this generacion. The
quene of the south shal aryse at the iudgment
with the men of this generacion, and shall
condempne them: for she came from the en-
de of the worlde, to heare the wysdome
of Salomon. And beholde, here is one
more then Salomon. The men of Nin-
ue shal aryse at the iudgment with this ge-
neracion, and shall condempne them: for
they dyd penance after the preachinge
of Jonas: and beholde, here is one more the
Jonas.

A man lighteth a candell, and putteth
it in a preuy place, nether vnder a bushell,
but vpon a candilstick, that they which co-
me in, maye see y light. The eye is the light
of the body. If thine eye then be synge, all
thy body shal be full of light: but yf thine
eye be wicked, then shal all thy body be full
of darcknesse. Take heede therefore, that the
light which is in the, be not darcknesse. Yf
thy body now be light, so that it haue no
parte of darcknesse, then shal it be all full of
light, and shall light the enen as a cleare
lightenynge.

But whyle he yet spake, a certayne pha-
rise prayed him, that he wolde dyne with
him. And he wente in, and sat him downe
at the table. Whan the Pharise sawe that,
he marueyled, that he was shed not first be-
fore dyner. But the LORDE sayde vnto

him: Now do ye Pharises make cleane the
out syde of the cuppe and platter, but your
inwarde partes are full of robbery and
wickednesse. Ye fooles, is a thinge made
cleane within, because the outsyde is den-
sed: Nevertheless geue almesse of that ye
haue, and beholde, all is cleane vnto you.

But wo vnto you Pharises, ye thatty-
the mynt and rewe, and all maner herbes,
and passe ouer iudgment and y love of God.
These ought to haue bene done, and not to
leave the other vndone.

Wo vnto you Pharises, for ye loue to sit
vppermost in the synagoges, and to be salu-
ted in the market.

Wo vnto you scribes and pharisees, ye
ypocrites, for ye are like covered sepulchres,
where ouer men walke, and are not aware
of them.

Then answered one of the scribes, and
sayde vnto him: Master, with these wordes
thou puttest vs to rebuke also. But he saide
And wo vnto you also ye scribes, for ye la-
den men with vtollerable burchens, and ye
yourselues touch them not with one of y
fyngers.

Wo vnto you, for ye buyde the sepulchres
of the prophetes, but youre fathers put
them to death. Doubles ye beare wytnesse,
and consente vnto the dedes of y fathers:
for they slewe them, and ye buyde their se-
pulchres.

Therefore sayde the wysdome of God: I
wil sende prophetes and Apostles vnto the:
and some of them shal they put to death
and persecute, that the bloude of all the pro-
phetes which hath bene shed sens the foun-
dacion of the worlde was layed, maye be re-
quyred of this generacion: from the bloude
of Abel, vnto y bloude of Zachary, which
perished betwene the altare and y temple.
Yee I saye vnto you: it shalbe requyred of
this generacion.

Wo vnto you scribes, for ye haue recei-
ued y keye of knowlege. Ye are not come in
yourselues, and haue sowyn den them thy
wolde haue bene in.

Whan he spake thus vnto them, the
scribes and pharisees beganne to put
soie vpon him, and to stoppe his mouth
with many questions, and layed wayte for
him, and sought to hunte out some thinge
out of his mouth, that they might accu-
se him.

The XII. Chapter.

Here were gathered together an in-
numerable multitude of people, in so
much that they trode one another:
Then beganne he, and sayde first vnto his
disciples: Bewarre of the leuen of the pha-
rises, which is ypocryse. But there is no-
thinge hyd, that shal not be discovered: ne-
ther secrete, that shal not be knowne. Ther-
fore what soener ye haue spokē in darcknesse,
that same shal be herde in light: and that
ye haue spoken in to the eare in the chābers,
shalbe preached vpon the house toppes.

But I saye vnto you my frendes: Be not
afraid of them that kyll the body, and af-
ter that haue nomore that they can do.
But I wil shewe you, whom ye shal feare.
Feare him, which after he hath kylled, hath
power also to cast in to hell: Yee I saye vnto
you: Feare him. Are not syue sparowes
bought for two farthinges? Yet is not one
of them forgotten before God. The very
hayres of youre heade also are nombred eue-
ry one. Feare not therefore, for ye are better
then many sparowes.

I saye vnto you: Who so euer knowle-
geth me before men, him shal the some of
my father knowlege before the angels of God:
But he that denyeth me before men, shal
be denyed before the angels of God. And
who so euer speaketh a worde agaynst the
sonne of man, it shalbe forgiven him: But
who so blasphemeth the holy goost, it shal
not be forgiven him.

Whan they brynge you in to their syna-
goges, and to the rulers & officers, take ye
no thought, how or what ye shal answer,
or what ye shal speake: for the holy goost
shal teach you in the same houre, what ye
ought to saye.

But one of the people sayde vnto him:
Master, byd my brother denyde the enheri-
taunce with me. Nevertheless he sayde vnto
him: Man, who hath set me to be a iud-
ge or heretage parter ouer you? And he say-
de vnto them: Take heede, and bewarre of
couetousnesse, for noman lyueth therof, that
he hath abundaunce of goodes. And he tol-
dethem a symilitude, and sayde: There was
aniche man, whose felde had brought forth
frutes plenteously, and he thought in him-
self, and sayde: What shal I do? I haue no-
thinge wher in to gather my frutes. And he
sayde: This wil I do, I wil breake downe
my barnes, & buyde greater, and therein wil
I gather all myne increace, & my goodes.
I wil saye vnto my soule: Soule, thou hast
much goodes layed vp in store for many

yeares, take now thine ease, eat, drinke, and
be mery. But God sayde vnto him: Thou
foole, this night shal they requyre thy soule
from the, and whose shal it be that thou
hast prepared? Thus goeth it with him y
gathereth treasure for himself, and is not
riche in God.

But he sayde vnto his disciples: Therfo-
re I saye vnto you: Take ye no thought for
yours life, what ye shal eat: neither for your
body, what ye shal put on. The life is mo-
re then meate, and the body more then ray-
ment. Consydre the rauen, they nether sowe
ner reape, they haue also nether storehouse
ner barn, and yet God feedeth them. But
how much better are ye then the foules?

Which of you (though he take thought
therfore) coulde put one cubyte vnto his sta-
ture? Seinge then ye be not able to do that
which is least, why take ye thought for the
other? Considre the lilies vpon the felde, how
they growe: they labour not, they spyne
not. But I saye vnto you: that enen Salo-
men in all his royaltie was not clothed like
one of these. Wherefore yf God so cloth the
grasse, y is to daye in y felde, and to morrow
shal be cast into the fornace, how much mo-
re shal he clothe you, o ye of litle faith? Are
not ye therfore what ye shal eat, or what
ye shal drynke, and clymme not vpon an hye:
The heichen in the worlde seke after all soch
thinges. But seke ye the kyngdome of God,
and all these shal be mynistred vnto you.

Feare not thou litle flocke, for it is youre
fathers pleasure to geue you the kyngdome.
Sell that ye haue, and geue almesse. Make
you bagges, which waxe not olde: euen a
treasure that neuer fayleth in heauen, whe-
re no thefe cometh, and no moche corrup-
teth: for where youre treasure is, there wil
yours here be also.

Let youre loynes be girded aboute, and
yours lightes burnynge, and be ye like vnto
men that wayte for their lord, agaynst he
returne from the mariage, that whan he co-
meth & knocketh, they maye straight waye
open vnto him. Blessed are those seruants,
whom the LORDE (whan he cometh)
shal fynde watynge. Verely I saye vnto
you: He shal gyde vp him self, and make
himsyf downe at the table, and shal go by
them, and mynistre vnto them. And yf he co-
me in the seconde watch, and in the thirde
watch, and fynde them so, blessed are those
seruantes. But be sure of this, that yf the
good man of the house knewe, what houre
the thefe wolde come, he wolde surely watch,

and not suffre his house to be broken vp. Therefore be ye ready also, for at an houre whan ye thynke not, shal the sonne of man come.

But Peter sayde vnto him: **LORDE**, tellst thou this similitude vnto vs, or to all men also? **The LORDE** sayde: How greates a thinge is a faithfull and wyse steward, whom his lord setteth ouer his housholde, to geue the their dewtye in due season? Blessed is that seruant, whom his lord (whan he cometh) shal fynde so doynge. Verely I saye vnto you: he shal set him ouer all his goodes. But yf the same seruant shal saye in his hert: Tush, it wil be longe or my lord come, and shal begynne to synne yf seruantes and maydens, yee z to eate and drynke, z to be dronke: the same seruantes lord shal come in a daye whan he loketh not for him, and in an houre that he is not aware of, z shal hew him in peces, and geue him his reward with the vnbeleuers.

The seruant that knewe his lordes wil and prepared not himself, nether dyd accordinge to his will, shal be beaten with many strypes: But he that knewe it not, and yet dyd thinges worthy of strypes, shal be beaten with few strypes. For loke vnto whom moch is geuen, of him shal moch be sought: and loke to whom moch is comytted, of him shal moch be requyred.

I am come to kyndle fyre vpo earth, and what wolde I rather, the that it were kyndled already. For with stōdunge I must first be baptised with a baptyme, and how am I payned tyll it be ended? Thynke ye, that I am come to brynge peace vpon earth? I tell you nay, but rather debate. For from hence forth there shal be at varyaunce in one house: thre agaynst two, and two agaynst thre. The father shal be deuyded agaynst the sonne, and the sonne agaynst the father: the mother agaynst the daughter, z the daughter agaynst the mother: the mother in lawe agaynst hir daughter in lawe, and yf daughter in lawe agaynst hir mother in lawe.

And he sayde vnto the people: Whan ye se a cloude rysse out of y west, straight waye ye saye: there cometh a shower, and so it is: and whan ye se the southwynde blowe, ye saye: It wil be hote, and it cometh so to passe. O ye hypocrytes, ye can discerne the fashion of the skye and of the earth: Why can ye not discerne this tyme also? Yee and why sayde ye not of youre selues, what is right?

Whyle thou goest with thine aduersary vnto the Prynce, geue diligēce by the waye,

that thou mayest be quyte of him, lest he brynge the before the iudge, and the iudge deliuer the to the iaylar, and the iaylar cast the in to prison. I tell the, thou shalt not come out thence, tyll thou paye the vtmost myte.

The XIII. Chapter.

There were present at the same season z certayne, that shewed him of Galileans, whose bloude Pilate had mingled with their awne sacrifice. And Iesus answered, and sayde vnto them: Suppos ye, that these Galileans were greater synners then all the other Galileans, because they suffred such punishment? I tell you naye, but excepte ye amēde youre selues, ye shal all perishe likewise. Or thinke ye that yf eighte ne (vpon whom the tower in Siloe fell and felle them) were gultie aboue all men that dwell at Jerusalem? I tell you naye: but excepte ye amēde youre selues, ye shal all perishe likewise.

And he tolde them this similitude: A certayne mā had a fygge tre, which was planted in his vyngarde, z he came and sought frute thereon, and founde none. Then sayde he vnto the vyngardener: Beholde, this thre yere longe haue I come every yere, and sought frute vpon this fygge tre, and fynde none: cut it downe, why hyndreth it the grounde? But he answered, and sayde: Syr, let it alone yet this yere, tyll I digge rounde aboute it and donge it, yf it wil brynge forth frute: Yf no, then cut it downe afterwarde.

And he taught in a synagoge vpon the Sabbath: and beholde, there was a woman, which had a sperte of infirmyte eighthe yere, and was croked, and coulde not well loke vp. Whan Iesus sawe her, he called her to him, and sayde vnto her: Woman, be delyuered from thy dis ease. And he layed his handes vpo her, and immediatly she was made straight, and praysed God. Then answered the ruler of the synagoge, and toke indignacion (because Iesus healed vpo y Sabbath) and sayde vnto the people: There are six dayes, wherein men ought to worke, in them come and be healed, and not on the Sabbath.

Then the **LORDE** answered him, and sayde: Thou hypocrite, doth not every one of you loose his oxe or asse frō the crybbe vpo Sabbath, and leade him to the water? And shalbe not this (which is Abrahames daughter) whom Sathan hath bounde nēte yere, be loosed from this bond?

the Sabbath? And whan he thus sayde, all his aduersaries were ashamed. And all the people reioysed ouer all the excellent dedes, that were done by him.

And he sayde: What is the kyngdome of God like? Or wher vnto shal I compare it? It is like a greyne of mustarde sēde, which a man toke, and cast in his garden: and it growe, and waxed a greates tre, and the foules of the ayre dwelt amonge the braunches of it.

And agayne he sayde: Where vnto shal I liken the kyngdome of God? It is like vnto leuen, which a woman toke, and myxt it amonge thre peces of meele, tyll it was all leuened. And he wrote thorow cities and townes, and taught, and toke his iourney towarde Jerusalem.

And one sayde vnto him: **LORDE**, are there few (thinkest thou) that shalbe saved? But he sayde vnto them: Strive ye to entre in at the strait gate, for many (I saye vnto you) shal seke to come in, and shal not be able. From that tyme forth, whan the good man of the house is rysen vp, and hath shut the dore, then shal ye begynne to stonde without, and to knocke at y dore, and saye: **LORDE LORDE**, open vnto vs. And he shal answer, and saye vnto you: I knowe you not whence ye are.

Then shal ye begynne to saye: We haue eaten and dronken before the, and thou hast taught vs vpon y stretes. And he shal saye: I tell you, I knowe you not whence ye are. Departe fro me all ye workers of iniquyte. There shalbe wepyng and gnashinge of teth, when ye shal se Abraham, and Isaac, and Jacob and all the prophetes in y kyngdome of God, and youre selues thrust out. And whā they shal come from the east and from the west, from the north and from the south, which shal sit at y table in the kyngdome of God. And beholde, there are last, which shal be first: and there are first, which shal be last.

Upon the same daye there came certayne of y pharises, and sayde vnto him: Get the out of the waye, and departe hence, for herode wyl kyll the. And he sayde vnto the: Go ye and tell that fore: beholde, I cast out devils, and heale the people todaye and to morrow, and vpo the thirde daye shal I make an ende: for it can not be, that a prophet perishe without Jerusalem.

O Jerusalem Jerusalem, thou that kyllest the prophetes, and stonest the that are sent vnto y, how oft wolde I haue gathered thy

children together, even as the henne gathereth hir nest vnder hir wynges, and ye wolde not: Beholde, y habitacon shal be lese vnto you desolate. For I saye vnto you: ye shal not se me, tyll y tyme come that ye shal saye: blessed be he, y cometh in y name of the **LORDE**. **The XIII. Chapter.**

Was it fortunēd that he came in to the house of one of y chiefe pharises vpo a Sabbath, to eate bried, z they watched him. And beholde, there was a mā before him, which had y dropsye. And Iesus answered, z spake vnto the scribes and pharises, z sayde: Is it lawfull to heale on the Sabbath? But they helde their tonge. And he toke him, and healed him, z let him go, and answered, and sayde vnto the: Which of you shal haue an oxe or an asse fallen in to a pyt, and wil not straight waye pull him out on the Sabbath daye? And they coude not answer him agayne to that.

And he tolde a similitude vnto y gestes, whā he marked how they chose the hyest seates, z sayde vnto the: Whan thou art byddē of eny man to a weddinge, syt not downe in the hyest rowe, lest a more honorable man the thou be byddē of him, and he that bade both the and him, come z saye vnto y: geue this mā rowme, and thou the begynne with shame to take y lowest rowme. But rather whā thou art byddē, go and syt in y lowest rowme, that whā he that bade the, cometh, he maye saye vnto the: Frende, syt vp hyer: **Then** shalt thou haue worshipec in the presence of them that syt at the table. For who so ener exalteth himself, shalbe brought lowe: and he y humbleth himself, shalbe exalted.

He sayde also vnto him that had bydden him: Whā thou makest a dyner or a supper, call not thy frendes, ner thy brethren, ner thy kynsfolkes, ner y riche neighbours, lest they call the agayne, and recompēce be made y. But whā thou makest a feast, call the poore, the crepell, the lame, the blynde, then art thou blessed, for they can not recompēce y. But it shalbe recompensed the in the resurrection of the righteous.

Whan one of them that sat by at the table herde this, he sayde vnto him: Blessed is he, that eateth bried in y kyngdome of God. But he sayde vnto him: A certayne mā made a greatesupper, and called many ther to. And in y houre of the supper he sent his seruante, to saye vnto the y were byddē: Come, for now are all thinges ready. And they beganne all together to excuse the selues one after another. The first saide vnto hi: I haue

bought a ferme, and I must nedes go forth and se it, I praye yf haue me excused. And yf seconde sayde: I haue bought fyue yoke of oxen, and now I go to proue them, I praye the haue me excused. And the thirde sayde: I haue married a wife, therfore can I not come. And the seruaunt came, and brought his lordes worde agayne therof.

Then was the good man of the house displeased, and sayde vnto his seruaunt: Go out quickly in to the stretes and quarters of the cite, and brynge in hither the poore and cripell, and lame and blynde. And the seruaunt sayde: lord, it is done as thou hast commaunded, and there is yet more room for me. And the lord sayde vnto the seruaunt: Go out into the hye wayes, and to the hedges, and compell them to come in, that my house may be fylled. But I saye vnto you: that none of these men which were bydden, shal taste of my supper.

There wente moch people with him, and he returned him aboute and sayde vnto them: If eny man come vnto me, and hate not his father, mother, wife, childre, brether, sisters, yet and his owne selfe also, he can not be my disciple. And whosoever beareth not his crosse, and foloweth me, can not be my disciple.

Which of you is it, yf wil buyde a tower, and syttech not downe first and countech yf cost, whether he haue sufficite to persurme it, lest after he hath layed the foundacion, and is not able to persurme it, all they that se it, begynne to laugh him to scorne, and to saye: This man beganne to buyde, and is not able to persurme it. Or what kynge wil go to make battayl agaynst another kynge, and syttech not downe first, and castech in his mynde, whether he be able with ten thousande, to meete him that cometh agaynst him with twenty thousande? Or els, whyle the other is yet a greates waye of he sendech embassage, and desyeth peace. So likewise enery one of you that forsaketh not all that he hath, can not be my disciple.

Salt is a good thinge: but yf the salt be vnseasony, what shal they season withall? It is nether good vpon the lande, ner in the donge hyll, but shal be cast awaye. He that hath eares to heare, let him heare.

The XV. Chapter.

Here resorted vnto him all the publicans and synners, that they might heare him. And yf pharises and scribes murmured, and sayde: This man receaueth synners, and eateth with them. But he

toldeth this synnitude, and sayde: What man is he amonge you, that hath an hundred shepe, and yf he loose one of the, that leaueth not the nyne and nyentye in the wilderness, and goeth after that which is lost, tyll he fynde it? And whan he hath founde it, he layeth it vpon his shuldres with ioye: and whan he cometh home, he calleth his frendes and neighbours, and sayeth vnto them: Reioyce with me, for I haue founde my shepe, yf was lost. I saye vnto you: Euen so shal there be ioye in heauen ouer one synner that doth penance, more then ouer nyne and nyentye righteous, which nedes not repen-

Or what woman is it that hath ten grotes, yf she loose one of them, that lighth not a candell, and sweepeth the house, and seeketh diligently, tyll she fynde it? And whan she hath founde it, she calleth hir frendes and neighbours, and sayeth: Reioyce with me, for I haue founde my grote, which I had lost. Euen so (I tell you) shal there be ioye before the angels of God, ouer one synner yf doth penance.

And he sayde: A certayne man had two somes, and the yonger of them sayde vnto the father: Father, geue me the porcion of yf goodes, that belongeth vnto me. And he deuoyded the good vnto them. And not longe thereafter, gathered the yonger sonne all together, and toke his iourney in to a farr countre, and there waisted he his goodes with ryotous luyng. Now whan he had spent all that he had, there was a greates deth thowow out all the samelode. And he began to lacke, and wente his waye, and came to a cytesin of that same countre, which sent him in to his felde, to kepe swyne. And he wolde sayne haue fylled his bely with the coddies, that the swyne ate. And no man gaue him them.

Then came he to himselfe, and sayde: How many hyred seruauntes hath my father, which haue bried ynough, and I perish of hunger? I wil get vp, and goe to my father, and saye vnto him: Father, I haue synned agaynst heauen and before the, and am now more worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he gat him vp, and came vnto his father. But whan he was yet a greates waye of, his father saw him, and had compassion, and ranne, and fell aboute his neck, and kysed him. Then sayde the sonne vnto him: Father, I haue synned agaynst heauen, and before the, I am now more worthy to be called thy sonne. But the

father sayde vnto his seruauntes: Brynge forth the best garment, and put it vpon him, and geue him a ryng vpon his hande, and shooes on his fete, and brynge hither a fed calfe, and kyll it, lat vs eate and be mery: for this my sonne was deed, and is alyue agayne: he was lost, and is founde. And they beganne to be mery.

But the elder sonne was in the felde. And whan he came, and diene nye to the house, he herde yf mynstrells and daunsyng, and called one of the seruauntes vnto him, and asked what it was. He sayde vnto him: Thy brother is come, and thy father hath slayne a fed calfe, because he hath receaued him safe and sounde. Then was he angrie, and wolde not go in. Then wente his father out, and prayed him. But he answered, and sayde vnto his father: Lo, thus many yeres haue I done the seruyce, nether haue I yet broken thy commaundement, and thou gauest me neuer one kydd, yf I might make mery with my frendes. But now that this thy sonne is come, which deuoured his goodes with harlottes, thou hast slayne a fed calfe. But he sayde vnto him: My sonne, thou art allwaye with me, and all that is myne, is thine: thou shuldest be mery and glad, for this thy brother was deed, and is alyue agayne: he was lost, and is founde agayne.

The XVI. Chapter.

He sayde also vnto his disciples: There was a certayne riche man, which had a stewarde, that was accused vnto him, that he had waisted his goodes. And he called him, and sayde vnto him: How is it, that I heare this of the? geue a comptes of yf stewardshipe, for thou mayest be no longer stewarde. The stewarde sayde within himselfe: What shal I do? My lord wil take awaye the stewardshipe fro me. I can not bygge, and to begg I am ashamed. I wote what I wil do, that whan I am put out of the stewardshipe, they maye receaue me into their houses.

And he called vnto hi all his lordes debtors, and sayde vnto the first: How moch owest thou vnto my lord? He sayde: an hundred tonnes of oyle. And he sayde: Take yf byll, syt downe quickly, and wryte fifty. Then sayde he vnto another: How moch owest thou? He sayde: an hundred quarters of wheate. And he sayde vnto him: Take thy byll, and wryte foure score. And the lord commended the vnrighteous stewarde, because he had done wysely. For the children of this

wolde are in their kynde wyser, then the children of light. And I saye vnto you: Make you frendes with the vnrighteous Mammon, yf whan ye shal haue nede, they maye receaue you in to euerlastinge Tabernacles.

He that is faithfull in the least, is faithfull also in moch: and he that is vnrighteous in the least, is vnrighteous also in moch. If ye then haue not bene faithfull in the vnrighteous Mammon, who wyll beleue you in that which is true? And yf ye haue not bene faithfull in anothers mans busynesse, who wil geue you that which is youre owne?

No seruaunt can serue two masters: for either he shal hate the one, and loue yf other: or els he shal leane to the one, and despyse the other. He can not serue God and Mammon.

All these thinges herde the pharises, which were couetous, and they mocked hi. And he sayde vnto them: Ye are they that iustifie yf selues before men, but God knoweth youre herres. For yf which is hye amonge men, is an abhominacion before God.

The lawe and yf prophetes prophesied vnto Ihoi, and from that tyme forth is yf kyngdome of God preached thowow yf Gospel, and enery man presseth in to it by violence. But easier is it, for heauen and earth to perishe, then one tittle of yf lawe to fall. Who so ever putteth awaye his wife, and marieth another, breaketh matrimonye: and he that marieth her which is deuorced fro his husbande, breaketh wedlocke also.

There was a certayne riche man, which clothed him self with purple and costly linnen, and fared deliciously every daye. And there was a poore man named Lazarus which laye at his gate full of sores, and desyred to be fylled with the crommes, that fell from the riche mans table. Yet came the dogges, and licked his sores. But it fortuneth, that the poore man dyed, and was carried of the angels in to Abrahams bosome. The riche man dyed also, and was buried.

Now whan he was in the hell, he lift vp his eyes in the payne, and sawe Abraham a farr off, and Lazarus in his bosome: and he cried, and sayde: Father Abraham, haue mercy vpon me, and sende Lazarus, that he maye byppe the tyepe of his synger in water, and coole my tonge, for I am tormeted in this flame. But Abraham sayde: Remember sonne, yf thou hast receaued good in yf life, and com-

Deut. 19. b
Mat. 10. c
and 10. d

Mat. 5. b
Luc. 9. c

Mat. 9. a
Luc. 9. a. b
Luc. 9. d
and 9. e

Mat. 5. d
and 19. b
Marcus 10. 11

trary wyse Lazarus receaved enell. But now is he comforted, and thou art comforted. And beside all this, there is a greater space set betwene vs and you: so that they which wolde go downe from hence vnto you, can not: nether maye they passe ouer from thence vnto vs.

Then sayde he: I pray the then father, that thou wilt sende him vnto my fathers house, for I haue yet syne brethren, that he maye warne them, lest they also come in to this place of torment. Abraham sayde vnto him: They haue Moses and the prophetes, let them heare them. But he sayde: Nay father Abraham, but yf one wente vnto them fro the deed, they wolde do penance. Nevertheless he sayde vnto him: Yf they heare not Moses & the prophetes, then shal they not beleue also, though one rose agayne fro the deed.

The XVII. Chapter.

And sayde vnto his disciples: It is impossible that offences shulde not come: but wo vnto him by whom they come: It were better for him, that a mylstone were hanged aboute his neck, and he cast in to the see, then that he shulde offende one of these litle ones. Take hede to youre selues: Yf thy brother trespace agaynst the, rebuke him: and yf he amende, forgene him. And though he synne agaynst the seuen tymes in a daye, and come seuen tymes in a daye to thee agayne, and saye: I repenteth me, forgene him.

And the Apostles sayde vnto the LORD: Increase oure faith. The LORD sayde: Yf ye haue faith as a graine of mustarde sede, and saye vnto this Molbery tre: Plucke thy self vp by the rotes, and place thy self in the see, it shalbe obediēt vnto you. Which of you is it, that hath a seruaunt (which ploweth, or feedeth the catell) whā he cometh home from the feld, that he wil saye vnto him: Go quickly, and sit the downe to meate? Is it not thus? that he sayeth vnto him: Make ready, that I maye suppe, gyde vp thy self, and serue me, tyll I haue eaten and dronken, afterwarde shalt thou eat and drynke also. Thanketh he the same seruaunt also, because he dyd that was commaunded him? I trowe not. So likewise ye, whā ye haue done all that is commaunded you, saye: We are vnprofitable seruautes, we haue done that we were bounde to do.

And it fortuneth, whan he toke his journey towarde Jerusalem, he wente thorow the myddest of Samaria and Galile. And

as he came into a towne, there met him ten leprouous men, which stode as farre of, and lift vp their voyce, and sayde: Jesu master, haue mercy vpon vs. And whan he sawe them, he sayde vnto the: Go, and shewe youre selues vnto the priestes. And it came to passe, as they wente, they were censed. And one of them whā he sawe that he was censed, he turned backe agayne, and prayes God with loude voyce, and fell downe on his face at his feet, and gaue him thanks. And the same was a Samaritan. Jesus answered and saide: Are there not ten censed? But where are those nyne? There were els none founde, that turned agayne, and gaue God the prayse, save onely this strainger. And he sayde vnto him: Arise, go thy waye, thy faith hath made thee whole.

But whan he was demaunded of the pharises: Whan cometh the kyngdome of God? he answered them, and sayde: The kyngdome of God cometh not with outward appearance, nether shal it be sayde: lo, here or there is it. For beholde, the kyngdome of God is inwarde in you.

And he sayde to the disciples: The tyme shal come, whā ye shal desyre to se the sonne of man, and shal not se it. And they shal saye vnto you: Se here, se there. Go not ye, nether folowe, for as the lightynge shyneth aboue from the heauen, and lighteth ouer all that is vnder the heauen, so shal the sonne of man be in his daye. But first must he suffre many thynges, and be refused of this generacion.

And as it came to passe in the tyme of Noe, so shal it come to passe also in the daye of the sonne of man. They ate, they drank, they married, and were married, euen vnto the daye that Noe wente in to the Arke, and the floude came, and destroyed them all.

Likewise also as it came to passe in the tyme of Lot, they ate, they drank, they bought, they sold, they planted, they builded. But euen the same daye that Lot wente out of Sodom, it rained fyre and brimstone from heauen, and destroyed them all. After this maner also shal it go, in the daye whan the sonne of man shal appeare.

In that daye, who so is vpon the rofe, and his stuffe in his house, let him not come downe to fetch it: Likewise he that is in the feld, let him not turne backe, for it that is to hynde him. Remembre Lottes wife. Who so ever goeth aboute to save his life, shal lose it: and who so ever shal lose it, shal save it.

I saye vnto you: In the night shal two

be vpon one bed, the one shalbe receaved, the other shalbe forsaaken. Two shalbe grynge together, the one shalbe receaved, the other shalbe forsaaken. And they answered, and sayde vnto him: Where is the LORD? he sayde vnto the: Where so euer ye deed carcase is, there wil the Eagles be gathered together.

The XVIII. Chapter.

He tolde them a similitude, signifyinge, that men ought allwayes to praye, and not to leaue off: and sayde: There was a iudge in a cite, which feared not God, and stode in awe of no man. And in the same cite there was a wedowe, which came vnto him, and sayde: deliuer me fro myne aduersary. And he wolde not a greates whyle. But afterward he thought within himself: Though I feare not God, & stonde in awe of no man, yet seynge this wedowe is so importune vpon me, I wil deliuer her, lest she come at the last, and rayle vpon me.

Then sayde the LORD: heare what the vnghteous iudge sayeth. But shall not God also deliuer his chosen, that crye vnto him daye and night, though he differeth the? I saye vnto you: he shal deliuer them, and that shortly. Nevertheless, whan the sonne of man cometh, suppose ye, that he shal syned faith vpon earth?

And vnto certayne which trusted in themselves, that they were perfecte, and despyed other, he spake this similitude: There wente vnto two men in to the temple, to praye: the one a pharise, the other a publican. The pharise stode, and prayed by himself after this maner: I thanke the God, that I am not as other men, robbers, vnghteous, aduersaries, or as this publican. I fast twyse in the week, I geue the riches of all that I haue. And the publican stode as farre of, and wolde not lift vp his eyes to heauen, but smote vpon his brest, and sayde: God be thou mercifull vnto me synner. I tell you: This man wente downe in to his house iustified more than the other. For who so ever exalteth himself, shalbe brought lowe: and he that humbly himself, shalbe exalted.

They brought yonge children also vnto him, that he shulde touch them. But whan the disciples sawe that, they rebuked them. Nevertheless Jesus called them vnto him, and sayde: Suffre childre to come vnto me, and forbyd the not, for of such is the kyngdome of God. Verely I saye vnto you: Whoso receaueth not the kyngdome of God as a childe, shal not enter therein.

And a certayne ruler axed him, and sayde:

Good master, what must I do, that I maye enheret everlastinge life? But Jesus sayde vnto him: Why callest thou me good? There is no man good, but God onely. Thou knowest the commaundementes: Thou shalt not breake wedlocke: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother. But he sayde: All these haue I kepte from my youth vp. Whā Jesus herde that, he sayde vnto him: Yet lackest thou one thinge, sell all that thou hast, and geue it vnto the poore, and thou shalt haue a treasure in heauen, and come & folowe me. Whan he herde that, he was sorry, for he was very riche.

Whan Jesus sawe that he was sorry, he sayde: How hardly shal the riche come in to the kyngdome of God? It is easer for a Camell to go thorow the eye of a needle, than for a rich man to entre in to the kyngdome of God. Then sayde they & herde that: Who can then be saued? But he sayde: loke what is impossible with men, is possible with God.

Then sayde Peter: Beholde, we haue forsake all, and folowed the. he sayde vnto the: Verely I saye vnto you: There is no man that forsaketh house, or elders, or brethren, or wife, or children for the kyngdome of Gods sake, which shal not receaue much more in this tyme, and everlastinge life in the worlde to come.

He toke vnto him the twolue, and sayde vnto them: Beholde, we go vp to Jerusalem, and it shal all be fulfilled, that is wyrtten by the prophetes of the sonne of man. For he shal be deliuered vnto the heythen, and shalbe mocked, and despytfully intreated, and spitted vpon: and whan they haue scourged him, they shal put him to death, and vpon the thirde daye shal he arise agayne. And they vnderstode nothinge of these thynges. And this sayenge was hyd from them, and they perceaved not the thynges that were spoken.

And it came to passe, whan he came nye vnto Jericho, there sat one blynde by the waye, and begged. And whan he herde the people passe by, he axed what it was. Then sayde they vnto him, that Jesus of Nazareth passed by. And he cryed, and sayde: Jesu thou sonne of Dauid, haue mercy vpon me. But the people that wente before, rebuked him, that he shulde holde his tounge. Nevertheless he cried much more: Thou sonne of Dauid haue mercy vpon me. Jesus stode still, & commaunded hi to be brought vnto hi. And whan he was come neare, he axed him and

Mat. 19. c.
Mar. 10. b.

Exo. 20. c.

Mat. 19. c.
Mar. 10. c.

Luc. 1. c.

Mat. 19. d.
Mar. 10. c.Mat. 20. b.
Mar. 10. d.

Luc. 11. a.

Luc. 11. g.

Mat. 20. d.
Mar. 10. e.

sayde: What wilt thou, that I do vnto the? He sayde: LORDE, that I may receaue my sight. And Jesus sayde vnto him: Receaue thy sight, thy faith hath saued the. And immediately he saue, and folowed him, & prayesed God. And all the people that sawe it, gaue God the prayse.

The XIX. Chapter.

And he entred in, and wente thorow Jericho: & beholde, there was a man named Zachens, which was a ruler of the publicans, and was riche, and desired to se Jesus what he shulde be, and he coude not for the people, for he was lowe of stature. And he ranne before, and clymmed vp in to a wyld figge tre, that he might se him: for he shulde come by waye. And whan Jesus came to the same place, he looked vp, and sawe him, and sayde vnto him: Zachen, come downe haistely, for todaye must I turne in to thy house. And he came downe hastely, and receaued him with ioye. Whan they sawe that, they murmured all, and sayde, he was gone in, to a synner.

But Zachens stode forth, and sayde vnto the LORDE: Beholde LORDE, the half of my goodes geue I to the poore: and yf I haue defrauded eny man, I restore him foure folde. Jesus sayde vnto him: This daye is health happened vnto this house, for so moch as he also is Abrahams sonne. For the sonne of man is come, to seke and to saue that which was lost.

Now whyle they herkened, he tolde a fy multitude also, because he was nye vnto Jerusalem, and because they thought, that the Kyngdome of God shulde appere immediately. And he sayde: A certayne noble man wote in to a farre countre, to receaue hit a Kyngdome, and then to come agayne. This man called ten of his seruautes, and delyuered them ten ponde, and sayde vnto them: Occupy, tyll I come agayne. But his citesyns hated him, and sent a message after him, and sayde: We wil not haue this man to raigne ouer vs.

And it fortuneth whan he came agayne, after that he had receaued the Kyngdome, he bade call for the seruautes, vnto whom he had geue his money, & he might knowe, what euery one had done. Then came the first and sayde: Syr, thy ponde hath wonne ten ponde. And he sayde vnto him: Well thou good seruaunt, for so moch as thou hast bene faithfull in the least, thou shalt haue auctourite ouer ten cities. The seconde came also, and sayde: Syr, thy ponde hath won-

ne fyue ponde. And to him he sayde: And thou shalt be ouer fyue cities. And yf thirde came, and sayde: Lo syr, here is thy ponde, which I haue kepte in a naplyn. I was afrayed of the, for thou art an harde man, thou takest vp & thou hast not layed downe, and reapest that thou hast not sowne. He sayde vnto him: Of thine awne mouth is geue I the thou enill seruauit. A newest thou thou that I am an harde man, takinge vp that I layde not downe, and reapinge that I dyd not sowe? Wherefore then hast thou not delyuered my money to the exchange banker? And at my commynge might I haue requyred myne arene with vantage?

And he sayde vnto them that stode by: Take yf ponde from him, and geue it vnto him that hath ten ponde. And they sayde vnto him: Syr, he hath ten ponde already. But I saye vnto you: Whosoener hath, vnto him shal be geue: but from him that hath not, shal be taken awaye euery thinge he hath. As for those myne enemies, which wolde not that I shulde raigne ouer them, bringe them hither, and slaye them before me. And whan he had thus sayde, he wote on forward, and toke his iourney vp to Jerusalem.

And it fortuneth whan he came nye to Bethphage and Bethany vnto mount Oliuete, he sent two of his disciples, and sayde: Go in to the towne that lyeth ouer agaynst you, and as sone as ye are come in, ye shal fynde a foale tyed, wheron yet neuer man sat, lowse it, and brynge it hither. And yf eny mane are you wherfore ye lowse it, saye thus vnto him. The LORDE hath nede therof.

And they that were sent, wote their waye and founde euery as he had sayde. But whyle they lowsed yf foale, the owners therof sayde vnto the: Why lowse ye the foale? They sayde: The LORDE hath nede therof. And they brought it vnto Jesus, and cast their clothes vpon the foale, and set Jesus thereon. Now as he wente, they spred their garments in the waye.

And whan he wote downe from mount Oliuete, yf whole multitude of his disciples began ioyfully to prayse God with loude voyce, ouer all the miracles that they had seen, and sayde: Blessed be he, that cometh a kyng in the name of the LORDE. Peace be in heauen, and prayse in the height. And some of the pharises amonge the people sayde vnto him: Master, rebuke thy disciples. And he answered and sayde vnto them: I tell you, yf these holde their peace, yet shal the stones crye.

And whan he was come neare, he beheld the cite, and wepte vpon it, and sayde: If thou knewest what were for y peace, thou shouldest remembre it euery daye in this present daye of thine. But now is it hyd from thine eyes. For the tyme shal come vpon the, that thine enemies shal cast vp a bake aboute the, and aboute thy children with the, and besige yf, and kepe the in on euery syde, and make the easen with the grounde, and shal not leaue in the one stone vpon another, because thou hast not knowne yf tyme, wherin thou hast bene visited.

And he wente into the temple, and began to drye out them that bought and solde therein, and sayde vnto them: It is wrytten: My house is an house of prayer, but ye haue made it a denne of murtherers. And he taughte daylie in the temple. But the hye priestes and the scribes and the chiefe of yf people wente aboute to destroye him, and founde not, what to do vnto him. For all the people stode by him, and gaue him audience.

The XX. Chapter.

And it fortuneth one of those dayes, whan he taughte the people in the temple, and preached the Gospel, the hye priestes and scribes came to him with the Elders, and spake vnto him, and sayde: Tell vs, by what auctourite doest thou these thinges? Or who gaue the this auctourite? But he answered, & sayde vnto the: I wilare you a worde also, tell me: The baptyisme of Jhs was it from heauen, or of men? But they thought in them selues, and sayde: Yf we saye, from heauen, then shal he saye: Why dyd ye not the beleue him? But yf we saye, of men, then shal all the people stone vs, for they be persuaded, that Jhon is a prophet. And they answered, that they coude not tell, whence it was. And Jesus sayde vnto them: Neither tell I you, by what auctourite I do these thinges.

And he beganne to tell the people this similitude: A certayne man planted a vynyarde, and let it out vnto husbandmen, and wente himself in to a straunge countre for a grete season. And whan his tyme was come, he sent a seruauit to the husbandmen, that they might geue him of the frute of the vynyarde. But the husbandmen bet him, and sent him awaye emptye. And agayne he sent yet another seruauit: but they bet him also, and treated him shamefully, & sent him awaye emptye. And besydes this, he sent the thirde: but they wounded him also, and thrust him out. Then sayde the lord of the vynyarde:

What shal I do? I wil sende my deare sonne, Ioh. 3. c. ne, peradventure they wil stonde in awe of him, whan they se him. Rom. 8. Phil. 2. a

But whan the husbandmen sawe the sonne, they thought in the selues, and sayde: This is the heyre, come, & let vs kyll him, & the inheritaunce maye be oures. And they thrust him out of yf vynyarde, and slew him. What shal now the lord of the vynyarde do vnto them? He shal come, and destroye those husbandmen, and let out his vynyarde vnto other. Whan they herde that, they sayde: God forbid.

But he beheld the, and sayde: What is this then that is wrytten: The same stone which the buylders refused, is become the head corner stone. Who so ever fallerth vpon this stone, shalbe broken in sinder: but vpon whoso ever he fallerth, he shall grynne him to poulder. And the hye priestes and scribes wente aboute to laye handes vpon him the same houre, and they feared the people: for they perceaued, that he had spotte this similitude agaynst them. Psal. 117. Esa. 28. c.

And they watched hi, & sent forth spyes, which shulde sayne the selues perfecte, that they might take him in his wordes, to delyner him vnto the power and auctorite of yf debite. And they axed him, & sayde: Master, we knowe that thou sayest & teachest right, and regardest the outwarde apperaunce of no man, but teachest the waye of God truly. Is it lawfull, that we geue tribute vnto the Emperoure, or not? But he perceaued their craftynes, and sayde vnto them: Why tepte ye me? Shewe me the peny. Whose ymage and superscripcion hath it? They answered, and sayde: The Emperours. Then sayde he vnto them: Geue the vnto the Emperoure, that which is the Emperours: & vnto God, that which is Gods. And they coude not repleue his worde before the people, and marueyled at his answer, and helde their peace. Mar. 12. Marc. 12. d

Then came vnto him certayne of the Sadduces (which holde that there is no resurrection) and axed him, and sayde: Master, Moyses wrote vnto vs, yf eny mans brother dye hauynge a wife, and dyeth without childre, then shal his brother take his wife, and rayse vp seide vnto his brother. Now were there seue brethren: the first toke a wife, and dyed childlesse: and the seconde toke the wife, and dyed without children also: and the thirde toke her, likewise all the seue, and left no children behynde the, and dyed. At the last a ster them all, the woman dyed also. Now in the resurrection, whose wife shal she be of them? Deut. 25. a

For seven had her to wife. And Jesus answered and said unto them: The child of this world marry, & are married, but they shall be worthy to enjoy that world and the resurrection from the dead, shall neither marry nor be married, for they can dye no more. For they are like unto the angels, and are the children of God, in so much as they are children of the resurrection.

Ioh. 1. 9. a

But that the deed rise againe, hath Moses also signified besides the bush, when he called the LORD, the God of Abraham, the God of Isaac, and the God of Jacob. But God is not a God of the deed but of the living, for they live all unto him. Then answered certain of the scribes, and sayde: Master, thou haist sayde well. And from that tyme forth they durst aske him no more questions.

Mat. 22. d

Marc. 12. d

Ioh. 10. 9. a

But he sayde unto them: How saye they that Christ is Davids sonne? And David himself sayeth in the booke of the Psalmes: The LORD sayde unto my LORD: Sit thou on my right hande, till I make thine enemies thy footstole. David calleth him LORD, how is he then his sonne?

Mat. 22. a

Marc. 12. d

Ioh. 10. 9. a

Now whyle all the people gave audience, he sayde unto his disciples: Beware of the scribes, which will go in longe garmettes, and love to be saluted upon the market, and desyre to sit byest in the synagoges, and at the table. They denoure widowes houses and that under a colour of longe prayenge: These shall receive the greater damnacion.

The XXI. Chapter.

Marc. 12. d

Ioh. 10. 9. a

Ioh. 10. 9. a

Ioh. 10. 9. a

Ioh. 10. 9. a

Ioh. 10. 9. a

Ioh. 10. 9. a

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Ioh. 10. 9. a

Ioh. 10. 9. a

And he looked up, and behelde if riches, how they put in their offeringes in to the Gods chest. He sawe also a poore widow, which put in two mytes, and he sayde: Verely I saye unto you: This poore widow hath put in more then they all: For these all have of their excess put in unto the offeringe of God, but she of hir pouerte hath put in all hir livinge that she had.

Mat. 24. a

Marc. 13. a

Ioh. 10. 9. a

Ioh. 10. 9. a

Ioh. 10. 9. a

Ioh. 10. 9. a

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Ioh. 10. 9. a

And when some spake of the temple, that it was garnished with goodly stones and Jewels, he said: The time shall come, when of all this that ye see, there shall not be left one stone upon another, which shall not be broken downe. They asked him, and sayde: Master, when shall these be? and what shall be the token, when these shall come to passe?

Ioh. 4. a

He sayde: Take hede, that ye be not deceived: For many shall come in my name, and saye, I am he, & the tyme is come hard by. Followe them not.

But when ye heare of warres and insur-

rections, be not ye afrayed, for soch must come to passe, but the ende is not yet there so soone. Then sayde he unto them: One people shall rise agaynst another, and one realme agaynst another, & shall be greates earthquakes here and there, pestilence, and death, and fearfull thinges. And greater yet shall there be first here. But before all these, they shall laye handes upon you, and persecute you, and deliver you up into their synagoges and prisons, and bringe you before tyringes & prynces for my names sake. But this shall happen unto you for a witness. And at a poynt therfore in youre hartes, that ye take no thought, how ye shall answer: for I will geve you mouth & wisdom, agaynst the which all youre adversaries shall not be able to speake ner to resist. But ye shall be delivered up even of youre elders, brethren, kynsfolkes and frendes, and some of you shall they put unto death, and ye shall be hated of every man for my names sake, and yet shall not one haire of youre heade perishe. Holde fast youre soules with patience.

But when ye shall see Jerusalem besegged with an host, then understande, that the desolacion of it is nye. Then let them which be in Jewry, flye unto the mountaynes: And let soch as be in the myddest thereof, departe out: and let soch as be in the countrees, not come therein. For these are the dayes of vengeance, that every thinge which is written, maye be fulfilled. But now unto them that are with child, and to them that give sucke in those dayes: for there shall be great trouble upon earth, and wrath over this people, and they shall fall thorow the edge of the swerde, and be led captiue amonge all nations. And Jerusalem shall be troden downe of the heithen, untill the tyme of the which then be fulfilled.

And there shall be tokens in the Sonne, and Moone, and starres, and upon earth the people shall be in such perplexite, that they shall not tell which waye to turne themselves. And the see and the waters shall rage, and men shall pine awaye for feare, and shall looke after the thinges which shall come upon earth. For even the very powers of heaven shall moue.

And then shall they see the sonne of man cominge in the cloude with power and greates glory. But when these thinges be gonne to come to pass, the looke up, and lift uppe youre heades, for youre redemption draweth nye.

And he tolde them a similitude: Beholde the figge tre, and all tre trees, when they shew forth their buddes, yese by them, and perceave, that Sommer is now at hand. So likewise ye, when ye see all these thinges come to passe, be sure that the kyngdome of God is nye. Verely I saye unto you: This generacio shall not passe, till all be fulfilled. Heaven and earth shall passe, but my wordes shall not passe.

But take hede unto youre selues, that ye be not overladed with excess of eatinge and with dronkenness, and with eatinge of thought for luyng, and so this daye come upon you unawares. For as a snare shall it come on all them that dwell upon earth. Watch therfore continually, and praye, that ye maye be worthy to escape all this that shall come, & to stande before the sonne of man.

And on the daye tyme he taught in the temple, but in the night season he wente out and abode all night upon mount Olivet. And all the people gat them up early unto him in the temple, for to heare him.

The XXII. Chapter.

The feast of swete bled (which is called Easter) drew nye. And the hye priestes and scribes sought how they might put him to death, and were afrayed of the people. But Satan was entred in to Judas, named Iscariot (which was of the nombre of the twelve) and he receite his waye, and talked with the hye priestes and with officers, how he wolde betraye him unto them. And they were glad, and promysed to geve him money. And he consented, & sought opportunitie, that he might betraye hi without any muroure.

Then came the daye of swete bled, wherein the Easter lambe must be offered. And he sent Peter and John, and sayde: Go youre waye, prepare us the Easter lambe, that we maye eat. But they sayde unto him: Where wilt thou, that we prepare it? He saide unto them: Beholde, when ye come in to the cite, there shall mete you a man, bearinge a picher of water, followe him in to the house, & he entereth in, and saye unto the good man of the house: The master sendeth the word: Where is the guesthouse, wherein I maye eat the Easter labe with my disciples? And he shall shewe you a greates parlour paved. They wente their waye, and founde as he had sayde unto them, and made ready the Easter lambe.

And when the houre came, he sat him downe, and the twelve Apostles with him,

and he sayde unto them: I have heretely desired to cate this Easter labe with you before I suffre. For I saye unto you: that henceforth I wil cate nomore thereof, till it be fulfilled in the kyngdome of God. And he toke the cuppe, gave thanks, and sayde: Take this and devyde it amonge you. For I saye unto you: It is not drynke of the frute of the vyne, untill the kyngdome of God come.

And he toke the bled, gave thanks, and brake it, and gave it them, and sayde: This is my body, which shall be given for you. This do in the remembrance of me. Likewise also the cuppe, after they had supped, and sayde: This cuppe is the new Testament in my bloude, which shall be shed for you.

But lo, the hande of him that betrayeth me, is with me on the table. And the sonne of man truly goeth forth, as it is appoynted. But now unto that man, by whom he is betrayed. And they beganne to are amonge them selues, which of them it shulde be, that shulde do that.

There rose a strife also amonge them, which of them shulde be cate for the greates. But he sayde unto them: The kynges of the world have domynion over the people, and they that beare rule over them, are called gracious lordes. But ye shall not be so: But the greates amonge you, shall be as the yongest: and the chiefe, as a sernaunt. For which is the greates? he that sitteth at the table, or he that serveth? Is not he that sitteth at the table? But I am amonge you as a mynister. As for you, ye are they, that have bydded me in my temptacions. And I wil appoynte the kyngdome unto you, even as my father hath appoynted me, that ye maye cate and drynke at my table in my kyngdome, and sit upon seates, and iudge the twelve tribes of Israel.

But the LORD sayde: Simon Simon, beholde, Satan hath desired after you, that he might siftte you even as wheate: but I have prayed for thee, that thy faith faile not. And when thou art converted, strengthe thy brethren: But he sayde unto him: LORD, I am ready to go with thee into prison, and in to death. Nevertheless he sayde: Peter, I saye unto thee: The cock shall not crowe this daye, till thou have thryse denyed, & thou enemyest me.

And he sayde unto them: When I sent you without wallet, without scrippe, and without shues, lacked ye any thinge? They sayde: No. Then sayde he unto them: But now, he that hath a wallet, let him take it

op, likewise also the scrippe. But he that hath not, let him sell his coate, & bye a swerd. For I saye vnto you: It must yet be fulfilled on me, that is writte: He was counted amonge the euell doers. For loke what is writte of me, it hath an ende. But they sayde: LORDE, Beholde, here are two swerdes. He sayde vnto the: It is ynough.

And he wente out (as he was wonte) vnto mount Oliuete. But his disciples folowed him vnto the same place. And whan he came thither, he sayde vnto the: Praye, that ye fall not in to tēptacion. And he gat him from them aboute a stonys cast, and kneled downe, prayed, & sayde: Father, yf thou wilt, take awaye this cuppe from me: Neuerthelesse, not my wyll, but thyn be fulfilled. And there appeared vnto him an angell frō heauen, and comforted him. And it came so, that he wrestled with death, and prayed the longer. And his sweate was like droppes of blood, runnyng downe to the grounde. And he rose vp frō prayer, and came to his disciples, and founde them slepyng for heuy nesse, and sayde vnto them: What, slepe ye? ryse vp and praye, that ye fall not in to tēptacion.

But whyle he yet spake, beholde, the multitude, and one of the twolue called Judas wente before them, and he came nye vnto Jesus, to kysse him. But Jesus sayde vnto him: Judas, betrayest thou the sonne of mā with a kysse? Whan they that were aboute him, sawe what wolde folowe, they sayde vnto him: LORDE, shal we synge with the swerde? And one of the stroke a seruante of the hye prestes, & smote of his eare. But Jesus answered, and sayde: Suffre the thus farre forth. And he touched his eare, & healed him.

But Jesus sayde vnto the prestes and rulers of the temple, and to the Elders that were come vnto him: Ye are come forth as it were to a murtherer with swerdes, & with stauies. I was daylie with you in the temple, and ye layed no handes vpon me. But this is youre houre, and the power of darkness. Neuerthelesse they toke him, and led him, and brought him in to the hye prestes house. As for Peter, he folowed hi a farre of.

Then kyndled they a fyre in the myddest of the palace, and sat them downe together. And Peter sat him downe amonge them. Then a damsell saue him syttinge by the light, and behelde him well, and sayde vnto him: This same was also with him. But he denyed him, and sayde: Woman, I knowe him not. And after a litle whyle, another

sawe him, and sayde: Thou art one of them also. But Peter sayde: Man, I am not.

And aboute the space of an houre after, another affirmed, & sayde: Verely this was with him also, for he is a Galilean. But Peter saide: Na, I wore not what thou sayest. And immediatly whyle he yet spake, & coo crewe. And the LORDE turned him aboute and looked vpo Peter. And Peter remembered the wordes of the LORDE, how he sayde vnto him: Before the cock crowe, thou shalt denye me thrise. And Peter wente out, and wepte bitterly.

The men that helde Jesus, mocked him, and stroke him, blyndfolded him, and smote him on the face, and axed him, and sayde: Prophecie, who is it that smote thee? And many other blasphemies sayde they vnto hi.

And whan it was daye, there gathered together the Elders of the people, the hye prestes and scribes, and led him vp before their counsell, and sayde: Art thou Chast? Tell vs. But he sayde vnto them: As I tell you, ye wyl not beleue: But yf I are you, ye wyl not answers me, nether wyl ye let me go. From this tyme forth shal the sonne of man sitte at the right hande of the power of God. Then sayde they all: Art thou then sonne of God? He sayde vnto them: Re saye it, for I am. They sayde: What ned we anye farther wyncesse? We oure selues haue herde it of his awne mouth.

The XXIII. Chapter.

And the whole multitude of the aroise, and led him vnto Pilate, and began to accuse him, and sayde: We haue founde this felowe pervertinge the people, and foibiddinge to geue trybute vnto the Emperoure, and sayeth, that he is Chast a kynge. But Pilate axed him, and sayde: Art thou the kynge of the Jewes? He answered him, and sayde: Thou sayest it. Pilate sayde vnto the hye prestes and to the people: I finde no cause in this man. But they were the more farrce, and sayde: He hath moued the people, in that he hath taught here & there in all the londe of Jewry, and hath begunne at Galile vnto this place.

Whan Pilate herde mencion of Galile, he axed whether he were of Galile. And whan he perceaued that he was vnder herodes iurisdiction, he sent him to Herode, which was also at Jerusale in those dayes. When Herode sawe Jesus, he was exceding glad, for he had longe bene desirous to see him: because he had herde moch of him, & hoped to see a miracle of hi. And he asked him

many thinges. Neuertheles he answered him nothinge. The hye prestes and scribes stode, and accused him sore. But Herode to his men of warre despysed him, and mocked him, put a whyte garnēt vpo him, and sente him agayne vnto Pilate. Vpo the same daye was Pilate and Herode made frendes together, for afore they had bene at variance.

Pilate called the hye prestes, and the rulers, and the people together, and sayde vnto the: Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I haue examyned him before you, & fynde in the mā none of the causes, wherof ye accuse him: Nor yet Herode: for I sent you to him, and beholde, there is brought vpon hi nothinge, that is worthy of death. Therefore wil I chasten him, and let him loose: For he must haue let one loose vnto them after the custome of the feast.

Then cried the whole multitude, and sayde: Aways with him, and deliuer vnto vs Barrabas, which for insurreccion made in the cite, and because of a murther, was cast in to preson. Then called Pilate vnto them agayne, & wolde haue let Jesus loose. But they cried, and sayde: Crucifye him, Crucifye him. Yet sayde he vnto them, the thirde tyme: What euell the hath he done? I fynde no cause of death in hi, therfore wil I chasten him, and let him go. But they laye styll vpon him with greate crye, and requyred he might be crucified. And the voyce of the and of the hye prestes prevaile.

And Pilate gaue sentence, that it shulde be as they requyred, and let loose vnto the, him, that for insurreccio and murther was cast in to preson, whom they desired, but gaue Jesus over vnto their wyll. And as they led him awaye, they toke one Simon of Cyrene (which came from the selde) and layed the crosse vpon him, to beare it after Jesus.

And there folowed him a greete multitude of people and of women, which bewailed and lamented him. But Jesus turned him aboute vnto the, and sayde: Ye boughters of Jerusale, wepe not ouer me: but wepe ouer youre selues, and ouer youre childre. For beholde, the tyme wil come, wherin it shal be sayde: Blessed are the baren, and the wombes that haue not borne, and the papies that haue not geuen sucke. Then shal they begynne to saye vnto the mountaynes: Fall vpon vs. And to the hylles: Couer vs. For yf this be done to a grene tre, what shal be done then to the drye?

And two other (which were mysdoers)

were led out also, to be put to death with him. And whā they came to the place, which is called Caluery, they crucified him euē there, and the two mysdoers with him, the one on the righte hande, the other on the left. But Jesus sayde: Father, forgue them, for they wote not what they do. And they parted his garmentes, and cast lottes therfore. And the people stode and behelde.

And the rulers mocked him with them, and sayde: He hath helped other, let him helpe him self now, yf he be Chast & chosen of God. The soudyers also mocked him, wrote vnto him, & brought him vynerger, and sayde: As thou be the kynge of the Jewes, then helpe thyself. And aboute ouer him was this superscription writte with letters of Greke, Latyn, and Hebrew: This is the kynge of the Jewes.

And one of the mysdoers that hanged there, blasphemed him, and sayde: As thou be Chast, then helpe thy self and vs. Then answered the other, rebuked him, and sayde: And thou fearest not God also, which are yet in like dānacion. And truly we are therein righte, for we receave a cōdignete to oure dedes. As for this man, he hath done nothinge amysse. And he sayde vnto Jesus: LORDE, remembre me, whan thou comest in to thy kynge dome. And Jesus sayde vnto him: Verely I saye vnto the: To daye shalt thou be with me in Paradyse. And it was aboute the sixte houre, and there was darkness ouer the whole londe vntill the nyenth houre. And the Sonne was darkened, and the vayle of the temple rente in two euē thorow the myddes.

And Jesus cryed loude, & sayde: Father, in to thy handes I commende my spiete. And whan he had so sayde, he gaue vp the goost. But whan the Capteyne sawe what had happened, he prayed God, and sayde: Verely this was a iust mā. And all the people that stode by & behelde, whan they sawe what was done, smote vpon their brestes, & turned backe agayne. But all his acquaintance, and the women that had folowed him out of Galile, stode a farre of, and beheld all these thinges.

And beholde, a mā named Joseph, a Senatur, which was a good iust man, the same had not consented vnto their counsell, and dede, which was of Arimathia a cite of the Jewes, which same also wayted for the kynge dome of God: he wrote vnto Pilate, and axed the body of Jesus. And he toke him downe, wrapped him in a linnen cloth, and

layed him in a hewen sepulchre, wherein neuer man was layed. And it was the daye of preparinge, and the Sabbath dwe on.

The women that were come with him out of Galile, folowed him, and behelde the Sepulchre, & how his body was layed. But they returned, and made ready thespices & anointmētes. And vpon the Sabbath they rested, accordinge to the lawe.

The XIII. Chapter.

Ut vpon one of the Sabbathes very early in the mornynge, they came vnto the Sepulchre, and broughte of spices which they had prepared, and certayne women with the. Neuertheles they founde the stone rolled awaye from the sepulchre, and wente in, and founde not the body of f

LORDE Jesu. And it happened as they were amased therat, beholde, there stode by them two men in shynynge garmentes. And they were afrayed, and cast downe their faces to the earth. Then sayde they vnto the: What seke ye the lyuynge amōge the dead? He is not here. He is risen vp. Remembre, how he tolde you whā he was yet in Galile, and sayde: The sonne of man must be deliuered in to the hādes of synners, and be crucified, and the thirde daye rise agayne.

And they remēbred his wordes, and wente from the sepulchre, and tolde all this vnto the eleven, and to all the other. It was Mary Magdalene, and Johanna, and Mary James, and the other with them, that tolde this vnto the Apostles. And they wordes semed vnto them, as though they had bene but fables, and they beleued them not. But Peter arose, and ranne to the sepulchre, and stonped in, and sawe the linnen clothes layed by themselves, and departed. And he wondred within himself at that which had happened.

And beholde, two of them wente that same daye, to a towne (which was thre score furlōges from Jerusalem) whose name was called Emmaus. And they talked together of all these thinges that had happened. And it chaunced as they were thus talkynge and reasonynge together, Jesus himselfe dūe nye, and wente with them. But their eyes were holden, that they shulde not knowe hē. And he sayde vnto them: What maner of comunicacions are these that ye haue one to another as ye walke, and are sad? Then answered the one, whose name was Cleophas, and sayde vnto him: Art thou onely a stranger at Jerusalem, not knowynge what is come to passe there in these dayes? And

he sayde vnto the: What? They sayde vnto him: That of Jesus of Nazareth, which was a prophet, mightie in dede and word, before God and all people, how our hye priestes and rulers deliuered him to the condemnation of death, and crucified him. But we hoped that he shulde haue deliuered Israel. And besides all this, todaye is the thirde daye that this was done. And certayne women also of our company which were early at the Sepulchre, and founde not his body, came and tolde, that they had sene a visiō of angels, which sayde he was alive. And certayne of them that were with vs, wente vnto the sepulchre, and founde it empty as if women sayde, but hi founde they not.

And he sayde vnto the: O ye fooles and slowe of hert to beleue all that the prophetes haue spokē. Oughte not Christ to haue suffred these thinges, and to entre in to his glory? And he beganne at Moses and at all the prophetes, and expounded vnto them all the scriptures, that were spoken of him. And they dūe nye vnto the towne, which they wēte vnto, and he made as though he wolde haue gone farther. And they compelled him, and sayde: Abide with vs, for it draweth towardes night, and the daye is farre passed. And he wente in to tary with the. And it came to passe whan he sat at the table with the, he toke the bread, gaue thanks, brake it, and gaue it them. Then were their eyes opened, and they knewe him. And he vanyshed out of their sight. And they sayde, betwene the selues: Dyd not our hert burne with in vs, whan he talked with vs by the waye, whyle he opened the scriptures vnto vs? And they rose vp the same houre, turned agayne to Jerusalem, and founde the eleven gathered together, and them that were with them, which sayde: The LORDE is risen of a trūeth, and hath appeared vnto Symon. And they tolde the what had happened by the waye, and how they knewe him in breakynge of the bread.

But whyle they were talkynge therof, Jesus himselfe stode in the myddes amonge the, and sayde: Peace be with you. But they were abashed and afrayed, supposynge that they had sene a sperte. And he saide vnto the: Why are ye abashed? & wherefore risethen such thoughtes in yō hertes? Beholde my hādes & my fete, it is euen I my self. Handle me, and se, for a sperte hath not flesh and bones, as ye se me haue. And whan he had thus spokē, he shewed the his hādes and his fete. But whyle they yet beleued not for ioy

and wondred, he sayde vnto them: Haue ye any thinge here to eate? And they set before him a pece of a broyled fish, and an hony combe. And he toke it, and ate it before the.

And he sayde vnto them: These are the wordes, which I spake vnto you, whyle I was yet with yon. For it must all be fulfilled that was wyrtten of me in the lawe of Moses, in the prophetes, & in the psalmes. The opened he their vnderstandynge, that they might vnderstonde the scriptures, and sayde vnto them: Thus is it wyrtten, and thus it behoued Christ to suffre, & the thirde daye to rise agayne fro the dead, and to let repentance and remission, of synnes be preached in his name amōge all nacions, and to begynne at Jerusalem. As for all these thinges, ye are wytnesses of the. And beholde, I wil sende vpon you the promys of my father: but ye shal tary in the cite of Jerusalem, tyll ye be endued with power from aboue.

But he led them out vnto Bethany, and lift vp his handes, and blessed them. And it came to passe whā he blessed them, he departed from them, and was caried vp in to heuē. And they worshipped him, and turned agayne to Jerusalem with greate ioye: and were contynnally in temple, gearynge praye and thankes vnto God. Amen.

The ende of the gospel of
S. Luke.

The gospel of S. Ihon.

What S. Ihons gospel conteyneth.

- Chap. I. The everlastinge byrth of the sonne of God, and how he became man. The testimony of Ihon and of his baptyme. The callinge of Andrew, Peter, Philip and Nathanael.
- Chap. II. Christ turneth the water vnto wyne at the marriage in Cana, and dryeth the marchantes out of the temple.
- Chap. III. The swete talkynge of Christ with Nicodemus. The doctryne of baptyme of Iho. and what wytnesse he beareth of Christ.
- Chap. IIII. The louynge communicacion of Christ with the woman of Samaria by the welles syde. How he cometh into Galile, and healeth the rulers sonne.
- Chap. V. He healeth the man that was sicke eight & thirtie years. The Jewes accuse him

as a breaker of the Sabbath: he answereth for himselfe, and reponeth them.

Chap. VI. Jesus feedeth fyue thousande men with fyue barleye Loaves, departeth awaye, that they shulde not make him kynge, goeth vnto the see, and reponeth the fleshy hearers of his wordes. The carnall are offended at hē, and forsake him.

Chap. VII. Jesus cometh to Jerusalem at the feast, teacheth the Jewes and reponeth the pharises & the hye priestes hearinge that the people begynne to fauour Christ and to beleue in him, sende out officers to take hē. There are dyuerse opinions of him amōge the people. The pharises rebuke the officers because they haue not taken him, and chide with Nicodemus for takynge his parte.

Chap. VIII. A woman is taken in aduoutrie: Christ deliuereth her. The freedom of such as folowe Christ, whom they accuse to haue the deuell within him, and go aboute to stone him.

Chap. IX. Christ maketh the man to se that was borne blynde, where thorow he getteth himselfe more displeasure amonge the Jewes and pharises.

Chap. X. Christ is the true shepheard, and the doer of the shepe. Some saye: Christ hath the deuell, and is madd, some saye: he speaketh not the wordes of one that hath the deuell. Because he telleth the trūeth, the Jewes take vp stones to cast at him, call his preachynge blasphemy, and go aboute to take him.

Chap. XI. Christ rayseth Lazarus fro death. The hye priestes & the pharises gather a counsell, and cast their hendes together agaynst him, therefore he getteth him out of the waye.

Chap. XII. Mary anoynteth Christes fete, Judas mormureth, Christ excuseth her, rydeth in to Jerusalem, and is louyngly receaued of the thankfull, but utterly despyed of the vngodly.

Chap. XIII. Christ washeth the disciples fete, telleth them of Judas the traytour, and commaundeth the earnestly to loue one another.

Chap. XIII. He armeth his disciples with consolacion agaynst trouble for to come, taketh fro the the heuynesse that they had because of his departinge, and promyseth them the holy goost, the spirite of comforte.

Chap. XIV. The true vyne, the husbandman & the braunches. A doctryne of loue, and a swete comforte agaynst persecucion.

Chap. XVI. Consolacion agaynst trouble. Prayerers are herde thorow Christ.

Chap. XVII. The most hartely & louynge prayer of Christ vnto his father, for all such as receaue the trūeth, and be his awne.

Chap. XVIII. Christ is betrayed. The wordes of his mouth smyte the officers to the ground. Peter smyteth of Malchus eare. Jesus is brought before Anna, Caiphas, and pilate.

Chap. XIX. Christ is crucified. He commendeth his mother vnto Ihon, sheddeth his bloude, and is buried.

Chap. XX. The resurrection of Christ, which appeareth to Mary Magdalene and to all his disciples, to their greate comforte.

Chap. XXI. He appeareth to his disciples agayne by the see of Tyberias, and commaundeth peter earnestly to fede his shepe.

GG iij

The gospell of S. Ihon.



The first Chapter.



In the begynnyng was the worde, and the worde was with God, and God was yf worde. The same was in the begynnyng w God. All thinges were made by the same,

and without the same was made nothinge that was made. In him was the life, and the life was the lighe of men: and the light shyneth in the darknesse, and the darknesse comprehended it not.

There was sent from God a man, whose name was Ihon. The same came for a witnesse, to beare wytnesse of yf lighe, that thoro him they all might beleue. He was not that light, but that he might beare witnesse of yf lighe. That was the true light, which lighteth all men, that come in to this worlde. He was in the worlde, and the worlde was made by him, and yf wolde knowe him not. He came in to his awne, and his awne receaued him not. But as many as receaued him, to them gave he power to be the children of God: even soch as beleue in his name. Which are not boone of bloude, ner of the wyl of the flesh, ner of the wyl of man, but of God.

And the worde became flesh, and dwelt amonge vs: and we sawe his glory, a glory as of the onely begotte sonne of the father, full of grace and truthe.

Ihon bare wytnesse of him, cryed, and sayde: It was this, of whom I spake: After me shal he come, that was before me, for he was or euer I: and of his fulnesse haue all we receaued grace for grace. For the lawe was geyuen by Moyses, grace and truthe ca-

of S. Ihon.

me by Iesus Chast. No man hath seene God at any tyme. The onely begotte sonne which is in the bosome of the father, he hath declared the same vnto vs.

And this is the recorde of Ihon, when the Jewes sent prestes and Leuites fro Jerusalem, to aske him: Who art thou? And he confessed and denyed not. And he confessed, and sayde: I am not Chust. And they aske him: What the? Art thou Elias? He sayde: I am not. Art thou the prophet? And he answered: No. Then sayde they vnto him: What art thou the? yf we maye geue answere vnto the that sent vs. What sayest thou of yf self? He sayde: I am yf voyce of a cryer in the wyldernesse. Make straight yf waye of the LORDE. As yf prophet Esay sayde:

And they that were sent, were of yf pharises. And they aske him, and sayde vnto him: Why baptystest thou then, yf thou be not Chust, ner Elias, ner a prophet? Ihon answered them, and sayde: I baptise with water, but there is one come in amonge you, whom ye knowe not. It is he that cometh after me, which was before me: whose shoulde I am not worthy to vnloose. This was done at Bethabara beyonde Jordan, where Ihon dyd baptise.

The nexte daye after, Ihon sawe Iesus comynge vnto him, and sayde: Beholde the labe of God, which taketh awaye the synne of the worlde. This is he, of whom I sayde vnto you: After me cometh a man, which was before me. For he was or euer I, and I knewe him not: but that he shulde be declared in Israel, therefore am I come to baptise with water.

And Ihon bare recorde, and sayde: I sawe the spiete descende from heauen like vnto a doue, and abode vpon him, and I knewe him not. But he that sent me to baptise with water, yf same sayde vnto me: Vpon whom thou shalt se the spiete descende and tarry styll on him, the same is he, that baptyseth with the holy goost. And I sawe it, and bare recorde, that this is the sonne of God.

The nexte daye after, Ihon stode agayne, and two of his disciples. And whan he sawe Iesus walkynge, he sayde: Beholde the labe of God. And two of his disciples hege him speake, and folowed Iesus. And Ihon turned him aboute, and sawe them folowynge, and sayde vnto the: What see ye? They sayde vnto him: Rabbi, (which is to saye by interpretation, Master.) Where art thou lodginge? He sayde vnto them: Come and se it. They came and sawe it, and abode with

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of S. Ihon. Ho. xli.

him the same daye. It was aboute the tenth houre.

One of the two, which herde Ihon speake, and folowed Iesus, was Andrew the brother of Symon Peter: the same founde first his brother Symon, and sayde vnto him: We haue founde Messias (which is by interpretation, yf Anoynted) and brought him to Iesus. Whan Iesus behelde him, he sayde: Thou art Symon the sonne of Jonas, thou shalt be called Cephas, which is by interpretation, a stone.

The nexte daye after, wolde Iesus go agayne in to Galile, and founde philippe, and sayde vnto him: Followe me. philippe was of Bethsaida the cite of Andrew and Peter. philippe founde Nathanael, and sayde vnto him: We haue founde him, of whome Moyses in the lawe, and yf prophetes haue wyten, even Iesus the sonne of Joseph of Nazareth. And Nathanael sayde vnto him: What good can come out of Nazareth? philippe sayde vnto him: Come, and se.

Iesus sawe Nathanael comynge to him, and sayde of him: Beholde, a righte Israelite, in whom is no gyle. Nathanael sayde vnto him: From whence knowest thou me? Iesus answered, and sayde vnto him: Before yf philippe called the, whan thou wast vnder the figge tre, I sawe the. Nathanael answered, and sayde vnto hi: Rabbi, thou art yf sonne of God, thou art yf kynge of Israel. Iesus answered, and sayde vnto him: Because I sayde vnto the, that I sawe the vnder the figge tre, thou beleuest: thou shalt se yet greater thinges the these. And he sayde vnto him: Verely verely I saye vnto you: Fro this tyme forth shal ye se the heauen open, and the angels of God goynge vp and downe vnto the sonne of man.

The II. Chapter.

And vpon the thirde daye there was a marriage at Cana in Galile, and the mother of Iesus was there. Iesus also and his disciples was called vnto yf marriage. And whan the wyne fayled, the mother of Iesus saide vnto him: They haue no wyne. Iesus sayde vnto her: Woman, what haue I to do with the? Myne houre is not yet come. His mother sayde vnto yf mynisters: Whatsoeuer he sayeth vnto you, do it. There was set there sixe water pottes of stone, after yf maner of the purifiinge of yf Jewes, every one cōteynynge two or thre measures.

Iesus sayde vnto the: Fyll the water pottes with water. And they fylled the vnto yf brim. And he sayde vnto the: Drawe out

now, and brynge vnto the Master of the feast. And they bare it. Whan the master of yf feast had tasted yf wyne which had bene water, and knewe not whence it came (but the mynisters that drew yf water, knewe it) the Master of the feast called the brydegrome, and sayde vnto him: Everyman at the first geueth the good wyne: and whan they are dynten, the that which is worse. But thou hast kepte backe the good wyne vntill now.

This is the first token that Iesus dyd at Cana in Galile, and shewed his glory, and his disciples beleued on him. Afterwarde wente he downe to Capernaum, he, his mother, his brethren, and his disciples, and taried not longe there.

And the Jewes Easter was at hande. And Iesus wente vp to Jerusalem, and founde setteynge in the temple, chosse that solde oxen, shepe, and doves, and chaungers of money. And he made a scourge of small cordes, and drewe them all out of the temple with the shepe and oxen, and poured out the chaungers money, and ouerthrewe the tables, and sayde vnto them that solde the doves: Hauethese thinges hēce, and make not my fathers house an house of marchaundyse. His disciples remembred it, that is wytten: The zele of thine house hath euen eaten me.

Then answered the Jewes, and sayde vnto him: What token shewest thou vnto vs, that thou mayest do these thinges? Iesus answered and sayde vnto the: Breake downe this temple, and in thre dayes wil I set it vp agayne. Then sayde the Jewes: Sixe and fourtye yere was this temple abuyldinge, and wilt thou set it vp in thre dayes? But he spake of yf temple of his body. Now whan he was rysen agayne from the deed, his disciples remembred that he thus sayde, and they beleued the scripture, and the wordes which Iesus spake.

Whan he was at Jerusalem at Easter in yf feast, many beleued on his name, whan they sawe yf tokes yf he dyd. But Iesus comytted not himself vnto the, for he knewe the all, and neded not yf eny mā shulde testifie of man, for he knewe well what was in man.

The III. Chapter.

There was a man of the pharises, named Nicodemus a ruler amonge the Jewes. The same came vnto Iesus by night, and sayde vnto hi: Master, we knowe yf thou art come a teacher fro God: for no mā can do these tokes yf thou dost, excepte God be with him. Iesus answered, and sayde vnto him: Verely verely I saye vnto the:

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Mat. 4.2
Marc. 1.2
Luc. 4.2

Mat. 11.2
Marc. 11.2
Luc. 19.2

Mat. 23.2

Mat. 26.2
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Mat. 26.2

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Excepte a man be borne a new, he can not se the kyngdome of God. Nicodemus sayde vnto him: How can a man be borne, whan he is olde? Can he entre into his mothers wombe, and be borne agayne? Jesus answered: Verely verely I saye vnto the: Excepte a man be borne of water and of the spirete, he can not come in to y^e kyngdome of God.

That which is borne of flesh, is flesh: & that which is borne of the spirete, is spirete. Maruell not, that I saye vnto y^e: Ye must be borne of new. The wynde bloweth where he wyl, and thou hearest his sounde: but thou canst not tell wher he cometh, and whither he goeth. So is every one, that is borne of the spirete.

Nicodemus answered, and sayde vnto him: How maye these be? Jesus answered, & sayde vnto hi: Art thou a Master in Israel, & knowest not these? Verely I saye vnto y^e: We speake that we knowe, and testifie that we haue sene, and ye receaue not oure wytnesse. If ye beleue not whan I tell you of earthly thinges, how shulde ye beleue, whan I speake vnto you of heavenly thinges?

And noman ascendeth vp in to heauen, but he that is come downe from heauē, (namely) the sonne of man which is in heauen. And like as Moses lift vp the serpent in the wyldernes, even so must the sonne of man be lift vp, that who so euer beleueth in him, shulde not perishe, but haue everlastinge life.

For God so loued the worlde, that he gaue his onely sonne, that who so euer beleueth in hi, shulde not perishe, but haue everlastinge life. For God sent not his sonne in to y^e worlde to condempne the worlde, but that the worlde might be saued by him. He that beloueth on him, shal not be cōdemned. But he that beleueth not, is cōdemned already: because he beleueth not on the name of the onely sonne of God. But this is y^e cōdemnation, that the light is come into the worlde, and men loued the darknesse more the y^e light: for their workes were euell. Whosoeuer doth euell, hateth the light, and cometh not to the light, that his dedes shulde not be reprobued. But he that doth the trueth, cometh to the light, that his workes maye be knowne: for they are done in God.

Afterwarde came Jesus & his disciples in to the lōde of Jewry, and had his beyng there with them, and baptyesed. Iohn baptyesed also in Enon besyde Salem: for there was much water there. And they came thither, and were baptyesed: for Iohn was not yet put in prison.

Then arose there a question amonge the disciples of Iohn with the Jewes aboute the purifieng, and they came vnto Iohn, and sayde vnto him: Master, he y^e was with the beyonde Jordan, of whom thou baptyest, cometh vnto him. Iohn answered and sayde: A man can receaue nothinge, excepte it be geuen him from heauē. Ye youre selues are my wytnesses, how that I saye, I am not Christ, but am sent before him. He that hath the brayde, is the brydegrome: but the frende of the brydegrome stondest, and hearkeneth vnto him, and reioysseth greatly on y^e the voyce of the brydegrome, this same ioye of myne is now fulfilled. He must increase, but I must decrease.

He that cometh from an hye, is aboue all. He that is of the earth, is earthly, and speaketh of the earth. He that cometh fro heauen, is aboue all, and testifieth what he hath sene & herde, and no man receaueth his wytnesse. But he that receaueth it, hath se to his seale, & that God is true. For he who God hath sent, speaketh y^e wordes of God: for God geueth not the spirete (vnto him) by measure. The father loueth the sonne, and hath geuen him all thinges in to his hande. He that beleueth on the sonne, hath everlastinge life: he that beleueth not the sonne, shal not se the life, but y^e wrath of God abydeth vpon him.

The III. Chapter.

Now whan Jesus had knowlege, y^e it was come to the eares of the pharises, that Jesus made and baptyesed much disciples the Iohn (howbeit Jesus himself baptyesed not, but his disciples) he left the lōde of Jewry, and departed agayne in to Galile. But he must nedes go thorow Samaria. Then came he in to a cite of Samaria, called Sichar, nye vnto y^e peece of lōde, y^e Jacob gaue vnto Joseph his sonne. And there was Jacobs well. Now whan Jesus was weerye of his iourney, he satt hi downe so vpo the well. And it was aboute the sixth houre. Then camethere a woman of Samaria to drawe water. Jesus sayde vnto her: Geue me drynke. (For his disciples were gone their waye in to y^e cite, to bye meate.) So the woman of Samaria sayde vnto him: How is it that thou arest drynke of me, seinge thou art a Iew, and I a woman of Samaria? For the Iewes medle not with the Samaritans.

Jesus answered, and sayde vnto her: Thou knowest the gift of God, and whos

that sayeth vnto the, geue me drynke, thou knowest are of him, and he wolde geue the, the water of life. The woman sayde vnto him: Syr, thou hast nothinge to drawe withall, and the well is depe, from whence hast thou then that water of life? Art thou greater then oure father Jacob, which gaue this well? And he himself drankether of, and his children, and his catell. Jesus answered, and sayde vnto her: Who so euer drynket of this water, shal thyrst agayne: But whosoeuer shal drynke of the water that I shal geue him, shal neuer be more a thyrst: but the water that I shal geue him, shal be in him a well of water, which springeth vp in to euerlastinge life.

The woman sayde vnto him: Syr, geue me that same water, that I thyrst not, nether nede to come hither to drawe. Jesus sayde vnto her: Go, call they husbāde, and come hither. The woman answered, and sayde vnto him: I haue no husbāde.

Jesus sayde vnto her: Thou hast sayde well, I haue no husbāde: for thou hast had fyue husbādes, and he whom thou hast now, is not thine husbāde: there saydest thou right. The woman sayde vnto him: Syr, I se, that thou art a prophet. Oure fathers worshipped vpon this mountayne, and ye saye, that at Jerusalem is the place, where men ought to worshippe. Jesus sayde vnto her: Woman, beleue me, the tyme cometh, that ye shal nether vpon this mountayne ner at Jerusalem worshippe the father. Ye wote not what ye worshippe, but we knowe what we worshippe, for Saluacion cometh of the Jewes. But the tyme cometh, and is now already, that the true worshippers shal worshippe the father in y^e spirete and in the trueth: for the father wil haue sode so to worshippe him. God is a spirete, and they that worshippe him, must worshippe in spirete and in the trueth.

The woman sayde vnto him: I wote that Messias shal come, which is called Christ. Whan he cometh, he shal tell vs all thinges. Jesus sayde vnto her: I that speake vnto the, am he. And in the meane season came his disciples, and they marueyled that he talld with the woman. Yet sayde no man: What arest thou, or what talkest thou with her? Then the woman let hir pot stonde, and wente in to the cite, and sayde vnto the people: Come, se a man, which hath tolde me all that euer I dyd, Is not he Christ?

Then wente they out of the cite, and came vnto him: In the meane whyle his disciples prayed him, and sayde: Master, eate. But he sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples amonge them selues: Hath eny man brought him meate? Jesus sayde vnto the: My meate is this, that I do the wyll of him that sent me, and to finish his worke. Saye not ye youre selues: There are yet foure monethes, and then cometh the haruest: Beholde, I saye vnto you: lift vp youre eyes, and loke vpon the felde, & for it is whyte already vnto the haruest.

And he that reapeth, receaueth rewarde, and gathereth frute to euerlastinge life, that both he that soweth and he that reapeth, maye reioyse together. For herin is the prouerbe true: One soweth, another reapeth. I haue sent you to reape that, wher-on ye bestowed no laboure. Other haue laboured, and ye are come in to their laboures.

Many Samaritans of the same cite beleued on him, for the sayenge of the woman, which testified: He hath tolde me all that euer I dyd. Now whan the Samaritans came to him, they besought him, that he wolde tary with them. And he abode there two dayes, and many mo beleued because of his wordes, and sayde vnto the woman: We beleue now hence forth, not because of thy sayenge, & we haue herde him oure selues, and knowe, that this of a trueth is Christ the Sauoure of the worlde.

After two dayes he departed thence, and wente in to Galile. For Jesus himself testified, that a prophet is nothinge set by at home. Now whan he came in to Galile, the Galileas receaued him, which had sene all that he dyd at Jerusalem in the feast: for they also were comethither in the feast. And Jesus came agayne vnto Cana in Galile, where he turned the water vnto wyne.

And there was a certayne ruler, whose sonne laye sicke at Capernaum. This herde that Jesus came out of Jewry in to Galile, and wente vnto him, and besought him, that he wolde come downe, and helpe his sonne, for he laye deed sicke. And Jesus sayde vnto him: Excepte ye se tokens and wonders, ye beleue not. The ruler sayde vnto him: Come downe Syr, or euer my childe dye. Jesus sayde vnto him: Go thy waye, thy sonne lyeth. The man beleued the worde, that Jesus sayde vnto him, and wente his waye. And as he was goinge downe,

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nd 7. d
lit. 2. a

rom 8. a

ccle 11. a

Ephe. 4. a

Num. 21. b

lohā 3. c

and 12. d

Rom. 8. a

lohā 4. b

* Luc. 19. a

lohā 11. a

and 12. f

lohā 4. a

* Mat. 2. a

Marc. 1. a

Luc. 2. a

Mat. 4. b

Mat. 9. d
Luc. 10. a

lohā 17. b

Mat. 11. g
Mar. 6. a
Luc. 4. c

lohā 2. a

his seruauntes mett him, and tolde him, and sayde: Thy childe lyueth. Then enquired he of them the houre, wherein he beganne to amende. And they sayde vnto him: Yester- daye aboute the seuenth houre the fever left him. Then the father perceaued, that it was aboute the same houre, wherein Jesus sayde vnto him: Thy sonne lyueth. And he beleued with his whole house. This is now the seconde token that Jesus dyd, whan he came from Jewry in to Galile.

The V. Chapter.

Afterwarde, there was a feast of the Jewes, and Jesus wente vnto Jeru- salem. There is at Jerusalem by the slaughter house a pole, which in hebreue is called Bethesda, and hath fyue porches, wher- in laye many sicke, blynde, lame, wythied, which wayted, whan the water shuld mo- ue. For the angell wente downe at his tyme in to the pole, and stered the water. Who so euer now wente downe first, after that the water was stered, if same was made whole, what soeuer disease he had. And there was a man, which had lyen sicke eight and thirtie yeares. Whan Jesus sawe him lye, and knewe that he had lyen so longe, he sayde vnto him: Wilt thou be made whole? The sicke an- swered him: Syr, I have no man, whan the wa- ter is moued, to put me in to the pole. And whan I come, another steppeth downe in befoze me.

Jesus sayde vnto him: Arise, take vp thy bed, and go thy waye. And immediatly the man was made whole, and toke vp his bed and wente his waye. But vpon the same daye it was the Sabbath. Then sayde the Jewes vnto him that was made whole: To daye is the Sabbath, it is not lawfull for the to cary the bed. He answered them: He that made me whole, sayde vnto me: Take vp thy bed, and go thy waye. Then axed they him: What man is that, which sayde vnto the: Take vp thy bed, and go thy waye? But he that was healed, wist not who he was: for Jesus had gottē himself awaye, becau- se there was moch people.

Afterwarde founde Jesus him in the te- ple, and sayde vnto him: Beholde, thou art made whole, synne no more, lest a worse thin- ge happen vnto the. The mā departed, and tolde the Jewes, that it was Jesus, which had made him whole. Therfore dyd the Jewes persecute Jesus, and sought to slaye him, because he had done this vpon the Sabbath. But Jesus answered them: My father worketh hither to, and I worke also. Ther-

fore sought the Jewes the more to slaye him, because he brake not onely the Sabbath, but sayde also, that God was his father, and ma- de him self equall with God. The answerd Jesus, and sayde vnto them: Verely verely I saye vnto you: The sonne can do nothin- ge of himself, but that he seeth the father do. For what soeuer he doeth, that doeth the son- ne also. The father loveth the sonne, and shew- eth him all that he doth, and wyll shewe him yet greater workes, so that ye shal mar- uyle. For as the father rayseth vp the dead, and maketh them lyue, euē so the sonne also maketh lyuynge whom he wyll. For the fa- ther iudgeth no man, but hath geuen all iudgment vnto the sonne, that they all might honoure the sonne, euē as they honoure the father. Who so honoureth not the sonne, the same honoureth not the father, which hath sent him.

Verely verely I saye vnto you: Who so heareth my worde, and beleueth him that sent me, hath euerlastinge life, and cometh not in to damnacion, but is passed thorow from death vnto life.

Verely verely I saye vnto you: The hou- re cometh, and is now already, the dead shal heare the voyce of the sonne of God: and they that heare it, shal lyue. For as the father hath life in him self, so likewise hath he ge- uen vnto the sonne, to haue life in him self: and hath geuen him power also to execute iudgment because he is the sonne of mā. Maruayle not ye at this: for the houre cometh, in which all that are in the graues, shal heare his voy- ce, and shal go forth, they that haue done good, vnto the resurrection of life: but they that haue done euell, vnto the resurrection of damnacion.

I can do nothin ge of my self. As I hear, so I iudge: and my iudgment is iust. For I like not myne owne wyll, but the wyll of the fa- ther which hath sent me. If I beare wy- nesse of my self, my wytnesse is not true. There is another that beareth wytnesse of me, and I am sure, that the wytnesse which he beareth of me, is true.

He sent vnto Iohn, and he bare wytnes- se of the truth. As for me, I take no recorde of mā, but these thinges I saye, that ye might be sauēd. He was a burnynge and shynynge light, but ye wolde haue reioyced a litle why- le in his light. Neuertheles I haue a grea- ter wytnesse then the wytnesse of Iohn. For the workes which the father hath geue- me to finish, the same workes which I do, beare wytnesse of me, that the father hath

sent me. And the father him self which hath sent me, beareth wytnesse of me. Ye haue ne- ver herd his voyce at any tyme, ner sene his shappe: and his worde haue ye not aby- dge in you, for ye beleue not him, whom he hath sent.

Search the scripture, for ye thinke ye ha- ue euerlastinge life therein: and the same is it that testifieth of me, and ye wil not come vnto me, that ye might haue life. I receaue not prayse of men. But I knowe you, that ye haue not the lone of God in you. I am come in my fathers name, and ye receaue me not. If another shal come in his awne name, him wil ye receaue. How can ye bele- ue which receaue prayse one of another, and yet not the prayse, that is of God onely?

Ye shall not thynke that I wyll accuse you before the father: there is one that accuseth you, euē Moses, in whō ye trust. If ye bele- ue Moses, ye shulde beleue me also: for he hath wyrtē of me. But if ye beleue not his wyrtynge, how shal ye beleue my wor- des?

The VI. Chapter.

After this wente Jesus ouer the see in to the cite Tiberias in Galilee. And moch people folowed him, because they sawe the tokens that he dyd vpon the which were diseased. But Jesus wote vpon in to a mountayne, and there he sat with his disciples. And Easter the feast of the Jewes was nye. Then Jesus lift vp his eyes, and sawe that there camē moch people vnto him, and he sayde vnto philippe: Whence shal we bye bred, that these maye eate? But this he sayde to proue him, for he himself knewe, what he wolde do.

Philippe answered him: Two hundredth peny worth of bred is not ynough amonge the, if euery one maye take a litle. The sayde vnto him one of his disciples, Andrew the brother of Symō Peter: There is a lad here, which hath fyue barleye loanes, and two fishes, but what is that amonge so many? Jesus sayde: Make the people syt downe. There was moch grasse in the place. Then they sat the downe, aboute a fyue thousande men. Jesus toke the loanes, thanked, and gaue them to the disciples: the disciples (gaue) to them that were set downe. Likewise also of the fishes as moch as they wolde.

Whan they were fylled, he sayde vnto his disciples: Gather vp the broken meate that remaineth, that nothin ge be lost. The they gathered, and fylled twelue baskettes with the broke meate, that remained of the fyue barleye loanes, vnto them which had

eaten. Now whan the men sawe the token that Jesus dyd, they sayde: This is of a trouth the prophet, that shulde come in to the wo- lde. Whan Jesus now perceaued that they wolde come, and take him vp, to make him kynge, he gat him awaye agayne in to a mountayne himself alone.

At euen wente his disciples downe to the see, and entred in to the shippe, and came to the other syde of the see vnto Capernaū. And it was darcke already. And Jesus was not come to the. And he arose thorow a grea- te wynde. Now whan they had rowed vpon a fyue and twentie or thirtie furlonges, they sawe Jesus goynge vpon the see, and came nye to the shippe. And they were a frayd. But he sayde vnto them: It is I, be not a frayd. Then wolde they haue receaued him in to the shippe. And immediatly the shippe was at the londe whither they wente.

The nexte daye after, the people which stood on the other syde of the see, sawe that there was none other shippe there save that one, wherinto his disciples were entred: and that Jesus wote not in with his disciples in to the shippe, but his disciples were gone awaye alone. Howbeit there came other ship- pes from Tiberias, nye vnto the place where they had eate the bred, after the LORDE had geuen thankes. Now whan the people sawe that Jesus was not there, nether his disciples, they toke shippe also, and came to Capernaum, and sought Jesus.

And whan they founde him on the other syde of the see, they sayde vnto him: Master, whan camest thou hither? Jesus answered the, and sayde: Verely verely I saye vnto you: Resete me not because ye sawe the tokens, but because ye ate of the loanes, and were fylled. Labour not for the meate which perissheth but for the endurēth vnto euerlastinge life, which the sonne of mā shal geue you: for him hath God the father sealed.

The sayde they vnto him: What shal we do, that we maye worke the workes of God? Jesus answered, and sayde vnto the: This is the worke of God, that ye beleue on him, whom he hath sent. Then sayde they vnto him: What token doest thou the, that we maye se and beleue the? What workest thou? Our fathers ate māna in the wyldernesse, as it is wyrtē: He gaue the bred fro heauen to eate. Then sayde Jesus vnto the: Verely verely I saye vnto you: Moses gaue you not bred from heauen, but my father geueth you the true bred from heauen: for this is that bred of God, which cometh from heauen,

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Ioh. 4. c

Ioh. 5. a

Mat. 14. c
Marc. 6. cMat. 15. a
Marc. 8. b
Ioh. 5. cExo. 16. a
Psal. 77. c

Act. 13. a

Mat. 9. a
Marc. 2. a
Luc. 9. c
Marc. 12. a
Ioh. 2. c
Ioh. 6. a
Ioh. 14. a
Ioh. 15. b
Ioh. 19. b

Ioh. 5. b

Ioh. 2. a

Cor. 13. a

and geueth life vnto the worlde.

lot. 4. b

The sayde they vnto him: Syr, geue vs allwaye soch bled. But Iesus sayde vnto the: I am y bled of life. he that cometh vnto me, shal not hunger: he that beleueth on me, shal neuer thyrst. But I haue sayde vnto you, y ye haue sene me, and yet ye beleue not. All that my father geueth me, cometh vnto me: and who so cometh vnto me, him wyl not I cast out: for I am come downe from heauē, not to do myne awne wyll, but the wyll of him that hath sent me.

Luc. 22. c

10h. 10. c

10h. 10. a

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This is y will of the father, which hath sent me, that of all that he hath geue me, I shulde lose nothinge, but shulde rayse it vp agayne at the last daye. This is the wyl of him which hath sent me, that, who soeuer seyth the sonne and beleueth on him, haue euertlastinge life, and I shal rayse him vp at the last daye.

The murmured the Jewes theron, that he sayde: I am y bled which is come downe from heauē, and they sayde: Is not this Iesus, Iosephs sonne, whose father and mother we knowe? How sayeth he then, I am come downe from heauen? Iesus answered, and sayde vnto them: Murmur not amonge youre selues. No man can come vnto me, excepte the father which hath sent me, diuine him. And I shal rayse him vp at the last daye. It is wyrtten in the prophetes: They shal all be taught of God. Who so euer now heareth it of the father, and lerneth it, cometh vnto me. Not that eny man hath sene the father, saue he which is of the father, the same hath sene the father.

Verely verely I saye vnto you: he that beleueth on me, hath euertlastinge life. I am that bled of life. Your fathers ate Manna in the wyldernes, and are deed. This is that bled which cometh from heauen, that who so eateth therof, shulde not dye. I am that luyngge bled, which came downe fro heauen: Who so eateth of this bled, shal lyue for euer. And the bled that I wil geue, is my flesh: which I wil geue for y life of the worlde.

Then strone the Jewes amonge them selues, and sayde: How ca this folowe geue vs his flesh to eate? Iesus sayde vnto the: Verely verely I saye vnto you: Excepte ye eate y flesh of y sonne of man and drynke his bloude, ye haue no life in you. Who so eateth my flesh, and drynke my bloude, hath euertlastinge life: and I shal rayse him vp at the last daye. For my flesh is y very meate, and my bloude is y very drynke. Who so eateth

my flesh, and drynke my bloude, abyde in me, and I in him. As the luyngge father hath sent me, and I lyue for the fathers sake: Euen so he that eateth me, shal lyue for my sake. This is y bled which is come fro heauen: Not as youre fathers ate Manna, and are deed. he that eateth of this bled, shal lyue for euer.

These thinges sayde he in the synagoge, whā he taught at Capernaum. Many now of his disciples that herde this, sayde: This is an harde sayenge, who maye abyde the hearynge of it? But whan Iesus perceaued in hi self, that his disciples murmured therat, he sayde vnto them: Doth this offende you? What and yf ye shal se the sonne of man ascende vphither, where he was afore? It is y spere that quyckneth, y flesh proficeth nothinge. The wordes that I speake, are spere, and are life. But there are some amonge you, that beleue not. For Iesus knewe well from the begynnyng, which they were that beleued not, and who shulde betraye him. And he sayde: Therefore haue I sayde vnto you: No man can come vnto me, excepte it be geuen him of my father.

From that tyme forth, many of his disciples wente backe, and walked nomore with him. Then sayde Iesus vnto the twolue: Wyll ye also go awaye? Then answered Simon Peter: LORDE, Whither shal we go? Thou hast the wordes of euertlastinge life: and we haue beleued y knowe, that thou art Christe the sonne of the luyngge God. Iesus answered them. Haue I not chosen you twolue, and one of you is a deuill? But he spake of Judas Symon Iscariot: the same betrayed him afterwarde, and was one of the twolue.

The VII. Chapter.

After that wente Iesus aboute in Galile, for he wolde not go aboute in Jewry, because the Jewes sought to kyll him. But the Jewes feast of Tabernacles was at hande. Then sayde his brethren vnto him: Get the hēce, and go into Jewry, that thy disciples also maye se thy workes, that thou doest. he that seyth to be openly knowne, doth nothinge in secrete. If thou do soch thinges, the hēce y self before the worlde: For his awne brethren also beleued not in him.

Then sayde Iesus vnto them: My tyme is not yet come, but youre tyme is allwaye ready. The worlde can not hate you, but me it hateth: because I testifie of it, that the workes of it are euill.

So ye vp vnto this feast, I wyll not go vp vnto this feast, for my tyme is not yet fulfilled. Whan he sayde this vnto them, he abode styll in Galile. But as soone as his brethren were gone vp, then wente he vp also vnto the feast, not openly, but as it were secretly. Then sought him y Jewes at y feast, and sayde: Where is he? And there was a greete murmur of him amonge the people. Some sayde: he is good. But other sayde: No, he doth but disceane the people. Howbeit no man spake frely of him, for feare of the Jewes.

But in the myddes of the feast wote Iesus vp in to the temple, and taught. And the Jewes marueyled and sayde: How can he y scripture, seynge he hath not lerned it? Iesus answered them, and sayde: My doctryne is not myne, but his that hath sent me. If any man wyl do his will, he shal knowe, whether this doctryne be of God, or whether I speake of my self. he that speaketh of himself, seeketh his awne prayse: but he that seyth the prayse of him that sent him, the same is true, y there is no vnrighteousnes in him. Hath not Moses geuen you the lawe, and none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered, and sayde: Thou hast the deuill, who goest aboute to kyll the. Iesus answered and sayde: One worke haue I done, and ye all marueyle. Moses gaue you the circumcision, (not because it cometh of Moses, but of y fathers: yet do ye circumsyse a man vpon the Sabbath. If a man receaue circumcision vpon the Sabbath, that the lawe of Moses shulde not be broken, disdayne ye then at me, because I haue made a mā euery whyte whole on the Sabbath? Judge not after the vter appareance, but iudge righteous iudgment.

Then sayde some of them of Jerusalem: Is not this he, who they go aboute to kyll? And beholde, he speaketh boldly, and they saye nothinge to him. Do our rulers knowe in dede, that he is very Christ? How beyt we knowe, whence this is. But whā Christ cometh, no man shal knowe whence he is.

Then cryed Iesus in the temple as he taught, and sayde: See ye knowe me, and whence I am ye knowe, and of my self am I not come, but he y sent me, is true, whom ye knowe not. But I knowe him, for I am of him, and he hath sent me. Then sought they to take him, but no man layed handes vpon him, for his houre was not yet come. But many of the people beleued on him,

and sayde: Whan Christ cometh, shall he do mo tokens, then this doth?

And it came to the pharises eares, that y people murmured soch thinges of him. And the pharises and hye prestes sent out seruantes, to take him. Then sayde Iesus vnto them: I am yet a litle whyle with you, and then go I vnto him that hath sent me. Ye shal seke me, y not fynde me: and where I am, thither can ye not come. Then sayde the Jewes amonge them selues: Whyther wil he go, that we shal not fynde him? Wyl he go amonge the Grekes that are scattered abode, and teach the Grekes? What manner of sayenge is this, that he sayeth: ye shal seke me, and not fynde me: and where I am, thither can not ye come?

But in the last daye which was y most solempne daye of the feast, Iesus stode vp, cried, and sayde: Who so thyrsteth, let him come vnto me, and drynke. he that beleueth on me, as the scripture sayeth, out of his bow shal flowe ryuers of the water of life. (But this spake he of the spere, which they that beleue on him, shulde receaue. For the holy goost was not yet there, because Iesus was not yet glorified.) Many of the people now whan they herde this sayenge, sayde: This is a very prophet. Other sayde: he is Christ. But some sayde: Shal Christ come out of Galile? Sayeth not the scripture, that Christ shal come of the sede of Dauid, and out of the towne of Bethleem, where David was? Thus was there discepcion amonge the people for his sake. Some of them wolde haue taken him, but no man layed handes on him.

The seruantes came to the hye prestes and pharises, and they sayde vnto them: Why haue ye not broughte him? The seruantes answered: Neuer mā spake as this man doth. Then answered them the pharises: Are ye also disceaued? Doth eny of the rulers or pharises beleue on him? But the comon people which knowe not the lawe, are cursed. Nicodemus sayde vnto them, he that came to him by night, which was one of them: Doth oure lawe iudge eny man, before it heare him, and knowe what he hath done? They answered and sayde vnto him: Art thou a Galilean also? Searche and loke, out of Galile aryseth no prophet. And so euery man wente home.

The VIII. Chapter.

Iesus wente vnto mount Oliuete, and early in the mornynge came he agayne in to the temple, and all the people came vnto him. And he sat downe, and taught them. And 3 scribes and pharises brought vnto him a woman taken in adontrye, and set her there openly, and sayde vnto him: Master, this woman was taken in adontrye, enē as the dede was adoyngē. Moses in the lawe commaunded vs to stone soch. What sayest thou? This they sayde, to tempte him, that they might haue wherof to accuse him. But Iesus stouped downe, and wrote with his fygger vps the grounde. Now whyle they continued argynge him, he lift him self vp, and sayde vnto them: He that is amonge you without synne, let him cast the first stone at her. And he stouped downe agayne, and wrote vpon the grounde. But whan they herde that, they wente out, one after another: the eldest first, and left Iesus alone, and the woman standinge before him. Iesus lift himself vp, and whan he sawe noman but the woman, he sayde vnto her: Woman, where are thine accusers? hath noman condemned the? She sayde: LORDE, no man. Iesus sayde: Neither do I condemne the, Go thy waye, and synne nomore.

B Then spake Iesus agayne vnto them, and sayde: I am the light of the woulde. He that foloweth me, shal not walke in darknesse, but shal haue the light of life. Then sayde the pharises vnto him: Thou bearest recorde of thy self, thy recorde is not true.

Iesus answered, and sayde vnto them: Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came, and whither I go: but ye can not tell whence I come, and whither I go. Ye iudge after the flesh, I iudge no man: but yf I iudge, my iudgment is true: for I am not alone, but I and the father that hath sent me. It is wyrtten also in youre lawe, that the testimony of two men is true. I am one that beare wytnesse of my self: And the father that sent me, beareth wytnes of me also. Then sayde they vnto him: Where is thy father? Iesus answered: Ye nether knowe me ner yet my father. Yf ye knewe me, ye shulde knowe my father also. These wordes spake Iesus vpon the Gods chest, as he taught in the tēple. And noman toke him, for his houre was not yet come.

Then sayde Iesus agayne vnto them: I go my waye, and ye shal see me, and

shal dye in youre synnes: whither I go, thither can not ye come. Then sayde 3 Jewes: Wyl he kyll him self then, that he sayeth: whither I go, thither can not ye come? And he sayde vnto them: Ye are from beneath, I am from above: Ye are of this woulde, I am not of this woulde. Therefore haue I sayde vnto you, that ye shal dye in youre synnes. For yf ye beleue not that I am he, ye shal dye in youre synnes.

Then sayde they vnto him: Who art thou then? And Iesus sayde vnto the: Ent the very same thinge that I saye vnto you. I haue many thinges to saye and to iudge of you. But he that sent me, is true: and loke what I haue herde of him, that speake I before the woulde, howbeit they understode not, that he spake of the father.

Then sayde Iesus vnto them: Whan ye haue life vp an hve the sonne of man, then shal ye knowe that I am he, and that I do nothynge of my self: but as my father hath taught me, euen so I speake. And he that sent me, is with me. The father leaueh me not alone, for I do alwaie that pleaseth him. Whan he thus spake, many beleued on him. Then sayde Iesus vnto the Jewes, that beleued on him: Yf ye contynue in my worde, then are ye my very disciples, and ye shal knowe the truerth, and the truerth shal make you fre.

Then answered they him: We are Abrahams fede, we were neuer bonde to eny man, how sayest thou then: Ye shal be fre? Iesus answered them, and sayde: Verely verely I saye vnto you: Who so euer doth synne, is the seruaunt of synne: As for the seruaunt, he abydeh not in the house for ever, but the sonne abydeh ewer. Yf the sonne therefore make you fre, then are ye fre in dede. I knowe that ye are Abrahams fede, but ye sette to kyll me. For my worde taketh not amonge you. I speake that I haue sene of my father, & ye do that ye haue sene of youre father.

They answered, and sayde vnto him: Abraham is oure father. Iesus sayde vnto them: Yf ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man, that haue tolde you the truerth, which I haue herde of God, this dyd not Abraham. Redo the dedes of youre father. Then sayde they vnto him: We are not borne of fornicacion, we haue one father, euen God. Iesus sayde vnto them: Yf God were youre father, then wolde ye loue me. For I am

proceaded forth, and come from God. For I am not come of my self, but he hath sent me. Why knowe ye not the my speach? Eue because ye can not abyde the hearinge of my worde.

Ye are of the father the deuell, and after the lustes of youre father wyl ye do. The same was a murthurer from the begynnyngē, and abode not in the truerth: for the truerth is not in him. Whan he speaketh a lye, then speaketh he of his awne: for he is a liar, and a father of the same. But because I saye the truerth, ye beleue me not.

Which of you can rebuke me of one synne? Yf I saye the truerth, why do ye not beleue me? He that is of God, heareth Gods worde. Therefore heare ye not, because ye are not of God.

Then answered the Jewes, and sayde vnto him: Saye we not right, that thou art a Samaritane, and hast the deuell? Iesus answered: I haue no deuell, but I honour my father, and ye haue dishonoured me. I seek not myne awne prayse, but there is one that seeketh it, and iudgeth. Verely verely I saye vnto you: Yf eny man kepe my worde, he shal neuer se death.

Then sayde the Jewes vnto him: Now knowe me, that thou hast the deuell. Abraham is deed and the prophetes, and thou sayest: Yf eny mā kepe my worde, he shal neuer taste of death. Art thou greater then oure father Abraham? which is deed, and the prophetes are deed? Whō makest thou thy self? Iesus answered: Yf I prayse myself, then is my prayse nothynge. But it is my father that prayseth me, which ye saye is youre God, and ye knowe hi not: but I knowe him. And yf I shulde saye, I knowe him not, I shulde be a liar, like vnto you. But I knowe him, and kepe his worde.

Abraham youre father was glad, that he shulde se my daye, and he sawe it, and reioysed. Then sayde the Jewes vnto him: Thou art not yet fiftie yeare olde, and hast thou sene Abraham? Iesus sayde vnto the: Verely verely I saye vnto you: Or euer Abraham was, I am. Then toke they vp stones to cast at him. But Iesus hyd himself, and wente out of the temple.

The IX. Chapter.
Now Iesus passed by, and sawe a man that was borne blynde. And his disciples axed him, & sayde: Master, Who hath synned: this, or his elders, that he was borne blynde? Iesus answered: Neither hath this synned, ner his elders, but that

y workes of God shulde be shewed on him. I must worke the workes of him that hath sent me, whyle it is daye. The night cometh, whan no man can worke. As longe as I am in the woulde, I am the light of the woulde.

Whan he had thus sayde, he spat on the grounde, and made claye of the spetle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go thy waye to the pole of Siloah (which is interpreted, sent) and wash the. Then wete he his waye and washed him, and came seynge. The neighbours and they that had sene him before, that he was a begger, sayde: Is not this he that sat, and begged? Some sayde: It is he. Other sayde: he is like him. But he himself sayde: I am euen he. Then sayde they vnto him: How are thine eyes opened? He answered, and sayde: The mā that is called Iesus, made claye, and anoynted myne eyes, and sayde: Go thy waye to the pole of Siloah, and wash the. I wente my waye, & washed me, and receaued my sight. Then sayde they vnto him: Where is he? He sayde: I can not tell.

Then brought they vnto the pharises, him that a litle before was blynde. It was the Sabbath, whan Iesus made the claye, and opened his eyes. Then agayne the pharises axed him, how he had receaued his sight. He sayde vnto the: He put claye vpon myne eyes, and I washed me, & now I se.

Then sayde some of the pharises: This man is not of God, seynge he kepeth not the Sabbath. But the other sayde: How can a synfull man do soch tokens? And there was a sk. yse amonge the. They sayde agayne vnto y blynde: What sayest thou of him, that he hath opened thine eyes? He sayde: he is a prophet.

The Jewes beleued not hi, that he was blynde, and had receaued his sight, tyll they called the elders of him, that had receaued his sight, and they axed them, and sayde: Is this youre sonne, whom ye saye, was borne blynde? How doth he now se then? His elders answered them, and sayde: We knowe, that this is oure sonne, and that he was borne blynde. But how he now seyth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ynough himself, ax him, let him speake for him self.

This sayde his elders, because they feared the people, lest they should be stoned: for they knewe, that he was a prophet.

municate. Therfore sayde his elders: He is olde ynough, are him.

^{10.12.7.c}
^{Act. 13. d} Then called they the mā agayne & was blynde, and sayde vnto him: "Geeue God & prayst, we knowe that this man is a synner. He answered, & sayde: Whether he be a synner or no, I can not tell: one thinge am I sure off, that I was blynde, and now I se. The sayde they vnto him agayne: What dyd he vnto the? How opened he thine eyes? He answered them: I tolde you right now. Herde ye it not? What, wil ye heare it agayne? Will ye also be his disciples? Then rayted they him, and sayde: Thou art his disciple. We are sure that God spake wth Moses: As for this felowe, we knowe not whēce he is.

^D The man answered, and sayde vnto the: This is a maruelous thinge, that ye wote not whence he is, and he hath opened mine eyes. For we knowe that God heareth not & sinners: but yf eny mā be a feare of God, and doth his will, him heareth he. Sens & wolde begonne was it not herde, that eny man opened the eyes of one that was borne blynde. If this man were not of God, he coulde haue done no thinge. They answered, and sayde vnto him: Thou art altogether borne in synne, and teachest thou vs? And they thurst him out.

Jesus herde, & they had thurst him out, and whā he had founde him, he sayde vnto him: Beleuest thou on the sonne of God? He answered, and sayde: LORDE, who is it, & I might beleue on him? Jesus sayde vnto him: Thou hast sene him, and he it is, that talketh with the. He sayde: LORDE, I beleue. And he worshipped him.

And Jesus sayde: I am come to iudgmet into this wolde, that they which se not, might se: and that they which se, might be made blynde. And some of the pharises & were with him, herde this, and sayde vnto him: Are we then blynde also? Jesus sayde vnto the: If ye were blynde, ye shulde haue no synne. But now that ye saye, we se, therfore youre sonne remayneth.

The X. Chapter.

^{10.14.1.c} ^{10.14.2.c} ^{10.14.3.c} ^{10.14.4.c} ^{10.14.5.c} ^{10.14.6.c} ^{10.14.7.c} ^{10.14.8.c} ^{10.14.9.c} ^{10.14.10.c} ^{10.14.11.c} ^{10.14.12.c} ^{10.14.13.c} ^{10.14.14.c} ^{10.14.15.c} ^{10.14.16.c} ^{10.14.17.c} ^{10.14.18.c} ^{10.14.19.c} ^{10.14.20.c} ^{10.14.21.c} ^{10.14.22.c} ^{10.14.23.c} ^{10.14.24.c} ^{10.14.25.c} ^{10.14.26.c} ^{10.14.27.c} ^{10.14.28.c} ^{10.14.29.c} ^{10.14.30.c} ^{10.14.31.c} ^{10.14.32.c} ^{10.14.33.c} ^{10.14.34.c} ^{10.14.35.c} ^{10.14.36.c} ^{10.14.37.c} ^{10.14.38.c} ^{10.14.39.c} ^{10.14.40.c} ^{10.14.41.c} ^{10.14.42.c} ^{10.14.43.c} ^{10.14.44.c} ^{10.14.45.c} ^{10.14.46.c} ^{10.14.47.c} ^{10.14.48.c} ^{10.14.49.c} ^{10.14.50.c} ^{10.14.51.c} ^{10.14.52.c} ^{10.14.53.c} ^{10.14.54.c} ^{10.14.55.c} ^{10.14.56.c} ^{10.14.57.c} ^{10.14.58.c} ^{10.14.59.c} ^{10.14.60.c} ^{10.14.61.c} ^{10.14.62.c} ^{10.14.63.c} ^{10.14.64.c} ^{10.14.65.c} ^{10.14.66.c} ^{10.14.67.c} ^{10.14.68.c} ^{10.14.69.c} ^{10.14.70.c} ^{10.14.71.c} ^{10.14.72.c} 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Jesus sayde vnto her: Sayde I not vnto the, that yf thou dydest beleue, thou shuldest see the glory of God?

E Then toke they awaye the stone, where the deed laye. Jesus lift vp his eyes, and sayde: Father, I thanke y, that thou hast herde me. Howbeit I knowe, that thou hearest me allwaye: but because of y people that stonde by, I sayde it, that they maye beleue, that thou hast sent me.

Whan he had sayde this, he cryed loude: Lazarus come forth. And y deed came forth bounde hande & foot wth grane clothes, & his face bounde wth a napyen. Jesus sayde vnto the: Lowse him, & let him go. Many now of y Jewes which mere come vnto Mary, and sawe what Jesus dyd, beleued on him. But some of the wente their waye vnto the pharises, and tolde the what Jesus had done.

Then the hye prestes, and the pharises gathered a councell, and sayde: What do we? This man doeth many tokens. If we let him go thus, all mē wyl beleue in him: the shal the Romaynes come, and take awaye oure londe and people. But one of them, named Caiphas, which was hye prest that same yere, sayde vnto them: Ye knowe nothinge nether conside ye eny thinge at all. It is better for us that one mā dye for the people, then that all the people shulde perishe.

S This spake he not of himself, but for so moch as he was hye prest of the same yere, he prophesied. For Jesus was for to dye for the people, and not for the people onely, but that he shulde gather together the children of God, which were scattered abroad: from that daye forth they toke coucell, how they might put him to death. Jesus walked no more openly amonge the Jewes, but wente from thence in to a countre by the wyldernes, to a cite called Ephraim, & there had he his beyng with his disciples.

The Jewes Easter was nye at hande. And there wente vp many to Jerusalem out of that countre before y Easter, to purifye them selues. Then stode they vp, and ayled after Jesus, and spake amonge them selues in the temple: What thynke ye, that he cometh not to y feast? The hye prestes & pharises had geuen a commaundement, that yf any man knewe where he were, he shulde herue it, that they might take him.

The XII. Chapter.

S Ire dayes before Easter came Jesus vnto Bethanye, where Lazarus was, which was deed, whom Jesus raised from the deed. There they made

him a supper, and Martha serued. But Lazarus was one of them, that sat at the table with him. Then toke Mary a ponde of oyntment of pure and costly Nardus, and anoynted Jesus fete, & dryed his fete with hir heer. The house was full of the sauour of the oyntment. Then sayde one of his disciples, Judas Iscarioth Symons sonne, which afterwarde betrayed him: Why was not this oyntment solde for thre hundred pens, and geuen to the poore? (This sayde he not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that which was geue.) Then sayde Jesus: Let her alone, this hath she kepte agaynst the daye of my buryenge. For the poore haue ye allwaye with you, but me haue ye not allwaye.

Then moch people of the Jewes had knowlege, that he was there, and they came not for Jesus sake onely, but also for they might se Lazarus, whom he had raised from the deed. But y hye prestes were aduised to put Lazarus to death also: because for his sake many of the Jewes were away and beleued on Jesus.

Vpon the nexte daye moch people which were come vnto the feast, whan they hadd that Jesus came towarde Jerusalem, they toke braunches of palme trees, and wete out to meete him, and cryed: Hosanna, Blessed be he, that in the name of the LORDE cometh kynge of Israel. Jesus gat a yonge Ass, and rode thereon, As it is wyrted: Seare not thou daughter of Sion, beholde, thy kynge cometh rydinge vps an Asses foale. Neuertheles his disciples understode not these thinges at the first, but whan Jesus was glorified, then remebied they that soch thinges were wyrted of him, and that they had done soch thinges vnto him.

The people that was with him whan he called Lazarus out of y graue and raised him from the deed, commended the act. Therefore the people met him, because they herde, that he had done soch a miracle. But the pharises sayde amonge them selues: Re se, that we prenaile nothinge, beholde, all y woulde runneth after him.

There were certayne Greeks (amonge the that were come vp to Jerusalem to worship at the feast) the same came vnto Philippe, which was of Bethsaida out of Galile, & prayed him, and sayde: Syr, we wolde sayne se Jesus. Philippe came, & tolde Andriam. And agayne, Philippe and Andriam tolde Jesus. Jesus answered the, and sayde: The

houre is come, that the sonne of man must be glorified.

Verely verely I saye vnto you: Excepte the wheat come fall in to the grounde, and dye, it bydeth alone: But yf it dye, it beyngeth forth moch frute. He that loueth his life, shal lose it: and he that hateth his life in this worlde, shal kepe it vnto life euerlastinge. He that wyl serue me, let him folowe me. And where I am, there shal my seruauit be also: and he that serueth me, him shal my father honour.

Now is my soule heuy, and what shal I saye? Father, helpe me out of this houre. But therfore am I come in to this houre. Father, glorifye thy name.

Then came there a voyce from heauen: I haue glorified it, and wyl glorifye it agayne. Then sayde the people that stode by and herde: It thonderech. Other sayde: An angell spake vnto him. Jesus answered, and sayde: This voyce came not because of me, but for youre sakes.

Now goeth the iudgment ouer the worlde. Now shal the prynce of this worlde be thrust out. And I whan I am lift vp from the earth, wyl drawe all vnto me. (But this he sayde, to signifye, what death he shulde dye.) Then answered him the people: We haue herde in the lawe, that Christ endureth for ouer: and how sayest thou then, that the sonne of man must be lift vp? Who is this sonne of man?

Then sayde Jesus vnto them: The lighte is yet a litle whyle with you, walke whyle ye haue the light, that the darknesse fall not vps you. He that walketh in the darknesse, woteth not whither he goeth. Beleue ye on the light, whyle ye haue it, that ye maye be the children of light.

These thinges spake Jesus, and departed awaye, and hyd himself from them. And though he had done soch tokens before the, yet beleued they not on him, that the sayenge of the prophet might be fulfilled, which he spake: LORDE, who beleueth oure preachinge? Or to whom is the arme of the LORDE opened? Therefore coude they not beleue, for the saye agayne: he hath blynded their eyes, and hardened their hert, that they shulde not se with the eyes, ner vnderstonde with the hert, & shulde be conuerted, and he shulde heale them. This sayde the say, whan he sawe his glory, and spake of him.

Neuertheles many of the chiefe rulers beleued on him, but because of the phari-

ses they wolde not be a knowne of it, lest they shulde be excommunicate. For they loved more the prayse with men, then with God.

Jesus cryed and sayde: He that beleueth on me, beleueth not on me, but on him that sent me. And he that seyth me, seyth him & sent me. I am come a light in to the worlde, that whosoener beleueth on me, shulde not byde in darknesse. And he that heareth my wordes and beleueth not, I iudge him not, for I am not come to iudge the worlde, but to saue the worlde. He that refuseth me, and receaueth not my wordes, hath one already that iudgeth him. The worde that I haue spoken, that shal iudge him at the last daye, for I haue not spoken of my self: but the father that sent me, hath geuen me a commaundement, what I shulde do and saye. And I knowe that his commaundement is life euerlastinge. Therefore loke what I speake, that speake I en so, as the father hath sayde vnto me.

The XIII. Chapter.

Before the feast of Easter whan Jesus knewe that his tyme was come, that he shulde departe out of this worlde vnto y father, as he loued his which were in the worlde, even so loued he them vnto the ende. And after supper, whan the bell had already put into y hert of Judas Iscarioth Symons sonne, to betraye him, Jesus knowinge that the father had geuen all thinges in to his handes, & that he was come from God, and wente vnto God, he rose from supper, and layed asyde his vpper garmentes, and toke a towell, and gyde it aboute him. Afterwarde poured he water into a basen, and beganne to wash the disciples fete, and dryed them with the towell, & he was gyded withall.

Then came he vnto Symon Peter, and y same sayde vnto him: LORDE, shalt thou washe my fete? Jesus answered and sayde vnto him: What I do, thou knowest not now, but thou shalt knowe it hereafter. The sayde Peter vnto him: Thou shalt neuer wash my fete. Jesus answered him: If I wash y not, thou shalt haue no parte with me. Symon Peter sayde vnto him: LORDE, not the fete onely, but the handes also and the heade.

Jesus sayde vnto him: He that is washe, nedeth not saue to washe y fete, but is cleane euery whytt. And ye are cleane, but not all. For he knewe his betrayer, therfore sayde he: ye are not all cleane.

Now when he had washed their feet, and taken his clothes, he sat him downe agayne, and sayde vnto the: Wote ye what I haue done vnto you? Ye call me master and LORDE, and ye saye right therin, for so I am. If I then your LORDE and master haue washed your feet, ye ought also to wash one anothers feet. I haue geue you an ensample, that ye shulde do as I haue done vnto you. Verely verely I saye vnto you: the seruante is not greater then his lord: nether is the Apostell greater then he that sent him. If ye knowe these thinges, blessed are ye if ye do them. I speake not of you all, I knowe whom I haue chosen, but that the scripture might be fulfilled: He that eateth my bread, hath lift up his heale against me. I tell it you now, before it come, that when it is come to passe, ye maye beleue, that I am he.

C Verely verely I saye vnto you: he that receaueth whom so euer I sende, receaueth me: and he that receaueth me, receaueth him that sent me. When Iesus had thus sayde, he was heuy in spirete, and testified, and sayde: Verely verely I saye vnto you: One amonge you shal betraye me. Then the disciples lokt ad one vpon another, and were in doute, of whom he spake. But there was one amonge his disciples, that leaned at the table on Iesus bosome, whom Iesus loued: to him becomen Symon Peter, that he shulde saye, who it was, of whom he spake. For the same leaned vpon Iesus brest, and sayde vnto him: LORDE, who is it? Iesus answered: It is he, vnto whom I dypped the soppe, and gaue it vnto Iudas Icarioth Symons sonne. And after that he dypped the deuell entred in to him.

Then sayde Iesus vnto him: That thou doest, do quickly. But he same wysly no man at the table, for what intent he sayde it vnto him. Some thought (for so moch as Iudas had the bagge) that Iesus had sayde vnto him: By that is necessary for vs agaynst the feast: Or that he shulde geue some thinge vnto the poore. When he had receaued the soppe, he wente out immediatly, and it was night.

D When he was gone forth, Iesus sayde: Now is the sonne of man glorified, and God is glorified in him. If God be glorified in him, the shal god glorifie him also in himself, and straight waye shal he glorifie him. Deare childre, I am yet a litle whyle with you. Ye shal see me, and (as I sayde vnto Iudas) whiche I go, thither can ye not come. And

now I saye vnto you, A new comādmēt geue I you, that ye loue together as I haue loued you, & euen so ye loue one another. By this shal euery man knowe that ye are my disciples, if ye haue loue one to another. Symon Peter saide vnto him: LORDE, whiche goest thou? Iesus answered him: Whiche I go, thou canst not folowe me now, but thou shalt folowe me hereafter. Peter sayde vnto him: LORDE, why canst thou not I folowe thee now? I will geue my life for thy sake. Iesus answered him: Wilt thou geue thy life for my sake? Verely verely I saye vnto you: The cocke shal not crowe, tyll thou haue denyed me thrise.

The XIII. Chapter.

Now he sayde vnto his disciples: La I not youre here be a frayd. If ye beleue on God, the beleue also on me. In my fathers house are many dwellinges. If ye were not so, I wolde haue tolde you: I go to prepare the place for you. And though I go to prepare the place for you, yet wil I come agayne, and receaue you vnto myself, & ye maye be where I am. And whiche I go, ye knowe, and the waye knowe ye also.

Thomas sayde vnto him: LORDE, we knowe not whither thou goest, & how can we knowe the waye? Iesus sayde vnto him: I am the waye, and the trouth, and the life. No man cometh to the father but by me. If ye knewe me, ye knowe my father also. And frō hēce forth ye knowe hi, & haue sene him. Philippe sayde vnto him: LORDE, shewe vs the father, and it sufficeth vs. Iesus sayde vnto him: Thus longe am I with you, and hast thou not knowen me? Philippe, he that seyth me, seyth the father. And how sayest thou then: Shewe vs the father? Beluyst thou not that I am in the father, and that the father is in me? The wordes that I speake vnto you, those speake not I of myself: but the father that dwelleth in me, he doeth the workes. Beleue me, that I am in the father, and that the father is in me: Or else, how leue me at the lest for the workes sake.

Verely verely I saye vnto you: he that leueth on me, shal do the workes that I do, and shal do greater then these: for I go to the father, and what soeuer ye axe of the father in my name, that wyl I do, that the father maye be prayd in the sonne. If ye axe any thinge in my name, I wyl do it.

If ye loue me, kepe my comādmētes. And I wyl praye the father, and he shal geue you another comforter, that he maye abyde with you for euer: euen the spirete of trouth,

whom ye woulde can not receaue, for it seyth him not, nether doeth it knowe him: but ye knowe him, for he abydeth with you, & shal be in you. I wil not leaue you desolate, I com vnto you. It is yet a litle whyle, the shal the woulde se me nomore, but ye shal se me: for I lyue, and ye shal lyue also. In that daye shal ye knowe, that I am in the father and the father is in me, and I in you. He that hath my comādmētes, and kepeth them, the same is he that loneth me: and he that loneth me, shal be loued of my father: & I wyl loue him, and wyl shewe myne awne self vnto him. Iudas sayde vnto hi: (not that Icarioth) LORDE, what is the cause the, that thou wilt shewe thy self vnto vs, and not vnto the worlde?

Iesus answered, and sayde vnto him: He that loueth me, wyl kepe my worde, and my father wyl loue him: and we wyl come vnto him, and wyl make oure dwellinge with him. But he that loueth me not, kepeth not my sayenges. And the worde that ye heare, is not myne, but the fathers which hath sent me.

This haue I spoken vnto you, whyle I was with you. But that comforter euen the holy goost, whō my father shal sende in my name, he shal teache you all thinges, & brynge al to your remembraunce, what soeuer I haue tolde you.

Peace I leaue vnto you, my peace I geue you: I geue not vnto you, as the worlde geueth. Let not yd hert be troubled, nether let it be a frayd. Ye haue herde, that I sayde vnto you: I go, & come agayne vnto you. If ye loued me, ye wolde reioyse, because I haue sayde, I go to the father: for the father is greater then I. And now haue I tolde you, before it come, that when it is come to passe, ye maye beleue: Here after wyl not I talke much with you. For the prync of this worlde cometh, and hath nothinge in me. But that the worlde maye knowe that I loue the father. And as the father hath comāunded me, so do I. Arise, let vs go hence.

The XV. Chapter.

I Am a true vyne, and my father is an husbāde man. Euery brānch that bryngeth forth frute in me, shal be cut of: and euery one that bryngeth forth frute, shal he pouge, & it maye brynge forth more frute. Now are ye cleane, because of the worde, that I haue spokē vnto you. Byde ye in me, and I in you. Like as the brānch can not brynge forth frute of it self, excepte it byde in the vyne, & euen so nether

ye also, excepte ye abyde in me.

I am the vyne, ye are the brānches. He that abydeth in me, and I in him, the same bryngeth forth moch frute: for without me can ye do nothinge. He that abydeth not in me, is cast out as a vyne brānche, and it wythereth, and men gather it vp, and cast it in to the fyre, and it burneth. If ye abyde in me, and my wordes abyde in you, ye shal axe what ye wyl, & it shal be done vnto you. Herin is my father prayd, that ye brynge forth moch frute, and become my disciples. Like as my father hath loued me, euen so haue I loued you. Cotynue ye in my loue. If ye kepe my comādmētes, ye shal cotynue in my loue: like as I haue kepte my fathers comādmētes, and cotynue in his loue.

These thinges haue I spoken vnto you, that my toye might remaine in you, and that your toye might be perfecte. This is my comādmēt, that ye loue together, as I haue loued you. No man hath greater loue, then to set his life for his frende. Ye are my frendes, if ye do that I commaunde you. Hence forth call I you not seruautes, for a seruaunt knoweth not what his lord doeth. But I haue sayde that ye are frendes: for all that I haue herde of my father, haue I shewed vnto you. Ye haue not chosen me, but I haue chosen you, and ordeyned ye, that ye go, and brynge forth frute, and that your frute contynue, that what soeuer ye axe the father in my name, he shulde geue it you.

This I commaunde you, that ye loue one another. If the worlde hate you, then knowe, that it hath hated me before you. If ye were of the worlde, the worlde wolde loue his owne. Howbeit because ye are not of the worlde, but I haue chosen you from the worlde, therefore the worlde hateth you. Remember my worde, that I sayde vnto you: The seruante is not greater then his lord. If they haue persecuted me, they shal persecute you also: If they haue kepte my worde, they shal kepe yours also.

But all this shal they do vnto you for my names sake, because they knowe not him that sent me. If I had not come & spokē vnto the, the shulde they haue no synne. But now haue they nothinge to cloake their synne: & shall. He that hateth me, hateth my father also. If I had not done amonge the workes which no other mā dyd, they shulde haue no synne. But now haue they sene it, and yet haue they hated both me & my father. Nevertheless that the sayenge might be ful

Eph. 4. a
1. Pet. 3. cMat. 10. c
Luc. 9. d
Ioh. 15. b

Mat. 13. b

Psal. 40. b

Ioh. 14. c
and 10. aMat. 10. c
Mar. 9. d
Luc. 10. bMat. 26. b
Ioh. 14. c
Luc. 22. a
1. Jo. 1. c
Act. 10. d

Ioh. 13. a

Ioh. 13. a

Ioh. 13. c
and 17. aIoh. 13. d
and 18. dMat. 21. c
Marc. 11. c
Ioh. 14. b
and 16. c

Ioh. 14. a

Ioh. 11. d
1. Ioh. 9. c

Mat. 12. c

Eph. 4. a

Col. 1. a

Mat. 10. c
Luc. 9. d
Ioh. 13. b

Phil. 2.4. c
and 28. a

filed, which is wrytten in their lawe: They haue hated me without a cause.

Ioh. 14. c
and 15. a
Act. 2. a
Act. 1. a
and 3. d

But whā the comforter commeth, whō I shal sende you from the father enē the spire of tracteth which proceedeth of the father, he shal testifie of me: and ye shal beare witness: also: for ye haue bene with me from the begynnyng.

The XVI. Chapter.

Act. 9. a
Ioh. 15. c
1. Cor. 2. a

Ihesus sayde vnto you, that ye shulde not be offended. They shal excommunicate you. The tyme commeth, that who soener putteth you to death, shal thynke that he doth seruyce vnto God. And soch thinges shal they do vnto you, because they haue nether knowne yf I sayde vnto you, that whan the tyme cometh ye maye thynke thereon, that I tolde you. But these thinges haue I not sayde vnto you from the begynnyng: for I was with you.

Ioh. 13. b
and 14. c

But now I go vnto him that sent me, & none of you aseyth me: Whiche goest thou? but because I haue sayde these thinges vnto you, youre hert is full of sorowe. Nevertheless I tell you the truthe, It is better for you yf I go awaye: for yf I go not awaye that comforter commeth not vnto you: but yf I departe, I wil sende hī vnto you. And whan he commeth, he shal rebuke the world of synne, and of righteousness, & of iudgment. Of synne, because they beleue not on me. Of righteousness, because I go to the father, and ye shal see me nomore. Of iudgment, because the prynce of this worlde is iudged already.

Ioh. 14. c
and 15. c

I haue yet moch to saye vnto you, but ye can not now beare it awaye: howbeit whan he (the spire of tracteth cometh) he shal lede you in to all truthe. For he shal not speake of himself, but what soener he shal heare, that shal he speake: and he shal shewe you, what is for to come. He shal glorifye me: for he shal receaue of myne, and shal shewe vnto you. All that the father hath, is myne. Therefore haue I sayde: he shal receaue of myne, and shewe vnto you.

Ioh. 14. c
Ioh. 14. f

After a litle whyle, and ye shal not see me: and agayne after a litle whyle, and ye shal see me: for I go to the father. The same some of his disciples amonge themselves: What is this that he sayeth vnto vs, After a litle whyle, and ye shal not see me: & agayne after a litle whyle, & ye shal see me: for I go to the father? Then sayde they: What is this, that he sayeth: After a litle whyle? We can not

tell what he sayeth. Then perceaued Iesus that they wolde see him, and he sayde vnto them: Reenquyre of this amonge you, saines, that I sayde: After a litle whyle, and ye shal not see me: & agayne after a litle whyle, and ye shal see me.

Verely verely I saye vnto you: He shal wepe and lamente, but the worlde shal reioyce. He shal be sory, but youre sorowe shal be turned in to ioye. A woman whan she travaileth, hath sorowe, for hir houre is come. But whan she is deliuered of the childe, she thynketh nomore of the anguyshe, forioy that a man is borne in to the worlde. And now haue ye sorowe also: but I wil see you agayne, and youre hert shal reioyce, and youre ioye shal noman take from you. And in that daye shal ye see me no question. Verely verely I saye vnto you: If ye are yf I saye ought in my name, he shal geue it you. Whether to haue ye a red nothinge in my name. Aye, and ye shal receaue, yf youre ioye maye be perfecte. These thinges haue I spoken vnto you by prouerbes. Nevertheless the tyme commeth, that I shal speake nomore by prouerbes, but I shal shewe you plainly of my father.

In that daye shal ye see in my name. And I saye not vnto you, that I wil praye vnto the father for you: for the father himself loneth you, because ye haue loued me, & beleued that I am come out from God: I wente out from the father, and came in to the worlde: Agayne, I leaue yf worlde, and go to the father.

His disciples sayde vnto him: Beholde, now talkest thou plainly, and speakest w prouerbes. Now are we sure yf thou knowest all thinges, and nedest not that any mā shal de are the. Therefore beleue we, that thou comest out from God: Iesus answered them: Now ye do beleue: Beholde, the houre draweth nye, and is come already, that ye shal be scattered, every man in to his awne, and shal leaue me alone: and yet am I not alone, for the father is with me.

These thinges haue I spoken vnto you, that in me ye might haue peace. In yf worlde haue ye trouble, but be of good comfort, I haue overcome the worlde.

The XVII. Chapter.

Ihesus spake Iesus, and lifte up his eyes toward heauen, and sayde: Father, the houre is come, that thou glorifye thy sonne, that thy sonne maye glorifye the. Like as thou hast geuen him power over all fleche, that he shal

reuerlastinge life to as many as thou hast geuen him. But this is the life everlastinge, that they knowe the (that thou onely art the true God) and whom thou hast sent, Iesus Christ.

I haue glorified yf vnto earth, & yf finished yf worke, yf thou gauest me to do. And now glorifye me thou father by thine awne self, with yf glory which I had or ever the worlde was. I haue declared thy name vnto yf men, whom thou gauest me from the worlde. They were thine, and thou gauest them vnto me, and they haue kepte thy worde.

Now knowe they, that all thinges what soener thou hast geuen me, are of the. For yf wordes which thou gauest me, haue I geue vnto them, and they haue receaued them, & knowe of a truthe, that I am come forth from the, and haue beleued, that thou hast sent me. I praye for them, and praye not for the worlde, but for them whom thou hast geuen me, for they are thine. And all that is myne, is thine: and what thine is, that is myne. And I am glorified in them. And now am I nomore in the worlde, and they are in yf worlde, and I come to the. Holy father, kepe in thy name, those whom thou hast geue me, that they maye be one, like as we are. Whyle I was with the in the worlde, I kepte them in thy name. Those yf thou gauest me, haue I kepte, and none of them is lost, but that lost childe, that the scripten remight be fulfilled. But now come I vnto the, and this I speake in the worlde, that they maye haue my ioye perfecte in them. I haue geuen them thy worde, and the worlde hateth the: for they are not of the worlde, euen as I also am not of the worlde. I praye not that thou shuldest take them out of the worlde, but that thou kepe the frō euill. They are not of the worlde, as I also am not of the worlde.

Sanctifye them in thy truthe. Thy worde is the truthe. Like as thou hast sent me in to the worlde, so haue I sent them in to the worlde: and for their sakes I sanctifye myself, that they also maye be sanctified in the truthe.

Nevertheless I praye not for them only, but also for those, which thowow their worde shal beleue on me, that they all maye be one, like as thou father art in me, and I in yf, that they also maye be one in vs: that the worlde maye beleue, that thou hast sent me. And the glory which thou gauest me, haue I geuen them: that they maye be one, like as we are one. I in the, and thou in me, that

they maye be perfecte in one, and that the worlde maye knowe, that thou hast sent me and hast loued them, as thou hast loued me.

Father, I wil, that they whom thou hast geuen me, be with me where I am, yf they maye see my glory, which thou hast geue me: for thou hast loued me, or euer yf worlde was made. Righteous father, the worlde hath not knowne yf, but I haue knowne yf: and these haue knowne, that thou hast sent me. And I haue declared thy name vnto them, & wil declare it, yf the lone wherewith thou hast loued me, maye be in the, & I in them.

The XVIII. Chapter.

Ihan Iesus had thus spokē, he wēte forth with his disciples ouer the brooke Cedron, where there was a gardē, in to the which Iesus entred and his disciples. But Judas yf betrayed hī, knewe the place also. For Iesus resorted thither oft tymes w his disciples. Now whan Judas had takē vnto him the cōpany, & mynisters of the hye prestes and pharises, he came thither with creshettes, & lanternes, and with weapens. Iesus now knowinge all yf shulde come vpon him, wēte forth, and sayde vnto the: Whom seeke ye? They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he. Judas also which betrayed him, stode with the. Now whan Iesus sayde vnto the: I am he, they wēte backwardes, and fell to the grounde. Then ared he the agayne: Whom seeke ye? They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. If ye see me, then let these go their waye. That the worde might be fulfilled, which he sayde: Of them whō thou gauest me, haue I not lost one. Then had Symon Peter a swerde, and diuice it out, and smote the hye prestes seruante, and cut of his right eare. And yf seruantes name was Malchus.

Then sayde Iesus vnto Peter: Put vp thy swerde in to the sheeth. Shal I not drynke of yf cuppe, which my father hath geue me? Then the company and the captayne & the officers of the Jewes toke Iesus, and bounde him, & led him awaye first vnto Annas, that was fatherlawe vnto Caiphas, which was hye prest yf same yere. It was knowne vnto the hye prest, and wēte in with Iesus in to the hye prestes palace. But Peter stode without at the dore. Then yf other

Ioh. 12. c
and 14. a

Mat. 11. c
Ioh. 15. c
and 16. a

Mat. 26. a
Mar. 14. c
Luc. 22. d

Mat. 26. a
Mar. 14. c
Luc. 22. d

Ioh. 17. b

Ioh. 18. a

disciple which was knowne vnto the hye priest, wente out, and spake to the damsell & kepte the doore, and brought in Peter. Then the damsell that kepte the doore, sayde vnto Peter: Art not thou also one of this mans disciples? He sayde: I am not.

C The seruantes & officers stode, and had made a fyre of coles (for it was colde) & warmed the selues. Peter also stode with them, and warmed him self. The hye priest axed Jesus of his disciples, and of his doctryne. Jesus answered him: I haue spoken openly before the world, I haue ever taught in the synagoga and in the temple, whither all the Jewes resorted, & in secret haue I spokē no thynge. Why arrest thou me? Are the I haue herde, what I haue spoken vnto the: beholde, they can tell what I haue sayde. But when he had thus spokē, one of the officers that stode by, smote Jesus on the face, and sayde: Answerest thou the hye priest so? Jesus answered him: If I haue well spokē, the beare wytnesse of well: but if I haue well spoken, why smytest thou me? And Annas sent him bounde vnto Caiphas & hye priest.

Symon Peter stode and warmed him self. The hye priest sayde vnto him: Art not thou one of his disciples? He denyed, and sayde: I am not. A seruant of the hye priestes, & kynsmā of his, whose eare Peter had smyten of, sayde vnto him: Dyd not I see the in the garde with him?

D Then Peter denyed agayne. And immediately the cock crew. Then led they Jesus from Caiphas in to the comon hall. And it was early in the mornynge. And they them selues wete not in to the comon hall, lest they shulde be defyled, but & they might eate & Pascall lambe. Then wente Pilate out vnto the, and sayde: What accusation brynge ye agaynst this man? They answered, and sayde vnto him: If he were not an enell deer, we had not deliuered him vnto the. Then sayde Pilate vnto the: Take ye him, and indoge him after y^e lawe. Then sayde y^e Jewes vnto him: It is not lawfull for vs to put eny mā to death. That y^e worde of Jesus might be fulfilled, which he spake, when he signified, what death he shulde dye.

Then entred Pilate in to the comon hall agayne, and called Jesus, & sayde vnto him: Art thou the kynge of the Jewes? Jesus answered: Sayest thou that of thy self, or haue other tolde it the of me?

Pilate answered: Am I a Jewe? Thy people and the hye priestes haue deliuered the vnto me. What hast thou done? Jesus an-

swered: My kynngdome is not of this world. If my kynngdome were of this world, my mynisters wolde fight therfore, & I shalde not be deliuered vnto the Jewes. But now is my kynngdome not from hence. The hye priest sayde vnto him: Art thou a kynge? Jesus answered: Thou sayest it, for I am a kynge. For this cause was I borne, and came in to the world, that I shulde testifie the truth. Who so euer is of the truth, heareth my voyce. Pilate sayde vnto him: What is the truth? And when he had sayde that, he wete out agayne to the Jewes, and sayde vnto them: I fynde no gyltynesse in him. But ye haue a custome, that I shulde geue one vnto you loose at Easter. Wyl ye now & I loose vnto you the kynge of y^e Jewes? The cryed they agayne alle together, and sayde: Not him, but Barrabas. Yet was Barrabas a murthurer.

The XIX. Chapter.

Then Pilate toke Jesus, and scourged him. And the souldiers platted a crowne of thornes, and set it vpon his heade, and put a purple garment vpon him, and sayde: Hail kynge of the Jewes. And they smote him on the face. Then wente Pilate forth agayne, and sayde vnto the: Beholde, I brynge him forth vnto you, & ye maye knowe, & I fynde no faulte in hi. So Jesus wente out, & wore a crowne of thornes and a purple robe. And he sayde vnto them: Beholde, the man. When the hye priestes & the mynisters sawe him, they cryed, & sayde: Crucifye, crucifye. Pilate saide vnto the: Take ye him, and crucifye him, for I fynde no gyltynesse in him. The Jewes answered him: We haue a lawe, & after our lawe he ought to dye, because he made him self the sonne of God. When Pilate herde that worde, he was the more afrayed, and wente agayne in to the comon hall, and sayde vnto Jesus: Whence art thou? But Jesus gaue him no answer. The hye priest sayde vnto him: Speakest thou not vnto me? Knowest thou not, & I haue power to crucifye y^e, & haue power to loose y^e? Jesus answered: Thou shaldest haue no power vnto me, if it were not geuen the from aboue. Therefore he that deliuereth me vnto y^e, hath the more synne. From that tyme forth Pilate sought meanes to loose him. But the Jewes cryed, & sayde: If thou let him go, thou art not the Emperours feid. For whosoener maketh himself kynge, is agaynst the Emperoure.

When Pilate herde y^e worde, he broughte Jesus forth, & sat hi downe vpon y^e iugumēt

state, in the place which is called the Pannent, but in the hebrue, Gabbatha. It was the daye of preparinge of the Easter aboute the sirte houre. And he sayde vnto the Jewes: Beholde y^e kynge. But they cryed: Awaye with him, awaye with him, crucifye him. Pilate saide vnto the: Shal I crucifye y^e kynge? The hye priestes answered: We haue no kynge but y^e Emperer. The deliuered he him vnto them, to be crucified.

They toke Jesus, and led him awaye. And he bare his crosse, & wente out to the place called y^e place of deed men skullles, which in hebrue is named Golgatha, where they crucified him, and two other with him, on either syde one, but Jesus in the myddes. Pilate wrote a superscription, and set vpon the crosse. And there was wyrtten: Jesus of Nazareth, kynge of the Jewes. This superscription red many of the Jewes. For y^e place where Jesus was crucified, was nye vnto the cite. And it was wyrtten in hebrue, Greke & Latyn. Then sayde the hye priestes of the Jewes vnto Pilate: Wyrtte not kynge of the Jewes, but y^e he sayde, I am kynge of the Jewes. Pilate answered: What I haue wyrtten, that haue I wyrtten.

The souldiers, when they had crucified Jesus, toke his garmentes, and made foure partes, to euery souldier one patte, and the cote also. As for the cote, it was vnfowed frō aboue, wrought thorow and thorow. Then sayde they one to another: Let vs not deuide it, but cast lottes for it, who shal haue it, that the scripture might be fulfilled, which sayeth: They haue parted my garmentes amonge them, and on my cote haue they cast lottes. This dyd the souldiers in dede.

There stode by the crosse of Jesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalene. Now when Jesus sawe his mother, and the disciple stondynge by, who he loued, he sayde vnto his mother: Woman, beholde, that is thy sonne. Then sayde he to the disciple: beholde, that is thy mother. And from that houre the disciple toke her vnto him.

After that when Jesus knewe that all was perfourmed, & that the scripture might be fulfilled, he sayde: I am a thyrst. There stode a vessell full of vyneger. They fylled a sponge with vyneger and woude it aboute with ylope, and helde it to his mouth. Now when Jesus had receaued the vyneger, he sayde: It is fynished, and bowed his heade, and gaue up the goost.

The Jewes then, for so moch as it was

the daye of preparinge, that y^e bodie shulde not remayne vpon the crosse on the Sabbath, (for y^e same Sabbath daye was grea- te) besought Pilate, that their legges might be broken, and that they might be taken downe. Then came the souldiers, and brake the legges of the first, and of the other that was crucified with him. But when they came to Jesus, and sawe that he was deed already, they brake not his legges, but one of the souldiers opened his syde with a speare. And immediatly there wente out bloude and water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For this is done, & the scripture might be fulfilled: Ye shal not breake a bone of him. And agayne, another scripture sayeth: They shal se him, whom they haue pearced.

After that, Ioseph of Arimathia, which was a disciple of Jesus (but secretly for feare of the Jewes) besought Pilate, & he might take downe the body of Jesus. And Pilate gaue him lycence. There came also Nicodemus, (which afore came vnto Jesus by night) & brought of Myre & Aloes mingled together, aboute an hūdrēth possē weight.

Then toke they the body of Jesus, & woude it with linnen clothes, and with the spyces, as the maner of the Jewes is to burye. And by y^e place where Jesus was crucified, there was a garde, and in the garden a new sepulchre, where in was neuer man layed: there layed they Jesus, because of the preparinge daye of y^e Jewes, for the sepulchre was nye at hande.

The XX. Chapter.

Opon one daye of the Sabbath, came Mary Magdalene early (when it was yet darcke) vnto the sepulchre, & sawe that the stone was takē from the sepulchre. Then ranne she, & came to Symon Peter, and to y^e other disciple, whom Jesus loued, and sayde vnto them: They haue takē awaye the LORDE out of the sepulchre, & we can not tell wher they haue layed him. Then wete Peter forth and the other disciple, and came to the sepulchre. They rāne both together, and that other disciple out rāne Peter, and came first to the sepulchre, and loked in, and sawe the linnen clothes layed. But he wete not in. Then came Symon Peter after him, and wente in to the sepulchre, & sawe the linnen clothes lye, and the naptyn that was bounde aboute Jesus heade, not layed with the linnen clothes, but wrapped together in

The Actes of the Apostles, written by S. Luke the Evangelist.

What the Actes conteyne.

- Chap. I. The ascension of Christ. Matthias is chosen in the steade of Judas.
- Chap. II. The commynge of the holy goost. The sermon of Peter before the congregacion at Jerusalem, and the increase of the faithfull.
- Chap. III. The halt is restored to his feet. Peter preacheth Christ vnto the people.
- Chap. IV. The Apostles are takē and brought before the counsell. They are forbydden to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.
- Chap. V. The dyssemblynge of Ananias and Saphira is punished. Miracles are done by the Apostles, which are taken, but the angel of God bringeth them out of prison. They are brought before the counsell. The sentence of Gamaliel. The apostles are bett, they reioyse in trouble.
- Chap. VI. Ministers (or deacons) are ordeined in the congregacion to do seruyce in necessary thinges of the body, that the Apostles maye wayte onely vpon the worde of God. Steuen is accused.
- Chap. VII. Steuen maketh answer to his accusation, rebueth the hardneded Iwes, and is stoned vnto death.
- Chap. VIII. Saul persecuteth the Christe. The Apostles are scattered abroad. Philip cometh in to Samaria. Simon magus is baptised, he dyssembleth. Philip baptiseth the chamberlayne.
- Chap. IX. Paul is conuerted, and confoundeth the Iwes. Peter rayseth Tabitha.
- Chap. X. The vision that Peter sawe. How he was sent to Cornelius. The Genthen also receaue the spirete, and are baptised.
- Chap. XI. Peter sheweth the cause wherefore he wente to the Genthen. Barnabas and Paul preach vnto the Genthen. Agabus prophecieth verth for to come.
- Chap. XII. Herode persecuteth the Christe, killeth James, and putteth Peter in prison, who the LORD deliuereth by an angell. The shawefull death of Herode.
- Chap. XIII. Paul and Barnabas are called to preach amonge the Genthen. Of Sergius Paulus and Elymas the forcerar. Paul preacheth at Antioche.
- Chap. XIV. Paul and Barnabas preach at Iconium: some beleue, some steere vpon sediciou.

a place by it self. The wete i also y other disci-
ple, which came first to y sepulcre, z he sawe
z beland: for as yet they knewe not y scrip-
tures, y it behoued hi to ryse agayne fro y
deed. The wete y disciples agayne together.

As for Mary, she stode before y sepulcre
z wepte without. Now as she wepte, she lo-
ked in to the sepulcre, and sawe two angels
in whyte garmentes syttinge, y one at the
heade, z the other at y fete, where they had
layed the body of Iesus. And they sayde vn-
to her: Woman, why wepest thou? She saide
vnto the: They haue taken awaye my LOR-
DE, z I wote not wher they haue layed hi.
And whan she had sayde y, she turned her
self backe, z sawe Iesus stondinge, z knewe
not y it was Iesus. Iesus sayde vnto her:
Woman, why wepest thou? Whom seekest
thou? She thought y it had bene y garde-
ner, z sayde vnto him: Syr, yf thou hast bor-
ne him hence: then tell me wher thou hast
layed him? and I wil fetch hi. Iesus sayde
vnto her: Mary. Then turned she her abou-
te, z sayde vnto him: Rabboni, y is to saye:
Master. Iesus sayde vnto her: Touche me
not, for I am not yet ascended vnto my fa-
ther. But go thou y waye vnto my breth-
ren z saye vnto the: I ascende vpon to my father
and yf father to my God, z yf God. Mary
Magdalene came, z tolde y disciples: I ha-
ue sene the LORDE, z soch thinges hath he
spoken vnto me.

The same Sabbath at enē whā y disciples
were gathered together, and the doores were
shut for feare of y Iewes, came Iesus, and
stode i y myddes, z sayde vnto the: Peace be
w you. And whā he had so sayde, he shewed
the his handes z his syde. The were y disci-
ples glad, y they sawe y LORDE. The sayde
Iesus vnto the agayne: Peace be with you.
Like as my father sent me, enē so sende I you.
And whan he had sayde y, he brethed vpon
the, and sayde vnto the: Receaue the holy
goost. Whose synnes soeuer ye remytte, they
are remytted vnto the: and whose synnes so
euer ye retayne, they are retayned.

But Thomas one of the twelue, which
is called Didimus, was not w the whā Je-
sus came. The sayde the other disciples vn-
to him: We haue sene the LORDE. But he
sayde vnto the: Excepte I se in his handes
the prynte of the nailes, and put my hāde in
to his syde, I wil not beleue.

And after eight dayes agayne were his
disciples with in, z Thomas w the. The ca-
me Iesus (whā y doores were shut) z stode in
the myddes, z sayde: Peace be w you. After

y sayde he vnto Thomas: Reach hāde y
fynger, and se my handes, and reach hither
y hāde, z put it i to my syde, z be not faith-
lesse, but beleue. Thomas answered, z sayde
vnto him: My LORDE, and my God. Iesus
sayde vnto him: Thomas, because thou hast
sene me, thou hast beleued. Blessed are they,
that se not, and yet beleue.

Many other tokes dyd Iesus before his
disciples, which are not wrytē in this boke.
But these are wrytē, y ye shulde beleue, y
Iesus is Christ the sonne of God, z that ye
thorow beleue might haue life in his name.

The XXI. Chapter.

After that shewed Iesus himself agayn
ne at the see of Tiberias. But on this
wyse shewed he himself. There were
together Symō Peter, z Thomas which is
called Didimus, z Mattheu of Cana a
cite of Galile, z the sonnes of Zebede, z two
other of his disciples. Symon Peter sayde
vnto the: I go a fyllinge. They sayde vnto
hi: We also wil go w the. They were out, z
entered into a shippe straight waye. And y
same night toke they nothinge. But whā it
was now morow, Iesus stode on the shore,
but his disciples knewe not y it was Iesus.
Iesus sayde vnto the: Childre, haue ye any
thinge to eate? They answered hi: No. He
sayde vnto the: Cast out the nette on y right
syde of the shippe, z ye shal fynde. The they
cast out, z coude no more drawe it for y mul-
titude of fishes. The sayde y disciple: whā
Iesus loued, vnto Peter: It is the LORDE.

Whan Simon Peter herde that is was
the LORDE, he gyde his mantell about
him (for he was naked) and sprang in to y
see. But other disciples came by shippe (for
they were not farre fro londe, but as it was
two hundred cubytes) and they drew the
net with the fishes. Now whan they were
come to londe, they sawe coles layed, and
fyshtheron, and bried. Iesus sayde vnto the:
Bringe hither of the fyshe, that ye haue
ken now. Symon Peter stepped forth, and
drew the nette to the londe, full of great
fyshe, an hundred and thre and ffrty.
And for all there were so many, yet was not
the net broken.

Iesus sayde vnto them: Come, and dym.
But none of the disciples durst are him.
Who art thou? For they knewe, that it was
the LORDE. Then came Iesus, and toke y
bried, and gaue it the: and the fyshe like wyse.
This is now the thirde tyme that Iesus
appeared vnto his disciples, after that he
was risen agayne from the deed.

Now whā they had dymed, Iesus sayde
vnto Symon Peter: Symō Johāna, louest
thou me more then these do? He sayde vnto
him: Yee LORDE, thou knowest y I loue the.
He sayde vnto him: Sede my libes. He say-
de vnto him agayne the seconde tyme: Sym-
ō Johāna, louest thou me? He sayde vnto
him: Yee LORDE, thou knowest, y I loue y.
He sayde vnto him: Sede my shepe. He saide
vnto him y thirde tyme: Symon Johāna,
louest thou me? Peter was soiry, because he
sayde vnto him, louest thou me? And he say-
de vnto him: LORDE, thou knowest all thin-
ges, thou knowest, that I loue y. Iesus say-
de vnto him: Sede my shepe.

Verely verely I saye vnto the: Whan
thou wast yonge, thou gerdest thyselfe, and
walkedst whither thou woldest. But whā
thou art olde, thou shalt stretch forth thy
handes, and another shal gyde the, and le-
de the whither thou woldest not. But this
he sayde, to signifye with what death he
shulde glorifye God.

Whan he had spoken this, he sayde vnto
him: Folowe me. Peter turned him aboute,
and sawe the disciple folowinge, whom Je-
sus loued, (y which also leane vpon his brest
at the supper, and sayde: LORDE, who is it
that betrayeth the?) Whā Peter sawe him,
he sayde vnto Iesus: LORDE, but what shal
he do? Iesus sayde vnto him: If I wil that
he tary tyll I come, what is that to the?
Folowe thou me. Then wente there out a
sayenge amonge the brethren: This disciple
treth not. And Iesus sayde not vnto him:
He dyeth not, but: If I wil that he tary
tyll I come, what is that to the? This is
the same disciple, which testifieth of these
thinges, and wrote these thinges, and we
knowe that his testimony is true.

There are many other thinges
also that Iesus dyd, which, yf
they shulde be wrytē every
one, I suppose the
woulde shulde
not con-
tayne
the
booke, that
were to be wrytten.

The ende of the Gospel
of S. Iohn.

the Moone in to bloude, before that greate and notable daye of the LORDE come. And it shall come to passe, Who so ever shal call vpon the name of the LORDE, shalbe saved.

¶ Men of Israel, heare these wordes: Jesus of Nazareth, a man approued of God amonge you with miracles, and wonders and tokens, which God dyd by him in the myddes amonge you, as ye y^e selues knowe also, him (after that he was deliuered by the determinate counsell and foreknowledge of God) haue ye taken by the handes of vnrightheous perfonnes, and crucified him, & slayne him, who God hath rayfed vp, and lowsed the sorowes of death, so so much as it was vnpossyble that he shulde be holden of it. For Dauid speaketh of him: Afore thou de haue I see the LORDE allwayes before me, for he is on my right hōde, that I shulde not be moued. Therfore dyd my hert reioyse, and my tūge was glad: for my flesch also shal rest in hope. For thou shalt not leaue my soule in hell, necher shalt thou suffer a holy to se corrupcion. Thou hast shewed me the wayes of life, thou shalt make me full of ioye with thy countenance.

¶ Men and brethien, let me frely speake vnto you of the Patriarke Dauid: for he is deed and buried, and his sepulchre is with vs vnto this daye. Wherefore now seinge that he was a piophet, and knewe that God had promised him with an ooth, that the frute of his loynes shulde sit on his seate, he sawe it before, and spake of the resurrection of Christ: for his soule was not left in hell, necher hath his flesch sene corrupcion. This Jesus hath God rayfed vp, wherof we all are witnesses.

¶ Seynge now that he by the right hande of God is exalted, and hath receaued of his father a promise of the holy goost, he hath shed forth this, that ye see and heare. For Dauid is not ascended in to heaven, but he sayde: The LORDE sayde vnto my LORDE: Sit thou on my righte hande, vntill I make thine enemies a foote stole. So therfore let all the house of Israel knowe for a suretye, that God hath made this same Jesus (whom ye haue crucified) LORDE and Christ.

¶ Whan they herde this, their hert pricked them, and they sayde vnto Peter and to the other Apostles: Men and brethien, What shal we do? Peter sayde vnto them: Amēde youre selues, and let every one of you be baptysed in the name of Jesus Christ, for there myssion of synnes, and ye shal receaue the gifte of the holy goost. For this promise

was made vnto you and youre children, and to all that are farre of, who so ever the LORDE oure God shal call. And as many other wordes bare he witness, and exorted them, and sayde: Save youre selues from this vntowarde generacion. They that gladly receaued his preachinge, were baptysed, & the same daye there were added vnto them aboute thre thousande soules.

¶ They continued in the Apostles doctrine, and in the fellowship, and in breaking of bread, and in prayer. And feare came vpon every soule, and many wonders and tokens were done by the Apostles. But all they that beleued, were together, and had all thinges common. They solde their goodes and possessions, and parted them out amonge all, accordinge as every mā had nede. And they continued daylie with one acorde in the temple, and brake bread in every house: they took their meate with ioye & singlenesse of hert, praysinge God, and had fauoure with all the people. And the LORDE added to the congregacion daylie such as shulde be saved.

The III. Chapter.

¶ Peter and Jhon wente vp together in to the temple aboute the nyenth houre to praye. And there was a cetyne man hald from his mothers wombe, whom they brought and layed daylie at the gate of the temple, which is called, the Beuery full, that he might receaue almesse of them that wete in to the temple. Now whan he sawe Peter and Jhon, that they wolde in to the temple, he desired to receaue an almesse. Peter behelde him with Jhon, and sayde: Look on vs. And he gaue hede vnto them, hepinge to receaue somethinge of them. Howbeit Peter saide: Syluer and golde haue I none, but such as I haue geue I the. In the name of Jesus Christ of Nazareth rise vp & walke. And he toke him by the righte hande and lifte him vp. Immediately his legges & ancle bones were made strōge, and he sprang, stode and walked, and entred with them in to the temple, walkinge, and leapinge and praysinge God.

¶ And all the people sawe him walke and prayse God. And they knewe him, that it was he, which sat for almesse at the beueryfull gate of the temple. And they were fylled with wonderinge, and were astonnyed at that which had happened vnto him. But as this halt which was healed helde him to Peter and Jhon, all the people ranne vnto them in to the porch, which is called Salomons, and reioyced.

¶ Whan Peter sawe that, he answered vnto the people: Men of Israel, why marvaile ye at this, or why loke ye so at vs, as though we by oure awne power or deservynge had made this man to walke? The God of Abraham and of Isaac, and of Jacob, the God of oure fathers hath glorified his child Jesus, whom ye deliuered and denyed in the presence of Pilate, whan he had indged him to be lowsed. But ye denyed the holy and iust, and desired the murtherer to be luyd, but ye slew the pryncce of life, whom God hath rayfed from the dead, of the which we are witnesses. And thorow faith in his name, hath he confirmed his name vpon this man, whom ye see and knowe: and faith thorow him, hath geue this man this health before youre eyes.

¶ Now deare brethien, I knowe that ye haue done it thorow ignorance, as dyd also youre rulers. But God, which by the mouth of all his prophetes had shewed before, that his Christ shulde suffre, hath so fulfilled it. Do penance now therfore and turne you, that youre synnes maye be done awaye, whan the tyme of refreshinge shal come befor the presence of the LORDE, and whan he shal sende him, which now before is preached vnto you, even Jesus Christ: which must receaue heauen vntill the tyme that all thinges, which God hath spoken by the mouth of his holy prophetes sence they wolde begonne, be restored agayne.

¶ For Moses sayde vnto the fathers: A prophete shal the LORDE youre God rayse vp vnto you, even from amonge youre brethien, like vnto me: him shal ye heare, in all that he shal saye vnto you. And it shal come to passe, what soule soeuer shal not heare the same prophete, shal be destroyed from amonge the people. And all the prophetes from Samuel and thence forth as many as haue spoken, haue likewise tolde of these dayes.

¶ We are the children of the prophetes and of the couenant, which God made vnto the fathers, whan he sayde vnto Abraham: Thou & sēde shal all the nacōs of the earth be blessed. First vnto you hath God rayfed vp his child Jesus, & sent him vnto you, to blesse you: & every one shulde turne fro his wickednesse.

The III. Chapter.

¶ As they spake to the people, there came vnto them the prestes and the rulers of the temple, and the Saducees, who greued that they taught the people, & preached in Jesus the resurrection fro the dead, and they layed handes vpon them, and put

them in holde till the morow: for it was now euentyde. Howbeit many of the which herde the woide, beleued, and the nombre of the men was aboute fyue thousande.

¶ And it chanced on the morow, that the rulers and Elders and scribes (as Annas the hye prest and Caiphas, and Jhon the Alexander, and as many as were of the hye prestes synned) gathered them selues together at Jerusalem, and set them before them, and axed them: By what auctorite, or in what name haue ye done this?

¶ Peter full of the holy goost, sayde vnto them: Ye rulers of the people, and ye Elders of Israel, if we this daye be examyned concerninge this good dede vpon the sicke mā, by what meanes he is made whole, be it knowne then vnto you and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, who God hath rayfed vp from the dead, stōdeth this man here before you whole. This is the stone refused of you buylders, which is become the heade corner stone, necher is there saluacion in any other: For yet also is there geue vnto me any other name, wherin we must be saved.

¶ They sawe the boldnesse of Peter & Jhon, and marueyled, for they were sure that they were vnlearned men and laye people. And they knewe the also, that they were of Jesus. As for the man that was made whole, they sawe him stōdinge by them, & coulde not saye agaynst it. Then commaunded they them to stōde asyde out of the counsell, & comened amonge the selues, & saide: What shal we do to these men? for a manifest token is done by them, and is openly knowne vnto the that dwell at Jerusalem, and we can not denye it. But that it breake out no farther amonge the people, let vs threaten them earnestly, that hence forth they speake of this name vnto no man.

¶ And they called them, and commaunded them, that in any wyse they shulde not speake ner teache in the name of Jesus. But Peter & Jhon answered, and sayde vnto them: Iudge ye youre selues, whether it be right before God, that we shulde be more obedient vnto you, then vnto God. We can not chosse, but speake that we haue sene & herde. But they threatened them, and let them go, and founde nothinge how to punyssh them because of the people: for they all praysed God because of that, which was done. For the man, vpon whom this token of health was done, was aboute fourtye yere old.

¶ And whan they were let go, they came to

their folowes, and tolde them what y^e hye prestes and Elders sayde vnto them. Whā they herdethat, they lifte vp their voyces one a corde vnto God, and sayde: LORDE, thou that art the God which made heauen and earth, and the see, and all that therein is thou that by the mouth of Dauid thy seruānt hast sayde: Why do the heychen rage? and y^e people ymagin wayne chinges? The kynges of the earth stonde vp, and the prynces haue gathered them selues together agaynst y^e LORDE, and agaynst his. Christ. Of a truthe agaynst thy holy childe Jesus, whom thou hast anoynted, both Herode & Pontius pilate with the heychen and people of Israel, haue gathered theselues together, to do what soener thy hande and thy counsell determyned before to be done. And now LORDE, beholde their threatenynges, and graunte vnto thy seruantes with all stedfast boldnesse to speake thy worde: and stretch out thine hande, that healinge and tokēs and wonders maye be done by the name of thy holy childe Jesus.

And whā they had prayed, the place moued where they were gathered together, & they were all fylled with y^e holy goost, & spake the worde of God boldly. The multitude of them that belened, were of one hert and of one soule. Also none of them sayde of his goodes, that they were his awne, but had all thinges comen. And with greute power gaue the Apostles witnesse of the resurrection of the LORDE Jesus, and greute grace was with them all. Neither was there cry amonge them that lacked. For as many as were possessors of landes or houses, solde the and brought y^e money of the goodes that were solde, and layed it at the Apostles fete. And distribucion was made vnto euery mā, acordinge as he had nede.

Joses which was also called of y^e Apostles, Barnabas (that is to saye, the sonne of consolacion) a Leuite, of the countre of Cyprus, had lande, and solde it, & brought the money, and layed it at the Apostles fete.

The V. Chapter.

Whe a certayne man named Ananias with Saphira his wife, solde his possession, and keppe awaye parte of the money (his wife knowinge of it) and broughte one parte, & layed it at the Apostles fete. But Peter sayde: Ananias, Wherefore hath Sathan fylled thine hert, that thou shuldest lye vnto the holy goost, and withdraue awaye parte of the money of the lynelod? Mightest thou not haue keppe

it, whan thou haddest it? And whan it was solde, the money was also in thy power. Why hast thou then concealed this thinge in thine hert? Thou hast not lyled vnto me, but vnto God. Whan Ananias herde these wordes, he fell downe, & gaue vp the goost. And there came a greute feare vpon all that herde of this. The yonge men rose vp, and put him asyde, and caried him out, and buried him.

And it fortuned as it were aboute y^e space of thre houres after, his wife came in, and knewe not what was done. But Peter answered vnto her. Tell me, solde ye the lande for somoch? She sayde: Yee, for so moch. Peter sayde vnto her: Why haue ye agreed together, to tempte the spere of the LORDE? Beholde, the fete of the which haue buried thy husbāde, are at the dore, & shal carrye the out. And immediatly she fell downe at his fete, and gaue vp the goost. Then came in the yonge men, and founde her deed, and caried her out, and buried her by hir husbāde. And there came a greute feare ouer the whole congregacion, and ouer all the that herde it.

Many tokens and wonders were don amonge the people by the hādes of the Apostles (and they were all together with one acorde in Salomons porche: but of othe there durst no man ioine him self vnto the, neuertheles the people helde moch of them. The multitude of the men and women that belened in the LORDE, grewe more and more.) In so moch that they broughte out the sycke in to the stretes, and layed them vpon beddes and barowes, that at the leest waye the shadowe of Peter (whan he came by) might ouersadowe some of the. There came many also out of y^e cities rounde about vnto Jerusalem, and brought the sicke and the that were vexed with vncleane spites, and they were healed euery one.

But the hye prest rose vp, and all they that were with him, which is the secte of the Sadduces, and were full of indignacion, & layed handes on the Apostles, and put them in the comun prison. But the angell of y^e LORDE by night opened the prison dore, and brought the out, and sayde: Go your waye and steppe vp, and speake in the temple to the people all the wordes of this life. Whan they herde that, they entred in to the temple early in the mornynge: and caught.

But the hye prest came, and they that were with him, and called the counsell together, & all y^e Elders of the children of Israel, and

set to the prison to fet them. The mynisters came and founde them not in the prison, & a magayne, and tolde, and sayde: The prison founde we shut with all diligence, and the keepers stondinge without before the dore: but whā we had opened, we founde no man therein. Whan the hye prest, and the rulers of the temple and the other hye prestes herde these wordes, they doubted of them, wherunto this wolde growe.

Then came there one, which tolde them: Beholde, the men that ye put in prison, are in the temple, stondinge and teachinge the people. Then wete y^e rulers with their mynisters, and fetchyd them without violence: for they feared the people, lest they shulde haue bene stoned. And whan they had brought them, they set the before the counsell. And the hye prest axed them, and sayde: Dyd not we comaunde you strately, that ye shulde not teache in this name. And beholde, ye haue fylled Jerusalem with youre doctryne, and ye intende to brynge this mans blorde vpon vs.

But Peter and the Apostles answered, and sayde: We ought more to obeye God than men. The God of oure fathers hath raised vp Jesus, whos ye slewe, and hanged on a tre. Him hath the righte hande of God exalted, to be a pryncce and Sauoure, to geue repentance and foregouernesse of synnes vnto Israel. And we are his recordees of these wordes, and the holy goost, whos God hath geuen vnto the that obeye him. Whā they herde that, it wente thorow the hertes of them, and they thoughte to slaye them.

Then stode there vp in y^e counsell a pharise, named Gamaliel, a scribe, had in greute reputation before all y^e people, and had put the Apostles asyde a litle, and sayde vnto them: Ye men of Israel, take hede to youre selves, what ye do as touchinge these men. Before these dayes rose vp one Theudas, boasting himself. (And there cleued vnto him a nombre of men, aboute a foure hundred) which was slayne, and all they that enclyned vnto him, were scatred abroad, and brought to naught. After this stode vp Judas of Galilee in y^e dayes of tribute, and drewe awaye moch people after him, & he also perished, & all they that enclyned vnto him, are scatred abroad. And now I saye vnto you: refrayne y^e selues fro these men, and let the go. For if this counsell or worke be of me, it wil come to naught: but yf it be of God, ye are not able to destroye it, lest ye be founde to be the men, that wil stryue agaynst God. Then

they agreed vnto him, and called the Apostles, and bet them, and commaunded them, that they shulde speake nothinge in the name of Jesu, and let them go.

But they departed from the presence of the counsell, reioysinge, that they were worthy to suffre rebuke for his names sake. And daylie in the temple and in euery house they ceased not, to teache and to preache the Gospell of Jesus Christ.

The VI. Chapter.

In those dayes whan the nombre of the disciples increased, there arose a grudge amonge the Grekes agaynst the hebrues, because their wyddowes were not looked vpon in the daylie handreachinge. Then the twolue called the multitude of the disciples together, and sayde: It is not mete that we shulde leaue the worde of God, and to serue at the tables. Wherefore brethren, loke out amonge you sent men,

that are of honeste repore, and full of the holy goost and wysdome, whom we maye appoynte to this nedefull busynes. But we wil geue oure selues vnto prayer, and to the mynistracion of the worde of God. And the sayenge pleased the whole multitude. And they chose Steuen, a man full of sayth and of the holy goost, and philippe, and procorus, and nicanos, and thimon, and parmenas, and nicolas the proselite of Antioche. These they set before y^e Apostles, and they prayed, and layed their handes vpon them. And the worde of God increased, and the nombre of the disciples multiplied greatly at Jerusalem. And there were many prestes also obedient vnto the sayth.

Steuen full of faith and power, dyd wonders and greates tokens amonge the people. Then arose there certayne of the synagoge, which is called (the synagoge) of y^e Libertynes, & of the Cyrenites, and of the Alexandrines, and of the that were of Celicia and Asia, & disputed with Steuen, & they coude not resiste the wysdome and the spere, out of the which he spake. Then sent they in certayne men, that sayde: We haue herde him speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people, and the Elders and the scribes, and came vpon him, & caught him, and brought him before the counsell, and set false witnesses there, which sayde: This man ceasech not to speake blasphemous wordes agaynst this holy place and the lawe. For we herde him saye: Jesus of Nazareth shall destroye this place, and chaunge the

ordinances which Moses gave us. And all they that sat in the council, looked upon him and sawe his face as the face of an angell.

The VII. Chapter.

When sayde the hye prest: Is it enuf for he sayde: Deare brethren and fathers, hearken to, The God of glorye appeared vnto our father Abraham, whyle he was yet in Mesopotamia, before he dwelt in Haran, and sayde vnto him: Get thee out of thy countrey, and fro thy kynred, and come in to a lande which I wil shewe thee. The wente he out of the lande of the Caldees, and dwelt in Haran. And from thence, when his father was deed, he brought him ouer in to this lande (where ye dwell now) and gaue him no inheritaunce therein, nor yet bredth of a fote: and promysed him, that he wolde geue it him to possesse, and to his sede after him, when as yet he had no childe.

Gen. 11. d

Gen. 12. a

Gen. 13. d

Gen. 15. c

Gen. 17. b

Gen. 21. a

Gen. 25. c

Gen. 29. f

Gen. 32. e

Gen. 37. c

Gen. 41. f

Gen. 41. g

Gen. 42. a

Gen. 45. a

Gen. 46. a

Gen. 47. a

Gen. 48. a

Gen. 49. a

Gen. 50. a

Gen. 51. a

Gen. 52. a

Gen. 53. a

Gen. 54. a

Gen. 55. a

Gen. 56. a

Gen. 57. a

Gen. 58. a

But thus sayde God vnto him: Thy sede shalbe a straunger in a straunge lande, and they shal make bonde men of them, and intreate the euell foure hundredth yeaeres: and I people whom they shal serue, wil I iudge, sayde God. And after that shal they go forth, and serue me in this place. And he gaue him the conuenaunt of circumcision. And he begat Isaac, and circumcised him the eighth daye. And Isaac begat Jacob, and Jacob begat the twelue Patriarkes.

And the Patriarkes had indignacion at Joseph, and solde hi in to Egypte. And God was with him, and deliuered him out of all his troubles, and gaue him fauoure and wysdomme in the sight of Pharaoh kynge of Egypte, which made him pryncer ouer Egypte and ouer all his house.

But there came a deth over all the lande of Egypte and Canaan, and a greate trouble, and oure fathers founde no sustenance. But Jacob herde that there was come in Egypte, and sent oure fathers out the first tyme. And at the seconde tyme was Joseph knowne of his brethren, and Josephs kynred was made knowne vnto Pharaoh. But Joseph sent out, and caused his father and all his kynred to be broughte, with thre score and fyfene soules. And Jacob wente downe in to Egypte, and dyed, both he and oure fathers, and were brought ouer vnto Sichem, and layed in the sepulchre, that Abraham boughte for money of the children of Hemor at Sichem.

Now when the tyme of the promes was come (which God had sworne vnto Abraham) the people grewe and multiplied in Egypte,

tyll there rose another kynge, which was not of Joseph. The same dealee surely oure kynred, and intreated oure fathers, and made them to cast out the yonge children, that they shulde not remayne alyue.

At the same tyme was Moses borne, was a proper childe before God, and was nourished thre monethes in his fathers house. But when he was cast out, Pharaohs daughter toke him vp, and nourished him vp for hir awne sonne. And Moses was learned in all maner wysdome of the Egyptians, and was mightie in dedes and wordes.

But when he was fourtye yeaeres old, he came in to his mynde to viset his brethren the children of Israel. And when he sawe one of them suffre wronge, he helped him, and deliuered him, that had the harme done to him, and slew the Egyptian. But he thought that his brethren shulde haue derstande, how that God by his handes shulde saue the, howbeit they vnderstode it not.

And on the next daye he shewed himself vnto them as they stroue together, and wolde haue set them at one agayne, and sayde: Syis, ye are brethren, why hurte ye one another? But he that dyd his neyghboure wronge, thrust him awaye, and sayde: Whome de the a ruler and iudge ouer vs? Wilthou slaye me also, as thou slewest the Egyptian yesterdaye? But Moses fled at that saynge, and was a straunger in the lande of Midian, where he begat two sonnes.

And after fourtye yeaeres, the angell of the LORDE appeared vnto him vpon mount Sina, in a flamme of fyre in a bushe. Whi Moses sawe it, he wondred at the sight. But as he drew nye to beholde, the voyce of the LORDE came vnto him: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Howbeit Moses trembled, and durst not beholde. But the LORDE sayde vnto him: Put off thy shues from thy fete, for the place where thou stondest, is an holy grounde. I haue well knowen the trouble of my people in Egypte, and haue herde their groynge, and am come downe to deliuer them. And now come, I wil sende thee in to Egypte.

This Moses, whom they refused, and sayde: Who made the a ruler and iudge ouer us? he had God sent to be a ruler and deliuerer by the hande of the angell, that appeared vnto him in the bushe. The same brought them out, and dyd wonders and tokens in Egypte, and in the red see, and in the wilderness fourtye yeaeres. This is that Moses

which sayde vnto the children of Israel: A prophet shal the LORDE youre God rayse vp vnto you even from amonge youre brethren, like vnto me. Him shal ye heare. This is he, that was in the congregacion in the wilderness with the angell, which talked with him, vnto mount Sina, and with oure fathers. This man receaued the worde of life to geue vnto vs, vnto whom oure fathers wolde not be obediēt, but thrust him fro the, and in their hertes turned backe agayne in to Egypte, and sayde vnto Aaron: Make vs goddes to go before vs, for we can not tell what is become of this Moses, he brought vs out of the lande of Egypte. And they made a calfe at the same tyme, and offred sacrifice vnto the ymage, and reioysed in the workes of their awne handes.

But God turned himselfe, and gaue them vp, so that they worshipped the hooft of heaue, as it is wyrtten in the booke of the prophetes: O ye house of Israel, gaue ye me sacrifices and catel those fortye yeaeres in the wilderness? And ye toke vnto you the tabernacle of Moloch, and the starre of youre god Remphan, ymages which ye youre selues made to worshippinge the. And I wil cast you out beyonde Babilon.

Oure fathers had the tabernacle of witness in the wilderness, like as he appoynted them, when he spake vnto Moses, that he shulde make it (acordinge to the patrone, which he had sene,) which oure fathers also receaued, and brought it with Josue into the lande that the chere had in possession, whom God droue out before the face of oure fathers, vntill the tyme of David, which founde fauoure with God, and desired that he might fynde a tabernacle for the God of Jacob.

But Salomon buylde hi an house. Howbeit if ye rest of all dwellerch not in temples that are made with handes: As he sayeth by the prophetes: Heaue is my seate, and the earth is my fote stole. What house then wil ye buylde vnto me? sayeth the LORDE: Or which is the place of my rest? hath not my hande made all these thinges?

Ye styffnecked and of vncircumcised hertes: and eares, ye allwaye resist the holy goost: For as ye fathers dyd, so do ye also. Which of the prophetes haue not ye fathers persecuted? And they slewe the, which tolde before of the comynge of the righteous, whose traitours and murthurers ye are now become. Ye receaued the lawe by the mynistracion of angels, and haue not kepte it.

When they herde this, it wente thorow the hertes of the, and they gnashed vpon him with their tethes. But he beyng full of the holy goost, looked vnto ward heauen, and sawe the glorye of God, and Iesus standinge on the righte hande of God, and sayde: He holde, I see the heauens open, and the sonne of man standinge on the righte hande of God. But they cried out with a loude voyce, and stopped their eares, and rane violently vpon him all at once, and thrust him out of the cite, and stoned him. And witnesses layed downe their clothes at the fete of a yonge man, which was called Saul. And they stoned Steuen, which cryed, and sayde: LORDE Iesu, receaue my spirete. And he kneeled downe, and cried with a loude voyce: LORDE, laye not this synne to their charge. And when he had thus spoken, he fell a slepe.

The VIII. Chapter.

Saul had pleasure in his death. At the same tyme there was a greate persecution ouer the congregacion at Ierusalem. And they were all scattered abroad in the regions of Jewye and Samaria, excepte the Apostles. As for Steuen, men which feared God dressed him, and made greates lamentacion ouer him. But Saul made haue of the congregacion, entred in to euery house, and drew out men and women, and deliuered the to prison. They now were scattered abroad were aboute and preached the worde. There came Philippe in to a cite of Samaria, and preached Christ vnto them. And the people gaue hede with one acorde vnto the thinges that Philip spake, hearinge him, and seynge the tokens that he dyd. For the vncleane spires cryed loude, and departed out of many which were possessed. And many that were sicke of the palsie and lame, were healed. And there was greatesoie in the same cite.

But afore there was in the same cite a certayne man, called Simon, which vsed witchcraft, and bewitched the people of Samaria, sayenge, that he was a man which coulde do greates thinges. And they all regarded him from the leest vnto the greatest, and sayde: This is the power of God which is greates. But they regarded him, because that of long tyme he had bewitched them with his sorcery. Howbeit when they beleued Philip preachinge of the kyngdome of God, and of the name of Iesu Christ, they were baptysed both men and women. Then Simon himselfe beleued also, and was baptysed, and cleued vnto Philippe. And when he sawe the dedes and tokens that were done, he wondred.

When the Apostles which were at Jerusalem, herde that Samaria had receaved the woide of God, they sent vnto the Peter and Ihon. Which, whā they were come, prayed for the, & they might receaue the holy goost. For as yet he was come vpon none of them but they were baptysed onely in the name of Christ Iesu. Then layed they their handes on them, and they receaued the holy goost.

But whan Simon sawe, that by the layenge on of the Apostles handes the holy goost was geuen, he offred the money, and sayde: Geue me also this power, that, on whomsouer I put the handes, he maye receaue the holy goost. Howbeit Peter sayde vnto him: Perishe thou with thy money, because thou thinkest that the gifte of God maye be opraied with money. Thou shalt haue nether parte ner felashipe in this woide, for the hert is not righte before God. Repente therfore of this thy wickednesse, and praye vnto God, yf happily the thought of thy hert maye be forgiven. For I see, that thou art full of bytter gall, and wrapped in the vnrightheousnesse.

Then answered Simon, & sayde: Praye ye vnto the LORDE for me, for none of these thinges wherof ye haue spoken, come vpon me. And they, whā they had testified and spooken the woide of the LORDE, turned agayne to Jerusalem, and preached the Gospell in many townes of the Samaritanes.

But the angell of the LORDE spake vnto philippe, and sayde: Arise, & go toward the South, vnto the waye that goeth downe from Jerusalem vnto Gaza, which is deserte. And he rose, and wente on. And beholde, a mā of the Mouians lode (a chamberlayne and of ane oute with Candace the quene of the londe of the Mouians) which had the rule of all hir treasuries, & same came to Jerusalem to worshiipe. And returned home agayne, and satte vpon his charet, and red the prophet Esay.

The sperte sayde vnto philippe: Go neare, and ioine thy selfe to yonder charet. The same philippe vnto him, and herde him rede the prophet Esay, and sayde: Understandest thou what thou readeest? He sayde: How can I, excepte some mā enfourme me?

And he desyred philippe, that he wolde come vp, and sye with him. The teneur of the scripture which he red, was this: He was led as a shepe to be slayne, and as a lambe voycellesse before his sherer, so opened he not his mouth. In his humblenesse is his iudgment exalted. Who shal declare his generacion? for his life is taken awaye

from the earth. Then answered the chamberlayne vnto philippe, and sayde: I praye the, of whom speaketh the prophet this? of himselfe, or of some other man?

Philippe opened his mouth, and beganne at this scripture, and preached him the Gospell of Iesus. And as they were on the waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, what hyndereth me to be baptysed? Philippe sayde: If thou beleue from thy whole herte, thou mayest. He answered, and sayde: I beleue, that Iesus Christ is the sonne of God. And he commaunded to holde still the charet, and they wente downe into the water, both philippe and the chamberlayne. And he baptysed him. But whā they were come vp out of the water, the sperte of the LORDE toke philippe awaye. And the Chamberlayne sawe him nomore. But he wente on his waye reioysinge. As for philippe, he was founde at Asdod, and walked aboute, and preached the Gospell vnto all the cities, tyll he came to Cesarea.

The IX. Chapter.

Saul was yet breachinge oute the nynges and slaughter agaynst the disciples of the LORDE. And wente vnto the hye preste, and desyred of him letters to Damascon vnto the synagoges, that yf he fonde eny of this waye (whether they were men or women) he mighte brynge them bounde vnto Jerusalem. And as he was goinge on his iourney, it fortuneth, that he came nye vnto Damascon, and sodenly there shyned rounde aboute him a light fro heauē, and he fell to the earth, and herde a voyce, which sayde vnto him: Saul Saul, why persecutest thou me? He sayde: LORDE, who art thou? The LORDE sayde: I am Iesus, whō thou persecutest. It shalbe harde for thee to kyce agaynst the prycke. And he both tremblinge and astonnyed, sayde: LORDE, what wilt thou that I shal do? The LORDE sayde vnto him: Arise, and go into the cite, there shal it be tolde the what thou shalt do.

As for the mā that iourneyed with him, they stode and were amased: for they herde a voyce, but sawe noman. Saul rose from the earth, and whā he had opened his eyes, he sawe noman. Nevertheless they toke him by the honde, & broughte him to Damascon: and he was thre dayes without sighte, and nether ate ner dranke. At Damascon there was a discipule named Ananias, and vnto him sayde the LORDE in a vision: Ananias

And he sayde: beholde, here am I LORDE. The LORDE sayde vnto him: Arise, and go into the strete which is called straight, and be in the house of Iuda after one called Saul of Tharsis: for beholde, he prayeth, & hath sene in a vision a mā named Ananias cōmyng vnto him, & layenge the hande vpon him, that he mighte receaue his sighte.

Ananias answered: LORDE, I haue herde by many of this man, how much euell he hath done to thy sayntes at Jerusalem. And her hath he anctouite of the hye prestes, to bynde all those that call vpon thy name. The LORDE sayde vnto him: Go thy waye, for this man is a chosen vessell vnto me, that he maye beare my name before the Ieythen, and before kynges, and before the children of Israel. I wil shewe him, how greate thinges he must suffre for my names sake.

And Ananias wente his waye, and came into the house, and layed the handes vpon him, and sayde: Brother Saul, the LORDE which appeared vnto me in the waye as thou camest, hath sent me, that thou mightest receaue thy sighte, and be fylled with the holy goost. And immediatly there fell from his eyes as it had bene scales, and he receaued his sighte, and rose, and was baptysed, and receiued meate, and was confortyd.

Then was Saul a certayne dayes with the disciples that were at Damascon. And straight waye he preached Christ in the synagoges, how that he was the sonne of God. But all they that herde him, were amased, and sayde: Is not this he, which at Jerusalem spoyleth all those that called on his name? and came hither to the intent that he shalde brynge them bounde vnto the hye prestes? But Saul increased in strength, & cōfounded the Jewes which dwelt at Damascon, and affirmed that this was very Christ.

And after many dayes the Jewes helde a counsell together to kyll him. But it was tolde Saul, that they layed wayte for him. And they wayted at the gates daye & night, that they mighte kyll him. Then the disciples toke him by nighte, & put him thorow the wall, and let him downe in a basket.

But whā Saul came to Jerusalem, he assayed to ioine himselfe to the disciples. And they were all afrayed of him, and beleued not, that he was a discipule. Nevertheless Barnabas toke him, and broughte him to the Apostles, and tolde them how he had sene the LORDE in the waye, and how he spake to him, & how he had done boldly at Damascon in the name of Iesu. And he was with

them, and wente out and in at Jerusalem, and quyte him selfe boldly in the name of the LORDE Iesu. He spake also, and disputed with the Grekes. But they were aboute to slaye him. Whā the brethren knewe that, they brought him to Cesarea, and sent him forth to Tharsis. So the congregacions had rest thorow out all Jewry, and Galile, and Samaria, & were edified, and walked in the feare of the LORDE, and were fylled with the comforte of the holy goost.

It chaunced that as Peter walked thorow all quarters, he came also vnto the sayntes which dwelt at Lydda. There founde he a man named Eneas, which had lye vpon his bedd eight yeres sicke of the palsye. And Peter sayde vnto him: Eneas, Iesus Christ make the whole, arise, and make thy bedd for thy self. And he arose immediatly. And all they that dwelt at Lydda and at Saron, sawe him, and turned vnto the LORDE.

At Joppa there was a certayne woman that was a discipule, named Tabitha, which by interpretation is called Dorcas: she was full of good woikes and almesse dedes, which she dyd. But it chaunced at the same tyme, that she was sicke, and dyed. Then washed they her, and layed her in a chamber. But for so much as Lydda was nye vnto Joppa, and the disciples herde that Peter was there, they sent two men vnto him, and desyred him, that he wolde take it for no grese to come vnto them.

Peter rose, and came with them. And whā he was come, they broughte him in to the chamber, and all the wyddowes stode rounde aboute him, wepyng, and shewed him the cotes and garnettes, which Dorcas made whyle she was with them. And whā Peter had put them all forth, he kneeled downe, made his prayer, and turned him vnto the body, and sayde: Tabitha, arise vp. And she opened hir eyes: and whā she sawe Peter, she sat hir downe agayne. But he gaue her the hande, and lifte her vp, and called the sayntes and the wedowes, and shewed her there alyue. And it was knowne thorow out all Joppa, & many beleued on the LORDE. And it fortuneth, that he taried a lōge season at Joppa by one Simō, which was a tanner.

The X. Chapter.

There was a man at Cesarea, named Cornelius (a captayne of the company, which is called the Italianys) a deuoute man, & one that feared God in all his house, & gaue much almesse to the people, and prayed God allwaye. The same sawe in a

vision openly (aboute the nyenth houre of the daye) an angell of God entringe in to him, and sayenge vnto him: Cornelius. He looked vpon him, and was afrayed, and sayde: LORDE, what is it? He sayde vnto him: Thy prayers & thine almeses are come vp in to remembraunce before God. And now sende men vnto Joppa, & call for Simo, whose synname is Peter, which is at lodgyng with one Symon a tanner, whose house lyeth by y^e see syde: he shal tell y^e, what thou oughtest to do. And whā the angell which spake to Cornelius, was departed, he called two of his household seruantes, & a deuoute souldyer, of the which wayted vpon him: and tolde them all, and sent the to Joppa.

On the nexte daye after whan these were goinge on their iourney, and came nye vnto the cite, Peter wente vp in to a chamber to praye aboute the sixte houre. And whan he was hōgrie, he wolde haue eatē. But whyle they made ready for him, he fell in to a trance, and sawe heauē open, and a vessell cōmyng downe vnto him, as it had bene a greates lunnē clothe, knytt at the foure corners, and was let downe to y^e earth, wherin were all maner of foure footed bestes of the earth, & wyld beestes, and wommes, and foules of the ayre. And there came a voyce vnto him: Rysē Peter, slaye, & eat. But Peter sayde: Whā no, LORDE, for I neuer ate eny comen or vncleane thinge. And the voyce spake vnto him agayne y^e secōde tyme: What God hath clensed, y^e make not thou vncleane. This was done thryse. And y^e vessell was receaued vp agayne in to heauen.

But whyle Peter was combed in him selfe, what maner of vision this shulde be which he had sene, beholde, the men y^e were sent from Cornelius, enquired after Simo's house, and stode before the dore, and called, and axed whether Simon (whose synname was Peter) were lodged there. Whyle Peter was musinge of the vision, the spirete sayde vnto him: beholde, the men seke the. Arise therefore, and get the downe, & go with the, and doute not, for I have sent them.

Then wente Peter downe to the men, & were sent vnto him from Cornelius, and sayde: I am he whom ye seke: what is y^e cause, wherfore ye are come? They sayde: Cornelius the capteyne, a iust man and one that feareth God, and of good reporte amōge all the people of the Jewes, was warned by an holy angell, to sende for the in to his house, and to heare wordes of the. Then called he them in, and lodged them.

The nexte daye after wente Peter forth with them, and certayne brethren of Joppa bare him company. And y^e daye followinge came they to Cesarea. Cornelius wayted for the, and had called together his kynnesfolkes and speciall frendes. And as it chaunced y^e Peter came in, Cornelius mett him, and fell downe at his fete, & worshipped him. But Peter toke him vp, and sayde: Stande vp, I am a man also. And as he talked wth him, he wente in, and founde many that were come together, and he sayde vnto them: Ye knowe, that it is not lawfull for a man beinge a Jewe to ioine him selfe or to come to a stranger. But God hath shewed me, y^e I shulde call no mā comen or vncleane. Therefore haue I not daunted to come, as soone as I was sent for. I am here therefore, for what intent haue ye sent for me?

Cornelius sayde: It is now foure dayes ago, then fasted I, and at the nyenth houre I prayed in my house, and beholde, there stode a mā before me in a bryghte clothinge, and sayde: Cornelius, y^e prayer is herde, and thine almeses dedes are had in remembraunce in the sighte of God. Sende therefore to Joppa, and call for one Simon (whose synname is Peter) which is at lodgyng in y^e house of Simon y^e tanner, by the see syde: y^e same whā he cometh, shal speake vnto y^e. Then sent I vnto the immediatly, and thou hast done well, that thou art come. Now are we all here presente before God, to heare all thynges that are commaunded the of God.

Peter opened his mouth, & sayde: I now perceaue y^e of a trouth, that God hath no respecte of personnes, but in all people he feareth him, and worketh righteousnes, is accepted vnto him. We knowe of y^e preachinge that God sent vnto the children of Israhel, preachinge thorow Iesus Christ (which is LORDE ouer all) which preachinge was published thorow out all Jewry, & and begane in Galile after y^e baptisme that Iohn preached, how God anoynted the same Iesus of Nazareth with the holy goost and wth power, which wente aboute, & dyd good, and healed all those that were oppressed of the deuill, for God was with him. And we are witnesses of all that he dyd in the londe of the Jewes, & at Jerusalem. Whom they slew, and hanged on tre.

Whā God raysed vp on the thirde day, & caused him be openly shewed, not to all the people, but to y^e chosen witnesses of God euen vnto vs, which ate & dronke with him after he was risen yp from the deed.

he commaunded vs to preach vnto the people, and to testifie, that it is he which is ordeined of God a iudge of the lyuynge and of the deed. Of him beare all the prophetes witness, that thorow his name all they y^e beleue in him, shal receaue remysion of synnes. Whyle Peter was yet speakinge these wordes, the holy goost fell vpo all the that hadened vnto the worde. And the faithfull of the circūcision which came with Peter, were astonnyed, because that the gifte of y^e holy goost was shed out also vpon the heythen. For they herde that they spake with unges, and magnified God. The answered peter: Maye eny man forbydde water, that these shulde not be baptysed, which haue receaued the holy goost as well as we? And he commaunded them to be baptysed in the name of the LORDE. The prayed they him, that he wolde tary there certayne dayes.

The XI. Chapter.

The Apostles and the brethren that were in Jewrye, herde saye, that the heythen also had receaued the worde of God. And whan Peter was come vp to Jerusalem, they that were of the circūcision, chode with him, and sayde: Thou went in to men that are vncircumcysed, and hast eaten with them. But Peter beganne, and expounded the thinge in order vnto the, and sayde: I was in y^e cite of Joppa prayyng, and in a trance I sawe a vision, a vessell cōmyng downe, as it had bene a greates lunnē clothe with foure comers, and let downe from heauen, and came vnto me. In to the which I looked, and considered, and sawe foure footed bestes of the earth, and wyld beestes, and wommes, and foules of the ayre. And I herde a voyce, which sayde vnto me: Rysē Peter, slaye, & eat. But I sayde: Whā no, LORDE, for there neuer entred eny comen or vncleane thinge in to my mouth. Nevertheless the voyce answered me agayne from heauen: What God hath clensed, that call not thou vncleane. This was done thre tymes, and all was taken vp agayne in to heauen.

And beholde, immediatly stode there thre men before the dore of the house that I was in, sent from Cesarea vnto me. But the spirete sayde vnto me, that I shulde go with the, and doute nothinge. These sixe brethre also came with me, and we entred in to the mā's house.

And he shewed vs, how he had sene an angell stondinge in his house, which sayde vnto him: Sende men to Joppa, and call

for Simon (whose synname is Peter) he shal tell y^e wordes, wherby thou and all thy house shal be saved. But whan I beganne to speake, the holy goost fell vpo them, like as vpon vs at y^e begynnynge. Then thoughte I vpon the worde of the LORDE, how he sayde: Iohn baptysed with water, but ye shalbe baptysed with y^e holy goost. For as moch then as God hath geuen them like giftes, as vnto vs, which beleue on the LORDE Iesus Christ, who was I that I shulde be able to withstōde God? Whan they herde this, they helde their peace, and praised God, and sayde: Then hath God also to the heythen graunted repentance vnto life.

They that were scatred abroad thorow y^e trouble y^e rose aboute Steven, walked on euerysyde vntyll phenices, and Cipers, and Antioche, and spake the worde vnto noman but onely vnto y^e Jewes. Neuertheles some of the were men of Cipers and Cyren, which came to Antioche, and spake also vnto the Grekes, & preached the Gospell of the LORDE Iesu. And y^e hande of the LORDE was with the. And a greates nombre belened, and turned vnto the LORDE.

This rydinges of them came to y^e eares of the cōgregacion at Jerusalem. And they sent Barnabas, that he shulde go vnto Antioche. Which whan he was come thither, & sawe the grace of God, he was glad, & exorted them all, that with purpose of herte they wolde contynue in the LORDE. For he was a good man, full of the holy goost and faith. And there was a greates multitude of people added vnto the LORDE. But Barnabas departed vnto Tharsus, to seke Saul. And whā he had founde hi, he broughe hi to Antioche. It chauced, that a whole yere they were there cōuersaunte together in the cōgregaciō, & taughte moch people, so that the disciples at Antioche were first called Christians.

In those dayes came there prophetes frō Jerusalem vnto Antioche. And one of them (whose name was Agabus) stode vp, and declared by the spirete a greates berth, that shulde come ouer the whole compasse of the earth: which came to passe vnder the Emperoure Claudius. But the disciples cōcluded (euery one acordyng to his abylyte) to sende an handreachinge vnto y^e brethren that were in Jewry: which thinge they also dyd, and sent it by the handes of Barnabas and Siml.

The XII. Chapter.

At the sametyme layed kynge Herode handes vpon certayne of the congregacion, to vexe them. As for James the brother of Jhon, him he slewe with the swerde. And whan he sawe that it pleased the Jewes, he proceeded farther to take Peter also. But it was Easter. Now whan he had taken him, he put him in prison, and deliuered him vnto foure quatermions of soudyers, to kepe him: and thought after Easter to bringe him forth to the people. And Peter was kepte in the prison. But prayer was made without ceasinge of the congregacion, vnto God for him. And whan Herode wolde haue broughte him out vnto the people, in the same nighte slepte Peter betwene two soudiers, bounde with two cheynes. And the keepers before the dore kepte the prison.

And beholde, the angell of the LORDE was there presente, and a lighte shyned in the habitation, and he smote Peter on the syde, and waked him vp, and sayde: Arise vp quykly. And the cheynes fell off from his bondes. And the angell sayde vnto him: Gydethe, and put on thy shues. And he dyd so. And he sayde vnto him: Cast thy mantle aboute the, and folowe me. And he wente out, and folowed him, and wist not, that it was truely that was done by an angell, but thoughte he had sene a vision. Neuertheles they wente thorow the first and seconde watch, and came to the yron gate, that lederh vnto the cite, which opened to the by his awne acorde. And they wente out, and passed thorow one strete, and immediatly the angell departed from him.

And whan Peter was come to himself, he sayde: Now I knowe of a truely, that y LORDE hath sent his angell, and deliuered me out of the honde of Herode, and from all the waytinge for of the people of the Jewes. And as he considered the thinge, he came to the house of Mary the mother of one Jhon, (which after his synname was called Marke) where many were gathered together, and prayed. As Peter knocked at the entry dore, there came forth a damsell to herten, named Rhoda. And whan she knewe Peters voyce, she opened not the entrye for gladnes, but rane in, and tolde, that Peter stode before y entrye. But they sayde vnto her: Thou art mad. Neuertheles she abode by it, that is was so. They sayde: it is his angell. But Peter continued knockinge. Whan they opened the dore, they sawe him, and were astonied. But he beckened vnto

them with the hande, to holde their peace, & tolde them, how the LORDE had broughte him out of the prison. And he sayde: Shewe this vnto James, and to the brethren. And he departed, and wete in to another place.

Whan it was daye, there was not a lute a doo amoge the soudyers, what was become of Peter. Whan Herode had called for him, and founde him not, he caused the keepers to be examyned, and commaunded the to be caried awaye, and he wente downe into Jewry vnto Cesarea, and there abode. But he was displeased with the of Tyre and Sidon. Neuertheles they came vnto him with one accorde, and made intercession to Blastus the kynges chamberlayne, and desired peace, because their countre was nouthed by the kynges londe. But vpon a daye appointed, Herode put on y kyngly apperill, sat him downe vpon the iudgment seate, and made an oracion vnto them. As for the people, they cried therto: This is a voyce of God, and not of a man. Immediatly the angell of the LORDE smote him, because he gaue not God the honoure: And he was eaten vp of wormes, and gaue up the goost. But the worde of God grewe, and multiplied. As for Barnabas and Saul, they came agayne to Jerusalem, and deliuered the handreachinge, and toke with them Jhon, whose synname was Marke.

The XIII. Chapter.

There were at Antioche in the congregacion, prophetes and teachers, as Barnabas, and Simon called Nigger, and Lucius of Cyren, and Manahem Herodes the Tetrachas noiffelowe, and Saul. As they serued y LORDE, and fasted, the holy goost sayde: Separate me out Barnabas and Saul for the worke, whereunto I have called them. Then fasted they and prayed, and layed the handes on them, and let them go. And they beyng sent of the holy goost, came vnto Seleucia, from thence they sayled vnto Cypers. And whan they were come in to the cite Salamin, they shewed the worde of God in the synagoge of y Jewes. And they had Jhon to that mynister.

And whan they had gone thorow the yle vnto the cyte of Paphos, they founde a certayne Sorcerer and false prophet, a Jewe (whose name was Barjesa) which was with Sergius Paulus the ruler of the countre, a man of vnderstandinge. The same called Barnabas and Saul vnto him, and

besyed to heare y worde of God. Then the Sorcerer Elimas (for so was his name by interpretation) withstode the, and soughte to turne awaye the ruler fro the faith. But Saul which is also called Paul, beyng full of the holy goost, looked vpon him, and sayde: Thou childe of the denell, full of all suttyle and all disceatfulnesse, and enemye of all righteounes, thou ceassest not to peruerse the straight wayes of y LORDE. And now beholde, the hade of the LORDE cometh vpon the, and thou shalt be blynde, and not see the Sonne for a season. And immediatly there fell on him a myst and darknesse, and he wente aboute, and soughte them that shulde lede him by the hande. Whan the ruler sawe what was done, he belened, and wised at the doctryne of the LORDE.

Whan Paul and they that were with him, were departed by shippe fro Paphos, they came to Perga in the londe of Pamphilia. But Jhon departed from them, and wente agayne to Jerusalem. Neuertheles they wandred thorow from Perga, and came to Antioche in the londe of Pisidia, and wete into the synagoge vpon the Sabbath daye, and sat downe. But after the lecture of the lawe and of the prophetes, the rulers of the synagoge sent vnto them, sayinge: Good brethren, yf ye haue eny sermon to exorte the people, saye on. Then stode Paul vp, and beckened with the hande (that they shulde holde their peace) and sayde:

Yemen of Israel, and yet that feare God, heere to: The God of this people chose our fathers, and exalted the people, whan they were straungers in the lode of Egypte, and with a mightie arme broughte he them out of it. And by the space of fortye yeares suffred he their maners in the wyldernes, and destroyed seven nacions in the lande of Canaan, and parted their londe amonge them by lot. After that gaue he them iudges by the space of foure hundred and fiftye yeares, vnto the prophet Samuel. And after that they desired a kynge, and God gaue vnto them Saul the sonne of Cis, a man of the trybe of Ben Jamin, fortye yeares longe. And whan he had put him downe, he set vp David to be their kynge, of whom he reported, sayinge: I haue founde David the sonne of Jesse, a man after my hert, he shal fulfill all my wyll.

Of this mans sede hath God (accordinge to the promesse) broughte forth vnto the people of Israel, y Sauoure Jesus: whan

Jhon had first preached before his comynge the baptyme of repentance vnto Israel. But whan Jhon had fulfilled his course, he sayde: I am not he, that ye take me for. But beholde, there cometh one after me, whose shues of his fete I am not worthy to lowse. Ye men and brethren, ye children of the generacion of Abraham, and they that feare God amonge you, vnto you is y worde of this saluacion sent. For the inhabitants of Jerusalem, and their rulers, for so much as they knewe him not, ner yet the voyces of the prophetes (which are red euery Sabbath) haue fulfilled them in condemninge him. And though they founde no cause of death in him, yet desired they Pilate to kyll him. And whan they had fulfilled all that was myrtten of him, they toke him downe from the tre, and layed him in a sepulchre. But on y thirde daye God rayfed him vp from the deed, and he appeared many dayes vnto the, that wente vp with him from Galile vnto Jerusalem, which are his witness vnto the people.

And we also declare vnto you y promes, which was made vnto our fathers, how that God hath fulfilled the same vnto vs their children, in y he rayfed vp Jesus agayne. As it is myrtten in the seconde psalme: Thou art my sonne, this daye haue I begotten the. But that he hath rayfed him vp fro the deed, now nomore to retorne to corrupcion, he sayde on this wyse: The grace promysed to David, wyl I faithfully kepe vnto you. Therfore sayeth he also in another place: Thou shalt not suffre thy holy rose corrupcion. For David, whan he in his tyme had serued the wyll of God, he fell a slepe, and was layed by his fathers, & sawe corrupcion. But he whos God rayfed vp agayne, sawe no corrupcion.

Be it knowne vnto you therfore ye men and brethren, y thorow this man is preached vnto you y foregouenness of synnes, and fro all y thinges, wherby ye mighte not be iustified in the lawe of Moses. But whosoeuer beleueth on this man, is iustified. Bewarre therfore, that it come not vpon you, which is spoken in the prophetes: Beholde ye despyers, and wonder at it, and perishe, for I do a worke in youre tyme, which ye shal not belene, yf eny man tell it you.

Whan the Jewes were gone out of the synagoge, the heythen besoughte them, y they wolde speake y worde vnto them betwene the Sabbath dayes. And whan the congregacion of the synagoge was broken vp,

many Jewes and proselites & served God, folowed Paul and Barnabas, which spake to them, and exorted them, that they shulde contynue in the grace of God.

On y Sabbath folowinge, came almost the whole cite together, to heare the worde of God. But whan the Jewes sawe the people, they were full of indignacion, and spake agaynst that which was spoken of Paul, speakinge agaynst it, & blasphemynge. But Paul and Barnabas waxed bolde, and sayde: It behoued first the worde of God to be spoken vnto you: but now that yethus it frō you, and counce youre selues unworthy of euerlastinge life, lo, we turne to the Gentyles. For so hath the LORDE comāded vs: I haue set the to be a lighte vnto y Gentyles, & thou be y Saluacion vnto the ende of the earth. Whan the Gentyles herde that, they were glad, and praysed the worde of the LORDE, and beleued, euē as many as were ordeyned to euerlastinge life. And the worde of y LORDE was spred abroad thorow out all the region. Howbeit the Jewes moued the deuonce and honorable women, and the chesemen of the cite, and raysed vp a persecucion agaynst Paul and Barnabas and expelled them out of their costes. But they shoke of the dust of their fete agaynst them, and came to Iconium. And the disciples were fylled with ioye and with the holy goost.

The XIII. Chapter.

It fortunēd at Iconium, that they wete boeth together in to the synagoge of the Jewes, and spake so, that a greate multitude of the Jewes & of the Grekes beleued. But the vnbeleynge Jewes moued and dysquyered the soules of the heythē agaynst the biethē. So they had their beyng there a lōge season, and quyet them selues boldly in the LORDE, which gaue testimony vnto the worde of his grace, and caused tokens and wonders to be done by their handes. Howbeit the multitude of the cite was deuyled, some helde w the Jewes, and some with the Apostles.

But whan there rose vp an insurreccion of the heythē and of y Jewes, and of their rulers, to put them to shame, and to stone thē, they perceaued it, and fled vnto lystra and Derba cities of y countre of Licaonia, and vnto y region that lyeth rounde aboute, and therethey preached the Gospell.

And amonge them of Lystra, there was a man, which sat beyng impotent of his fete, and was crepell frō his mothers wombe,

and had neuer walked, the same herde Paul speake. And whan he behelde him, and perceaued that he had faith to be made whole, he sayde a loude voyce: Stonde vp righte on thy fete. And he sprang vpon and walked. But whan the people sawe what Paul had done, they lifte vp their voyce, and sayde in y speache of Licaonia: The goddes are comelike vnto men, and are come downe vnto vs. And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher. But Jupiters priest which dwelt before their cite, broughte open and garlandes before the gate, and wolde haue done sacrifice with the people.

Whan y Apostles Barnabas and Paul herde that, they rent their clothes, and drayne in amonge the people, cryenge and sayinge: Remē, Why do yethis? We are mortal men also like vnto you, & preach vnto you y Gospell, that ye shulde turne from these vanethinges vnto y luyngē God, which made heauē and earth, and the see, and all that therein is, which in tymes past suffred all y heythen to walke after their awne wayes. Neertheles he hath not left hi selfe without wyneffe, in y he hath shewed his benefites, and geuen vs rayne from heauen, and fructfull seasons, fyllinge oure hertes with fode and gladnesse. And whan they sayde this, they scarce refrayned the people, that they dyd not sacrifice vnto them.

But there came thither certayne Jewes from Antioche and Iconiū, and perswaded the people, and stoned Paul, and dide him out of the cite, supposinge he had benedict. Howbeit as y disciples stode rounde aboute him, he rose vp, & came in to the cite. And on the nexte daye he departed with Barnabas vnto Derba, and preached the Gospell vnto the same cite, and taughte many of them. And they wete agayne vnto Lystra, and Iconium and Antioche, strengthinge the soules of y disciples, and exortinge thē to cōtinue in the faith: and that wetheymoch tribulacion must entre in to the kyngdome of God. And whā they had ordeyned them Elders by eleccion thorow all the congregacions, they prayed and fasted, and comended them vnto the LORDE, on whom they beleued.

And they wente thorow p̄sidia, and came to Pamphilia, and spake the worde at Perga, and wete downe to Attalia, and thence departed they by shippe vnto Antioche: from whence they were deliuered to the grace of God vnto y worke, which they had

fulfilled. Whan they came there, they gathered the congregacion together, & shewed them, how greate thinges God had done with thē, and how he had opened the doore of faith vnto the heythen. And there they abode a longe tyme with the disciples.

The XV. Chapter.

And there came certayne frō Jewry, and taughte the biethren: Excepte ye be circumcysed after the maner of Moses, ye can not be saved. Now whā there rose a discōsion, and Paul and Barnabas had set them selues harde agaynst them, they ordeyned, that Paul and Barnabas and certayne other of them shulde go vp to Ierusalem vnto the Apostles and Elders, aboute this questio. And they were broughte on their waye by y cōgregacion, & wente thorow Phenices and Samaria, and declared the conuersacion of the heythen, and broughte greate ioye vnto all the biethren. Whan they came to Ierusalem, they were receaued of y cōgregacion, & of the Apostles, and of the Elders, & they tolde how greate thinges God had done with thē. Then rose there vp certayne of the secte of y pharises (which beleued) and sayde: They must be circumcysed and comāded, to kepe the lawe of Moses. But the Apostles and Elders came together, to reason vpon this matter.

Now whan there was moch dysputinge Peter rose vp, and sayde vnto thē: Ye men and biethren, ye knowe that a good whyle agoe, God chose amonge vs, & the heythē by my mouth shulde heare the worde of the Gospell, and beleue. And God the knowere of hertes bare wyneffe ouer thē, and gaue thē the holy goost, like as vnto vs, & put no difference betwixte vs & them, and purified their hertes thorow sayth. Now therfore why tempte ye God, with layenge vpon y disciples neckes the yocke, which neither our fathers ner we were able to beare? But we beleue to be saved thorow the grace of the LORDE Jesu Christ, like as they also. Therall y multitude helde their peace, and gaue audience vnto Paul and Barnabas, which tolde how greate tokens and wonders God had done by thē amonge the heythen. Afterwarde whan they helde their peace, James answered, and sayde: Ye men and biethren, herē vnto me, Simō hath tolde, how God at the first vsited to receaue a people vnto his name from amonge the heythen. And vnto this agree y wordes of the prophetes, as it is wyrtē: After this wyl I retorne and

wyl buylde agayne y tabernacle of David, that is fallen downe, and that which is fallen in decaye therof, wyl I buylde agayne, and wyl set it vp, that the residue of men maye seeke after the LORDE: & also the heythen vnto whom my name is named, sayeth the LORDE, which doth all these thinges. A newne vnto God are all his workes from the begynnynge of y worlde. Wherefore my sentence is, that they which from amonge the heythen are turned vnto God, be not dysquyered, but to wyte vnto them, that they absteyne them selues from fylthyneffe of Idols, from whoredome, and from strangled, and blode. For Moses hath of olde tyme in euery cite them that preach him: and he is red in the synagoges euery Sabbath daye.

And the Apostles and Elders with the whole congregacion thoughte it good, to chose out men of them, and to sende them vnto Antioche with Paul and Barnabas, namely: Judas, whose synname was Barsabas, and Sylas (which were these men amonge the biethē) and gaue thē letters in their handes after this maner:

We the Apostles and Elders & biethren, wysly healeth vnto the biethē of the heythē which are at Antioche, and Syria and Celiicia. For so moch as we haue herde that certayne of onres are departed, and haue troubled you, and combred youre myndes, sayinge: ye must be circumcysed, and kepe y lawe (to whom we gaue no such commaundement) it sented good vnto vs, beyng gathered together with one accorde, to chose out men, and to sende them vnto you, with oure beloved Barnabas and Paul, men that haue to perced their lynes for y name of oure LORDE Jesu Christ. Therfore haue we sent Judas and Sylas, which shal also tell you the same with wordes. For it pleased the holy goost and vs, to laye no charge vpon you, more then these necessary poyntes: That ye absteyne from the offeringes of Idols, and from blode, and from strangled, and from whoredome. From the which yf ye absteyne youre selues, ye shal do well. Fare yewell.

Whan these were sent forth, they came vnto Antioche, and gathered the multitude together, and deliuered the epistle. Whan they had red it, they were glad of that cōsolacion. As for Judas & Sylas (which were prophetes also) they exorted y biethē with moch preachinge, and strenghted them. And whan they had taried there for a season, they were let go of the biethren in peace,

Act. 11. c

Mat. 10. a
and 1. c

Mat. 21. c

Esa. 49. b
Mat. 5. b
Luc. 2. c

1. Tim. 2. b

Mar. 10. b
Mar. 5. b
Luc. 9. a

Mar. 16. c

Mat. 10. c

Exo. 20. a
Eph. 5. a
Gen. 9. a

Ioh. 14. b

Gal. 3. a

Act. 11. c
and 14. c1. Cor. 8. a
and 10. c

Unto the Apostles. Notwithstandinge Sy-
las thoughte it good to hyde there styll.
But Paul and Barnabas cōtynued at An-
tioche, teachinge and preachinge the worde
of the LORDE, with ocher many.

Nevertheless after certayne dayes Paul
sayde vnto Barnabas: let vs go agayne,
and vyset oure brethren thorow all the cities
(wherin we haue shewed the worde of the
LORDE) how they do. But Barnabas ga-
ue counsell, that they shulde take with the
Ihon, whose synname was Marke. How-
beit Paul thoughte it mete, not to take him
with them, which departed from them in
Pamphilia, and wente not with them vnto
the worke. And so sharpe was the strife be-
tweene them, that they departed asunder
one fro the ocher, and Barnabas toke Mar-
ke vnto him, and sayled vnto Cyprus. But
Paul chose Syllas, and departed, beyng co-
mytted of the brethren vnto the grace of
God. He wente thorow Syria and Cilicia,
stablishynge the congregacions.

The XVI. Chapter.

He came vnto Derba and to Lystra,
and beholde, a certayne discipule was
there named Timotheus, the sonne
of a Jewish woman, which beleued, but
his father was a Greke: yf same had a good
repute amonge the brethre of Lystra and
at Iconium. Paul wolde that the same shul-
de go forth with him, and toke and circum-
cysed him because of the Jewes that were
in those quarters. For they knewe all, that
his father was a Greke. But as they wente
thorow the cities, they deliuered them the
sentence to kepe, which was concluded of
the Apostles and Elders at Jerusalem. The
were the congregacions stablished in the
faith, and increased in nombre daylie.

But as they wente thorow Phrygia and
the londe of Galacia, they were forbydden
of the holy goost, to preache the worde in
Asia. Howbeit as they came in to Mysia,
they proued to take their iourney in to Bi-
thinia, and the spere suffred them not.

Nevertheless whan they had passed tho-
row Mysia, they came downe to Troada,
and there appeared a vision vnto Paul by
night, that there was a man of Macedonia
which stode and prayed him, and sayde: Co-
me downe to Macedonia, and helpe vs.
Whan he had sene y vision, we soughte im-
mediatly to go, vnto Macedonia, beyng
certified, that y LORDE had called vs thi-
ther, to preache the Gospell vnto them. The
departed we from Troada, and came the

straight course vnto Samothracia, on the
nexte daye to Neapolis, and from thence
philippis, which is the chiefe cite of the la-
nde of Macedonia, and a fre cite. In this cite
abode we certayne dayes.

On the daye of the Sabbathes we wente
out of the cite besyde the water, wheremen
were wonte to praye, and we sat downe, and
spake vnto the women that resorted thither.
And a deuoute woman (named Lydia) a
seller of purple, out of the cite of Thyatira,
herkened to, whose hert the LORDE opened
that she gaue hede vnto the thinges that
Paul spake. Whan she was baptysed, and
hir housholde, she besoughte vs, and sayde:
If ye thynke that I beleue on the LORDE,
then come in to my house, and abyde with
me. And she constrained vs.

It fortuned whan we wente to praye,
there met vs a damsel, which had a spere
of soychsayenge, and broughte hir master and
maistresse greate vantage with soychsayen-
ge: yf same folowed Paul and vs, and cryed,
and sayde: These men are the seruantes of
the most hye God, which shewe vs y way
of saluacion. This dyd she many dayes. But
Paul was not content with it, and tolde
him aboute, and sayde vnto the spere: I
maunde the in the name of Iesu Christ, that
thou departe out of her. And he departed
out at the same houre.

But whā hir master and maistresse sawe
that the hope of their vantage was gon,
they toke Paul and Syllas, dunt them in
the market place before y rulers, and broughte
the vnto the officers, and sayde: These men
trouble oure cite, and are Jewes, and preach
an ordynance, which is not lawfull for vs
to receaue, ner to obserue, seynge we are Ro-
maynes. And the people rāne on them, and
the officers rente their clothes, and coman-
ded them to be beaten with roddes. And
whan they had beaten them sore, they cast
the in prison, and commanded the iayles
to kepe them diligently. Which whan he had
receaued soch commaundement, he cast the
in to the ynnert prison, and put their feet
in the stocks.

But at mydnight prayed Paul and Sy-
llas, and prayled God. And the prisoners be-
drem. Sodenly was there a greate earth-
quake, so that the foundations of the prison
were shaken. And immediatly were all the
dores open, and all their bondes lowsed. And
the keper of the prison waked out of sleep,
and sawe the prison dores open, he dunt
his swerde, and wolde haue kyllid him selfe.

for he thoughte y prisoners had bene fled.
But Paul cryed loude, and sayde: Do thy self
no harme, for we are all here.

He called for a lighte, and sprange in, and
tumbled, and fell at the fete of Paul and
Syllas, and broughte them out, and sayde:
Syllas, what must I do, to be saued? They
sayde: Beleue on the LORDE Iesus, and so
shalt thou and thy housholde be saued. And
they preached the worde of the LORDE vnto
him, and to all that were in his house.

And he toke them to him in the same hou-
re of the night, and washed their strypes.
And immediatly was he baptysed, and all
his. And he broughte them in to his house,
and set them a table, and reioysed with all
his housholde, that he was become a bele-
uer on God.

And whan it was daye, the officers of
the cite sent mynisters, and sayde: Let those
men go. And the keper of the prison tolde
this sayenge vnto Paul: The officers haue
sent hither, that ye shulde be lowse. Now
therfore get you hēce, and go in peace. But
Paul sayde vnto them: They haue beaten
vs openly vncōdemned (where as we are
yet Romaynes) and haue cast vs in prison,
and shulde they now chuse vs out piously?
Not so, but let them come them selues, and
brynge vs out. The mynisters tolde these
wordes vnto the officers. And they feared,
whan they herde that they were Romay-
nes, and came and besoughte them, and
prayed the to departe out of the cite. Then
went they out of the prison, and entred in
to the house of Lydia. And whan they had
sent the brethren and comforted them, they
departed.

The XVII. Chapter.

As they made their iourney thorow
Amphipolis and Apollonia, they ca-
mē to Thessalonica, where was a syna-
goge of the Jewes. And Paul (as his ma-
ner was) wente in vnto them, and vpon the
Sabbathes he spake vnto them of the scrip-
ture, opened it vnto the, and alleged, that
Christ must nedes haue suffred, and ryse agay-
ne from the deed: and this Iesus, whom I
preach vnto you (sayde he) is y same Christ.
And some of the beleued, and were ioyned
vnto Paul and Syllas, a greate multitude
also of the deuoute Grekes, and of the chiefe
women not a fewe.

But the styffnecked Jewes had indigna-
tion, and toke vnto them certayne euell men
which were vagabundes, and gathered a

company, and set the cite in a rore, and preas-
sed vnto the house of Jason, and soughte to
brynge them out vnto the comon people.
But whan they founde them not, they drue
Jason, and certayne brethren vnto the ru-
lers of the cite, and cryed: These that trou-
ble all the worlde, are come hither also,
whom Jason hath receaued piously. And
these all do contrary to the decrees of the
Emperoure, sayenge, that there is another
kyng, one Iesus. They troubled the people,
and the rulers of the cite, that herde this.
And whan they had receaued a sufficient
answere of Jason and of the other, they let
them go.

But the brethren immediatly sent awaye
Paul and Syllas by night vnto Berea.
Whan they came there, they wente in to the
synagoge of the Jewes (for they were the
Eldest amonge the at Thessalonica) which
receaued the worde marvelous willingly,
and searched the scriptures daylie, whether
it were euen so. Then beleued many of them,
and worshipfull women off the Grekes,
and men not a fewe. But whan the Jewes
off Thessalonica had knowlege, that the
worde off God was preached off Paul at
Berea, they came, and moued the people
there also. Howbeit the brethren sent Paul
awaye then immediatly, to go vnto the see.
As for Syllas and Timotheus, they abode
there styll.

They that conueyed Paul, brought him
vnto Athens. And whan they had recea-
ued a commaundement vnto Syllas and Ti-
motheus, that they shulde come vnto him
in all the haist, they wente their waye. But
whyle Paul wayted for them at Athens,
his spere was moued in him, whan he sawe
the cite geue so to the worshippinge of yma-
ges. And he spake vnto the Jewes and de-
uoute personnes in the synagoge, and in y mar-
ket daylie vnto the that came to him. But
certayne philosophers of y Epicurees and
Stoikes disputed with him. And some say-
de: What will this babler saye? But some
sayde: he semeth to be a tidings brynger of
new goddes (that was, because he had
preached vnto the the Gospell of Iesus, and of
the resurreccion.) And they toke him, and
broughte him before the counsell house, and
sayde: Maye we not knowe, what new doc-
tryne this is that thou teachest? For thou
bryngeest straunge tidings to oure eares. We
wolde knowe therfore, what this meaneth.
As for all they of Athens, and straungers
gestes, they gaue the selues to nothinge els,

B

Ioh. 18. 2
and 19. 2

Ioh. 1. 9

1. Tell. 2. 2

C

Some
reader
deuyle

but either to tell, or to heare some newes.

D Paul stode on the myddes of the comon place, and sayde: Ye me of Athens, I se that in all thinges ye are to superstitious. I haue gone thorow, & sene youre gods seruyce, and founde an altare, where vps was wyrtten: To the vnknowne God. Now shewe I vnto you y same, whom ye worshippe igno-
Psal. 145. a
Act. 14. c
*Esa. 66. a
Act. 7. f
Gen. 1. b
 rauntly. God which made y worlde, and all that therin is, for so moch as he is LORDE of heauen and earth, dwelleth not in temples made of handes, nether is he worshipped with mens handes, as though he had nedde of eny man, seynge he himself geneth li-
 fe and breth vnto all men every where: and hath made of one bloude all the generacion of men to dwell vps all the face of y earth: and hath assygned borders appoynted before, how longe and farre they shulde dwell, that they shulde seke the LORDE, yf they mighte fele and fynde him.

E And truly he is not farre from every one of vs. For in him we lyue, moue, and haue oure beyng, as certayne of youre awne poetes also haue sayde: We are his generacion. For as moch then as we are the generacion of God, we oughte not to thinke that the Godheade is like vnto golde or syluer, or ymagery worke of the crafte or ymaginacion of man. And truly God hath ouersene the tyme of ignorance: But now he commaundeth all men every where to repente, because he hath appoynted a daye, in the which he wyl iudge the copasse of the worlde, with righteousnesse, by that one man in whos he hath appoynted it: and offred faith vnto all men, after that he had raysed him vp from the deed.

Rom. 3. a
*Lu. 24. d
 When they herde of the resurreccion of the deed, some mocked. But some sayde: We wyl heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men clane vnto him, and beleued: amonge whom was Dionisius, one of the counsell: and a woman named Damaris, and other with them.

The XVIII. Chapter.

After that departed Paul fro Athens, and came to Corinthum, and founde a Iewe named Aquila, borne in p^o-
Ro. 16. a
a. rim. 4. c
 tus, which was lately come out of Italy: and his wife Priscilla (because the Emper^r Claudius had commaunded all Iewes to departe from Rome) and he diue vnto the. And because he was of the same crafte, he abode with the, and wroughte. Their crafte was to make tentes. And he preached in

the synagoge every Sabbath daye, and exhorted the Iewes and the Grekes.

Whan Syllas and Timotheus were come fro Macedonia, Paul was constrained by the spiete to testifie vnto y Iewes, that Jesus was very Chust. But wha they sayde contrary and blasphemed, he shoke his rayment, and sayde vnto them: Your bloude be vpon youre awne heade. From hence forth I go blamelesse vnto the Gentyles. And he departed thence, and came in to the house of a man named Justus, which feared God, and his house was nexte vnto the synagoge. Howbeit Crispus the chiefe ruler of the synagoge, beleued on y LORDE with all his housholde. And many of the Couthians that gaue audience, beleued, and were baptysed.

The LORDE spake vnto Paul by a vision in y nighte: Be not afrayed, but speake, and holde not thy peace, for I am with thee, and noman shal inuade thee that shal hurte thee, for I haue moch people in this cite. He continued there a yere and sixe monethes, and taught them the worde of God.

But whan Gallio was ruler of the countre of Achaia, the Iewes made insurrection w one acorde agaynst Paul, & broughte him before the indgment seate, and sayde: This felowe counceleth men to worships God contrary to the lawe. Whan Paul was aboute to open his mouth, Gallio sayde vnto y Iewes: If it were a matter of wronge or an euell dede (O ye Iewes) reason wolde that I shulde heare you: but yf it be a questi on of wordes, and of names, and of y lawe amoge you, loke ye to it youre selues, I thinke not to be iudge there ouer. And he dioued them from the indgmet seate. Then all the Grekes toke Sosthenes the ruler of the Synagoge, and smote him before the indgment seate. And Gallio cared for none of thochinges.

Paul after y he had taried a good while, toke his leue of the brethren, and sayed in to Syria, Priscilla & Aquila bearinge him company. And he shored his heade at Cenchrea (for he had a vowe) & came downe to Ephesus, & leste them there. But he himselfe wete in to the synagoge, and reasoned with the Iewes. And they desyred him, that he wolde tary with them a longer season. And he cosented not, but bad them farwelle, and sayde: I must nedes in eny wyse kepe this feast that cometh, at Jerusalem: but yf God wyl, I wil retorne agayne vnto you.

And he departed from Ephesus, and came

meto Cesarea, and wente vp, and saluted y congregacion, and toke his iourney downe to Antioche, and taried there a certayne tyme, and departed, and walked thorow all y countre of Galatia and Phagia by ordie, and strengthened all the disciples.

There came vnto Ephesus a certayne Iewe, named Apollos (borne at Alexandria) an eloquent man, and mightie in the scriptures: the same was instructed in the waye of the LORDE, and spake feruently in the spiete, and taught diligently the thinges of the LORDE, and knewe but the baptyme off Ihon onely. The same beganne to speake boldly in the synagoge. Whan Aquila and Priscilla herde him, they toke him vnto the, and expounded the waye of God vnto him more perfectly. But whan he wolde go in to Achaia, the brethren wrote, and exorted the disciples to receaue him. And whan he was come thither, he helped them moch which beloued thorow grace. For he overcame the Iewes mightely, and shewed openly by y scripture, that Jesus was Chust.

The XIX. Chapter.

It is fortunied whan Apollos was at Corinthum, that Paul walked thorow the upper coastes, and came to Ephesus, and founde certayne disciples, vnto whom he sayde: Haue ye receaned y holy goost, sence ye beleued? They sayde vnto him: We haue not herde, whether there be an holy goost. He sayde vnto them: Where with then were ye baptysed? They sayde: With the baptyme of Ihon. Paul sayde: Ihon baptysed with the baptyme of repentance, and spake vnto y people, that they shulde beleue on him, which shulde come after him, that is, on Jesus, that the same is Chust. Whan they herde that, they were baptysed in the name of the LORDE Jesu. And whan Paul layed the handes on the, the holy goost came vpon them, and they spake with tun ges, and prophesied. And all the men were aboute twolue.

He wete into y synagoge, and preached boldly the monethes longe, teachinge, and tryunge them exortacions of the kyngdome of God. But whan dyuerse wayed herde hated, and beleued not, and spake euell of the waye of the LORDE before the multitude, he departed from them, and separated the disciples, and disputed daylye in the scole of one called Tyrannus. And this was done two yeres lōge, so that all they which dwelt in Asia, herde the worde of the LORDE Jesu, both Iewes & Grekes. And God

wroughte no small miracles by the handes of Paul, so that from his body there were broughte naptynes or partettes vnto the sick, and the diseases departed from them, and the euell spietes wente out of them.

But certayne of the vagabonde Iewes which were confurers, undertoke to name y name of the LORDE Jesus, ouer those that had euell spietes, and sayde: We charge you by Jesus whom Paul preacheth. They were seuen sonnes of one Sceua a Iewe the hye priest, which dyd so. The euell spiete answered, and sayde: Jesus I knowe, and Paul I knowe, but who are ye? And the main whos the euell spiete was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fled out of the same house naked and wounded. This was knowne vnto all the Iewes and Grekes which dwelt at Ephesus, and there fell a feare vpon them all. And y name of the LORDE Jesus was magnified. Many of the also that beleued, came and cosfessed, and shewed their woikes. But many of them that had vsed carious craftes, broughte the booke together, and burnt them openly: and they counted the pryce of them, and founde it of money fiftyn thousande pens. Somightely grewe y worbe of the LORDE, and preyayled.

Whan this was done, Paul purposed in the spiete to take his iourney thorow Macedonia and Achaia, and to go to Jerusalem, and sayde: After that I haue bene there, I must se Rome also. And he sent into Macedonia two that mynistred vnto him, Timotheus and Erastus. But he himselfe remayned in Asia for a season. At the same tyme there arose no litle a doo aboute that waye. For a certayne man named Demetrius a goldsmith, which made syluer shrynes for Diana, and broughte them of the crafte no small vantage. Them he gathered together, and the feloweworkme of the same occupacion, and sayde: Syis, ye knowe that by this crafte we haue vantage, and ye se and heare, that not onely at Ephesus, but almost also thorow out all Asia, this Paul turneth awaye moch people with his persuadyng, and sayeth: They be not goddes that are made with handes. Howbeit it shal not onely bringe oure occupacion to this poynthe to be set at naught, but also the temple of grea te Diana shal from hence forth be despyed, and hir maiestye also shal be destroyed, whos neuertheles all Asia and the wilde worshippinge.

Whan they herde this, they were full of

with, cried out, and sayde: Greate is Diana of the Ephesians. And all y^e cite was on a roore, and they rushed in with one assent in to the open place, and toke Gaius and Aristarchus of Macedonia, Pauls company ons. Whan Paul wolde haue gone in amonge the people, the disciples suffred him not. Certayne also of y^e chiefe of Asia which were Pauls good frendes, sent vnto him, and desired him, that he shulde not preasse in to the open place. Some cried one thinge, some another. And the congregacion was out of quyetee, and the more parte knewe not wherefore they were come together. Some of the people shoute forth Alexander, whan y^e Jewes thrust him forward. Alexander beckened with the hande, and wolde haue given the people an answer. But whan they knewe that he was a Jewe, there arose a shout of all, and cried the space of two houres: Greate is Diana of the Ephesians.

Whan the towne clark had styllled the people, he sayde: Xemen of Ephesus, what man is it which knoweth not, that the cite of y^e Ephesians is a worshipper of the greate goddesse Diana, and of the heavenly ymage? Seinge now that this can not be sayde agaynst, ye oughte to be contente, and to do nothinge without aduysment. Ye haue broughte hither these men, which are nether churchrobbers ner blasphemers off youre goddesse.

But yff Demetrius and they that are craftesmen with him, haue oughte to saye vnto eny man, the lawe is open, and there are rulers, let them accuse one another. But yf ye wil go aboute eny other thinge, it maye be determyned in a lawfull congregacion. For we stonde in ioperdy to be accused of this dayes vproure: and yet is there no man gylee, of a hom we myghte geue a rekenynge of this vproure. And whan he had sayde this, he let the congregacion departe.

The XX. Chapter.

Now whan the vproure was ceased, Paul called the disciples vnto him, and toke his leue of them, and departed to go in to Macedonia. And whan he had gone thorow those partes, and exhorted them with many wordes, he came in to Grece. And there abode thre monethes. But whan the Jewes layed wayte for him, as he was aboute to sayle in to Syria, he purposed to turne agayne thorow Macedonia. There accompanied him in to Asia, So-

pater of Berrea: and of Thessalonica, Aristarchus and Secundus: and Gaius of Derba, and Timotheus: but of Asia, Tychicus and Trophimus. These wente before, and taried for vs at Troada: but we sayled after the Easter dayes from Philippos, vnto y^e fift daye, and came to them vnto Troada, and taried there seven dayes.

Vpon one of the Sabbathes, whan the disciples came together to breake bread, Paul preached vnto them, wyllinge to departe on the morow, and contynued the preachinge vnto mydnyght. And there were many lightes in the chamber, where they were gathered together. There sat a yonge man named Eurychos, in a wyndow, and fell in to a depe slepe (whyle Paul was speakinge) and was overcome with slepe, and fell downe from the chyrde losse, and was taken vp deed. But Paul wente downe, and fell on him, and enbraced him, and sayde: Make nothinge a doo, for his soule is in h^e. Then wente he vp, and brake the bread, and ate, and talked moch with the, tyll the daye brake, and so departed. As for the yongeman, they broughte him alyue, and were not a litle comforted.

But we wente afore in to the shippe, and sayled towarde Asson, wyllinge there to receaue Paul. For so had he appoynted, and wolde himselfe go on fore. Whan he was come to vs vnto Asson, we toke him in, and came to Mitylenes, and sayled from thence, and came on the nexte daye ouer agaynst Chios, and on the daye followinge we aryued at Samos, and taried at Tragilion, and on the nexte daye came we to Mileton: for Paul had determyned to sayle ouer by Ephesus, that he neede not to spende there tyme in Asia: for he haisted to be at Jerusalem vpon the Whitsundaye, yf it were possible for him.

But from Mileton he sent vnto Ephesus, and called for the Elders of the congregacion. Whan they were come to him, he sayde vnto them: Ye knowe sence the first daye that I came in to Asia, after what maner I haue bene with you at all tyme, and serued y^e LORDE with all humblaues of mynde, and with many teares and tribulations, which happened vnto me by y^e laynges of wayte of the Jewes, how y^e I haue kepte backe nothinge y^e was profitable, but that I haue shewed you, and taughte you openly, and priuately from house to house. And haue testified both vnto the Jewes and to the Grekes y^e the repentaunce toward

God, and faith towarde oure LORDE Jesus.

And now beholde, I go bounde in y^e spirit vnto Jerusalem, not knowinge what shal happen there vnto me, but y^e the holy goost witnesseth in euery cite, and sayeth, that bondes and troubles abyde me there. But I regard none of them, neither counte I my life dearer then my selfe, that I maye fulfyll my course with ioye, and the office y^e I haue receaued of the LORDE Jesus, to testifie the Gospell of the grace of God.

And now beholde, I knowe that ye shal se my face nomore, all ye, thorow whom I haue gone, and preached the kyngdome of God. Wherefore I take you to recorde this daye, that I am pure from the bloude of all men: for I haue kepte nothinge backe, but haue shewed you all the counsell off God. Take hede therfore vnto youre selues, and to all the flocke, amonge the which the holy goost hath set you to be Bishoppes, to fede the congregacion of God, which he hath purchaced thorow his owne bloude. For this I knowe, that after my departinge there shal enter in amonge you greuous wolues, which shal not spare the flocke. Ye eue from amonge youre awne selues shal men arise, speake ynge peruerse doctryne, to diuine disciples after them. Therfore awake, and remembre, that by the space of thre yeres I ceased not to warne every one off you both nyghte and daye with teares.

And now brethren I commend you vnto God, and to y^e worde of his grace, which is mightie to edifye you, and to geue you the inheritance amonge all them that are sanctified. I haue not desired syluer, golde or rayment off eny off you. For ye youre selues knowe, that these handes haue ministered vnto my necessities, and them that were with me. I haue shewed you all thinges, how that so labouringe ye oughte to receaue the weate, and to remembre the worde of the LORDE, how that he sayde: It is more blessed to geue, then to receaue.

And whan he had sayde this, he kneeled downe, and prayed with them all. But there was moch wepyng amonge them all, and they fell aboute Pauls necke, and kysed him, and were sory, most of all because of the worde which he had sayde, that they shulde se his face nomore. And they accompanied him vnto the shippe.

The XXI. Chapter.

Now whan it fortuneth that we had launched forth and were departed from them, we came with a straighe course vnto Coon, and on the daye followinge vnto the Rhodes, and from thence vnto Patara. And whan we founde a shippe ready to sayle vnto Phenices, we wente aboarde and set forth. But whan we came within the sighte of Cypers, we leste it on the leste hande, and sayled vnto Syria, and came vnto Tyre: for there the shippe shulde laye forth the ware. And whan we had founde disciples, we taried there seven dayes. And they tolde Paul thorow the spiere, that he shulde not go vp to Jerusalem. And it fortuneth whan we had fulfilled those dayes, we departed, and wente oure wayes, and they all broughte vs on oure waye with wyues and childre, tyll we were come out of y^e cite, and we kneeled downe vpon the shoure, and prayed. And whan we had taken oure leue one off another, we toke shippe, but they turned agayne vnto theirs. As for vs we ended the course from Tyre, and came to Ptolemaida, and saluted the brethren, and abode with them one daye.

On the nexte daye we y^e were with Paul, departed, and came vnto Cesarea, and entered in to the house of Philippe the Euangelist (which was one of the seuen) and abode with him. The same had foure daughters, which were virgins, and prophesied. And as we taried there mo dayes, there came downe from Jewey a prophet, named Agabus. Whan he was come vnto vs, he toke Pauls gerdell, and bounde his handes and fete, and sayde: Thus sayeth y^e holy goost: The man whose gerdell this is, shal the Jewes bynde thus at Jerusalem, and shal deliuer him in to the handes of the heycht. Whan we herke this, both we and they that were of the same place, besoughte him, that he wolde not go vp to Jerusalem. Then answered Paul and sayde: What do ye, wepyng, and breakynge my hert? For I am redye, not onely to be bounde, but also to dye at Jerusalem for y^e name of the LORDE Jesus. But whan he wolde not be persuaded, we ceased, and sayde: The will of the LORDE be fulfyllled. And after those dayes we were ready, and wente vp to Jerusalem: There came with vs also certayne of the disciples off Cesarea, and broughte with them one of Cypers, named Mnason, an olde disciple, with whom we shulde lodge. Now whan we came to Jerusalem, the brethren receaued vs gladly. But on the nexte daye Paul wente in with

us vnto James, and all the Elders came together. And whan he had saluted them, he tolde by order, what God had done among the heythen by his mynistracion.

C Whan they herde that, they prayesed the LORDE, and sayde vnto him: Brother, thou seyst how many thousande Jewes there are which beleue, and are all zelous ouer y lawe. But they are enfourmed agaynst the, that thou teachest all the Jewes which are amonge the heythen, to forsake Moses, and sayest that they oughte not to circumcise their children, ner to walke after the same custome. What is it therfore? The multitude must nedes come together, for they shal heare that thou art come. Do this therfore that we saye vnto the: We haue foure men, which haue a .vowe on them, take them vnto y, and purifise thyselfe with them, and do the cost on them, that they maye shawe their heades: and they shal knowe, that it is nothinge, wherof they are enfourmed agaynst the, but that thou also walkest and kepest the lawe. For as touching them that beleue amonge the heythen, we haue wyrtten, and concluded, that they shulde obserue no sode, but onely to kepe them selues from the offeringes of Idols, from bloude, from strangled, and from whoredome. Then Paul toke them vnto him, and was purifised with them on the nexte daye, and entred in to the temple, declaringe that he fulfilled the dayes of purificacion, tyll there was an offeringe offred for every one of them.

D But whan the seven dayes were almost fulfilled, the Jewes of Asia sawe him in the temple, and moued all the people, layed handes vpon him, and cryed: Yemen of Israel helpe, this is the man, that teacheth all men every where agaynst oure people, the lawe, and this place. He hath broughte Grekes also in to the temple, and hath defyled this holy place. For they had sene Trophimus the Ephesian with him in the cite, him they thoughte y Paul had broughte in to the temple. And all the cite was moued, and the people ranne together. And they toke Paul, and diue him out off the temple, and forth with the doores were shut to.

But whan they were aboute to kyll him, rydinges came to the chese capayne of the company, that all Jerusalem was moued. Which immediatly toke souldyers and capaynes vnto him, and ranne in amonge them. Whan they sawe the capayne and the souldyers, they leste saytinge of Paul.

Whan the capayne came nye, he toke him, and commaunded him to be bounde with two cheynes, and axed what he was, and what he had done. One cried this, another that amonge the people. But whan he coulde not knowe the certente because of the rumoure, he commaunded him to be caried in to the castell. And whā he came to the stepes, it fortuneth that he was borne of y souldyers because of the violence of the people. For the multitude off the people folowed after, and cryed: Awaye with him. Whan Paul was now to be caried in to the castell, he sayde vnto y capayne: Maye I speake vnto the? He sayde: Canst thou Greke? Art not thou the Egipcian, which before these dayes maydest an vproure, z leddest out in to the wyldernesse foure thousande priuy murthurers? Paul sayde: I am a man which am a Jewe off Tharsis, a cite of a famous cite in Celicia: I beseeke the, fre me to speake vnto the people. Whan he had geuen him lycence, Paul stode on the stepes, and beckened with the hande vnto the people. Now whan there was made a greatesylence, he spake vnto them in hebre, and sayde:

The XXII. Chapter.

Yemen, brethren, and fathers, heare I myne answer which I make vnto you. Whan they herde that he spake vnto them in the hebre, they kepte them re sylence. And he sayde: I am a man which am a Jewe, borne at Tharsis in Celicia, and broughte vp in this cite at the feet off Gamaliel, enfourmed diligently in the lawe of the fathers, and was seruent mynded to God warde, as ye all are also this daye, and I persecuted this waye vnto the death. I bounde them and deliuered them vnto prison, both men and women, as y hye priest also doth beare me wytnesse, and all y Elders: of whom I receaued letters vnto the brethren, and wente towarde Damascon, that I mighte brynge them which were there, bounde to Jerusalem, to be punished.

But it fortuneth as I made my iourney, and came nye vnto Damascon, aboute noone, sodenly there shone a greatesylence aboute me from heauen, and I fell to the earth, and herde a voyce which sayde vnto me: Saul Saul, why persecutest thou me? I answered: Who art thou LORDE? And he sayde vnto me: I am Iesus of Nazareth whom thou persecutest. As for

thant that were with me, they sawe y lighte and were afrayed, but they herde not the voyce of him that spake with me. I sayde: LORDE, what shal I do? The LORDE sayde vnto me: Arise, and go in to Damascon, there shal it be tolde y of all that is appoynted the to do. But whan I sawe nothinge for the bryghtnesse of the lighte, I was led by the hande of them that were with me, and came to Damascon.

There was one Ananias, a deuoute man after the lawe, which had a good reporte of all the Jewes that dwelt there, the same came, and stepte vnto me, and sayde: Brother Saul, loke vp. And I looked vp vpon him the same houre. He sayde: The God of oure fathers hath ordeyned the before, that thou shuldest knowe his wyll, and se the thinge y is rightfull, and heare the voyce out of his mouth: for thou shalt be his wytnesse vnto all men, of the thinges which thou hast sene and herde. And now why tarest thou? Arise, and be baptyzed, and wase awaye thy synes, and call vpon the name of the LORDE.

But it fortuneth, that whan I was come agayne to Ierusalē, and prayed in the temple, I was in a trance, and sawe him. Then sayde he vnto me: Make haist, and get the soone out of Jerusalem, for they wyl not receaue the wytnesse that thou bearest of me. And I sayde: LORDE, they the selues knowe that I put in prison and bett in every synagoge them that beleued on the. And whā the bloude of Steuen thy wytnesse was shed, I stode by also, z consented vnto his death, and kepte the clothes of them that slew him. And he sayde vnto me: Go thy waye, for I wil sende the farre amonge the heythen.

They gaue him audience vnto this worde, and lifte vp their voyce, z sayde: Awaye with soch a felowe from the earth, for it is not reason that he shulde lyue. But as they cried, and cast off their clothes, z thre dust in to the ayre, the capayne bad brynge him in to the castell, and commaunded him to be beaten with rodde and to be examyned, that he mighte knowe, for what cause they cried so vpon him. And whan he bounde him with thonges, Paul sayde vnto the vndercapayne that stode by: Is it lawfull for you to scourge a man: hat is a Romaine, and vncodmned? Whan the vndercapayne herde that, he wote to the vpper capayne, and tolde him, and sayde: What wilt thou do? This man is a Romaine. Then ca

me y vpper capayne, and sayde vnto him: Tell me, art thou a Romaine? He sayde: Yee. And the vpper capayne answered: With a greatesomme optayned I this freedom. But Paul sayde: As for me, I am a Romaine borne. The straight waye departed from him, they that shulde haue examyned him. And y chese capayne was afrayed, whan he knewe that he was a Romaine, and because he had bounde him. On the nexte daye wolde he knowe the certentye wherfore he was accused of the Jewes, and he lowsed him from the bondes, and commaunded the hye prestes and all their counsell to come together, and broughte Paul forth, and set him amonge them.

The XXIII. Chapter.

Paul behelde the counsell, and sayde: Yemen and brethren, I haue lyued with all good conscience before God vnto this daye. But the hye prest Ananias commaunded them that stode aboute him, to smyte hi on the mouth. Then sayde Paul vnto him: God shal smyte the thou paynted wall. Syttest thou and iudgest me after the lawe, and commaundest me to be smytten contrary to y lawe? And they that stode aboute hi, sayde: Reuylest thou Gods hye priest? And Paul sayde: Brethren, I wyll say that he was the hye priest. For it is wyrtte: The ruler of thy people shalt thou not curse.

But whan Paul knewe that the one parte was Saduces, and the other parte Pharises, he cried out in y counsell: Yemen and brethren, I am a Pharise, and the sonne of a Pharise. Of hope and resurreccion of the deed am I iudged. And whan he had so sayde, there arose a diffencion betwene y Pharises and the Saduces, and the multitude was denyded: for the Saduces saye that there is no resurreccion, nether angell, ner spiete: but the Pharises graunce both. And there was made a greatesylence. And y Scribes of the pharyses secte, stode vp, and strove, and sayde: We fynde no euell in this mā. But ysa spiete or an angell haue spokē vnto him, let vs not stryue agaynst God.

But whan the discension was greates, y vpper capayne feared, that Paul shulde haue bene plucked a sonder of them, and commaunded the souldyers to go downe, and to take him from them, and to brynge him in to the castell. But in the nighte folowinge, the LORDE stode by him, and sayde: Be of good cheare Paul, for as thou hast testified of me at Jerusalem, so must thou testifie at Rome also.

Now when it was daye, certayne of the Jewes gathered them selues together, and made a vowe nether to eate ner drynke, tyll they had kylled Paul. They were moche fortye, which had made this conspiracy. These came to the hye priestes and Elders, and sayde: We haue bounde oure selues wth a vowe, that we wil eate nothyng, tyll we haue slayne Paul. Nowtherfore geue yet knowlege to the vpper captayne and to the counsell, that he maye brynge him forth vnto you to morrow, as though ye wolde heare him yet better: As for vs, we are ready to kyll him, or euer he come nye you.

C But when Pauls sisters sonne herbe of their layenge awayte, he came, and entred in to the castell, and tolde Paul. So Paul called vnto him one of y^r vnder captaynes, and sayde: Brynge this yonge man to the vpper captayne, for he hath somewhat to saye to him. He toke him, and broughte him to the vpper captayne, and sayde: Paul the prisoner called me vnto him, and prayed me to brynge to the this yonge man, which hath somewhat to saye vnto the. Then the hye captayne toke him by the hande, and wente a lyde with him out of the waye, and axed him: What is it, that thou hast to saye vnto me? He sayde: The Jewes are agreed together, to desyre the, to let Paul be broughte forth to morrow before the counsell, as though they wolde yet heare him better. But folowe not thou their myndes, for there laye wayte for him moche then fortye men off them, which haue bounde them selues with a vowe, nether to eate ner drynke, tyll they haue slayne Paul: and euen now are they redye, and loke for thy promys.

Then the vpper captayne let the yonge man departe, and charged him to tell no man, that he had shewed him this. And he called vnto him two vndercaptaynes, and sayde: Make redye two hundred souldyers, that they maye go to Cesarea, and thre score and ten horsmen, and two hundred speare men at the thirde houre of the nyght, and delyuer the beastes, that they maye set Paul thereon, and brynge him safe vnto Felix the debyte, and he wrote a letter on this maner:

D Clandius Lysias, vnto the most mightie Debyte Felix, gretyng. The Jewes had taken this man, and wolde haue slayne him, then came I with souldyers, and rescued him, and perceaued that he is a Romaine. And when I wolde haue knowne the cause, wherfore they accused hi, I brought

te him in to their counsell: then perceaued I, that he was accused aboute questions of their lawe. But there was no accusation worthy of death or of bondes. And when it was shewed me, that certayne Jewes layed wayte for him, I sent him straight waye vnto the, and commaunded the accusers also, that loke what they had agaynst him, they shulde tell the same before the. Fare well.

The souldyers (as it was commaunded them) toke Paul, and broughte him to Antipatras. But on the nexte daye, they lette y^r horse men to go with him, and turned agayne to the castell. When these came to Cesarea, they delyuered the letter vnto the Debyte, and presented Paul before him also. When the Debyte had red the letter, he axed off what countre he was. And when he vnderstode that he was of Celicia, he sayde: I wil heare the, when thine accusers are come also. And he commaunded him to be kepte in Herodes iudgment house.

The XXIII. Chapter.

After fyue dayes the hye prest Ananias came downe with the Elders, and wth the Orator Tertullus, which appeared before the Debyte agaynst Paul. When Paul was called forth, Tertullus began to accuse him, and sayde: Seynge that we lyue in greate peace by the meanes of y^r, and that many good thinges are done for this people thourough thy prouydence (most mightie Felix) that alowe we euer and in all places with all thankes. Notwithstandinge y^e I be nomore tedious vnto the, I praye the, that of thy curtesy thou woldest heare vs a few wordes.

We haue founde this man a pestilent fellowe, and a sterer vp of sedicion amonge all the Jewes thourough out all the woulde, and a manteyner of the secte of the Nazarenes, and hath taken in hande also to suspende the temple, whom we toke, and wolde haue iudged him accordinge to oure lawe. But Lysias the hye captayne came vpo vs, and with greate violence delyuered him out of oure handes, and commaunded his accusers to come vnto the: of whom (yf thou wilt enquire) thou mayest haue knowlege of all these thinges, wherof we accuse him. The Jewes likewise affirmed and sayde, that it was euen so.

But Paul (when the debyte had bedeviled vnto him, that he shulde speake) answer

ed: Seynge I knowe that thou hast bene iudge now many yeares amonge this people, I wil not be astraied to answer for my selfe, because that thou mayest knowe, that there are yet nomore but twolve dayes sent I came vp to Jerusalem for to worshippe, and that they nether founde me in the temple disputinge with any man, or makinge any vpioure amonge the people, ner in y^r synagoges, ner in the cite: nether can they proue the thinges, wherof they accuse me. But this I confesse vnto the, that after this waye which they call heresye, so worshippe I the God of my fathers, that I beleue all that is wyrtten in the lawe and in the prophetes, and haue hope towardes God, that the same resurrection of the deed (which they them selues loke for also) shalbe, both of the iust and vniust. Therefore stande I to haue allwaye a cleare conscience towardes God and towardes men.

But after many yeares I came and broughte allmesse vnto my people, and offerings: wherupon they founde me purified in the temple withoute any maner of rumoure or vnquyetnesse. Howbeit there were certayne Jewes out of Asia, which shulde be here presente before the, and accuse me, yf they had oughte agaynst me: or els lets these same here saye, yf they haue founde any vnrighteousnes in me, whyle I stonde here before y^r counsell: excepte it be for this one worde, that I cried standinge amonge them: Of the resurrection off the deed am I iudged of you this daye.

C When Felix herde this, he byffered the (for he knewe very well of that waye) and sayde: When Lysias the vpper captayne cometh downe, I wil knowe y^r vttemost of youre matter. But he commaunded the vndercaptayne to kepe Paul, and to let him haue rest, and that he shulde forbydde none of his acquaintaunces to mynister vnto him, vnto come vnto him.

But after certayne dayes came Felix wth his wife Drusilla, which was a Jewesse, and called for Paul, and herde him of the faith in Christ. Howbeit when Paul spake off righteounesse, and off chastite and off the iudgment to come, Felix trembled, and answered: Go thy waye for this tyme. When I haue a conuenient tyme, I wil sende for the. He hoped also, that money shulde haue bene geuen him of Paul, therfore called he oft for him, and commened with him. But after two yeares came Porcius Festus in to Felix rowme. Yet Felix wyllinge to shewe

the Jewes a pleasure, left Paul bounde.

The XXV. Chapter.

Now when Festus was come in to the countre, ouer the dayes he wente vnto up from Cesarea to Jerusalem. Then appeared the hye priestes and the chiefe of the Jewes before him agaynst Paul: and intreated him, and desyred fauoure agaynst him, that he wolde sende for him to Jerusalem, and layed wayte for him, that they might slaye him by the waye. Then answered Festus, that Paul shulde be kepte at Cesarea, but that he himselfe wolde shortly go thither agayne. Let them therfore (sayde he) which are able amonge you, come downe with vs to accuse the man, yf there be oughte in him.

When he had taried amonge them more then ten dayes, he wente downe to Cesarea. And on the nexte daye he sat downe on the iudgment seate, and commaunded Paul to be broughte. When he was come, y^r Jewes which were come downe from Jerusalem, stode rounde aboute him, and broughte vp many and greuous quarels agaynst Paul, which they coulde not proue, whyle he answered for himselfe: I haue nether offended ought agaynst the lawe of the Jewes, ner agaynst the temple, ner agaynst the Emperoure.

But Festus wyllinge to shewe the Jewes a pleasure, answered Paul, and sayde: Wile thou go vp to Jerusalem, and there be iudged off these thinges before me? But Paul sayde: I stonde at the Emperours iudgment seate, where I ought to be iudged: to the Jewes haue I done no harme, as thou also knowest very well. If I haue hurte any man, or committed any thinge worthy off death, I refuse not to dye. But yf there are no such thinges as they accuse me off, then maye no man delyuer me vnto them. I appeale vnto the Emperoure. Then spake Festus with the Counsell, and answered: Thou hast appealed vnto the Emperoure, to the Emperoure shalt thou go.

After certayne dayes came Lynge Agrippa and Bernice to Cesarea to welcome Festus. And when they had taried there many dayes, Festus rehearsed Pauls cause vnto the Lynge, and sayde: There is a man left bounde of Felix, for whose cause the hye priestes and Elders of the Jewes appeared before me when I was at Jerusalem, and desyred a sentence agaynst him. Vnto whom I answered: It is not the maner off the Romaines to delyuer any man that he shal

de perishe, before that he which is accused, haue his accusers presente, and receaue libertye to answer for him selfe to the accusation. Whā they were come hither together, I made no delaye, but sat the nexte daye in iudgment, and commaunded the man to be broughte forth. Of whom, whan the accusers stode vp, they broughte no accusation of soch thinges as I supposed: But had certayne questions agaynst him of their awne superstitions, and of one Jesus deed, whom Paul affirmed to be a lyue. Howbeit because I vnderstode not the question, I axed hi, whether he wolde go to Ierusalē, and there be iudged of these matters. But whā Paul had appealed, that he might be kepte vnto the knowlege of the Emperoure, I commaunded him to be kepte, tyll I mighte sende him to the Emperoure.

Agrippa sayde vnto Festus: I wolde fayne heare the man also. He sayde: Tomorrow shalt thou heare him. And on the nexte daye came Agrippa & Bernice with greate pompe, and wete in to the comon hall with the capraynes & chiefe mē of the cite. And at Festus commaundement, Paul was broughte forth. And Festus sayde: Kyng Agrippa, and all ye men which are here with vs, yese this man, aboute whom all the multitude of the Jewes haue entreated me, both at Ierusalē and here also, and cried, that he ought not to lyue eny longer. But whan I perceaued that he had done nothinge worthy off death, and that he himselfe also had appealed vnto the Emperoure, I determined to sende him, of whō I haue no certayne thinge to saye vnto my lord. Therefore haue I caused hi to be broughte forth before you, specially before the (Kyng Agrippa) that after examinacion had, I mighte haue somewhat to wryte. For me thynke it an vreasonable thinge to sende a prisoner, and not to shewe the causes which are layed agaynst him.

The XXVI Chapter.

Agrippa sayde vnto Paul: Thou hast leue to speake for thy selfe. The Paul sterched forth the hande, and answered for himselfe: I thinke my selfe happye (Kyng Agrippa) because I shal answer this daye before the, of all the thinges wherof I am accused of the Jewes: specially for somuch as thou art experte in all customs and questions, which are amonge the Jewes. Wherfore I beseeche the, to heare me patiently.

My lyuynge truly from youth vp (how

it was led from the begynnynge amonge this people at Ierusalē) knowe all the Jewes which knewe me afore at the first, yf they wolde testifye, for after the most strayestete of oure Jewyshe lawe, I lyued a Pharise. And now stonde I, and am iudged because of the hope of the promises, that was made of God vnto oure fathers, vnto the which (promises) oure twelue trybes hope to come, seruyng God instātly daye and nighte. For the which hopes sake (Kyng Agrippa) I am accused of the Jewes. Wherfore is this iudged amonge you not to be belued, that God rayseth vp the deed?

I also verely thoughte by my selfe, that I oughte to do many contrary thinges cleane agaynst the name off Jesus off Nazareth, which I dyd at Ierusalē, whan I shut vp many sayntes in prison, wharpon I receaued auctorite of y hie prestes. And whā they shulde be put to death, I broughte the sentence. And thorow all the synagoges I pmyshed them oft, and compelled the to blaspheme, and was excedingemat vpon them, and persecuted them euē vnto straunge cities. Aboute which thinges as I wente to warde Damascon with auctorite and lycence of the hie prestes, euē at my daye (Kyng) I sawe in the waye, that a lighte from heauē (clearer then the brightnesse of the Sonne) shyned rounde aboute me, and them that iourneyed with me.

But whan we were all fallen downe to the earth, I herde a voyce speakynge vnto me, and sayge in hebrewe: Saul Saul, why persecutest thou me? It shalbe harde for the to kyde agaynst the prycke. But I sayde: LORDE, who art thou? He sayde: I am Jesus, whom thou persecutest. But ryse vp, and stonde vpon thy feete, fortherfore haue I appeared vnto the, that I mighte ordeyne the to be a mynister and witnesse of it that thou hast sene, and that I wyl yet cause to appeare vnto the. And I wil deluyne the from the people, and from the heythen, amonge whō I wil now sende the, to ope their eyes, that they maye turne from the darkness vnto the lighte, and from the power of dyuell vnto God, that they maye receaue forgiveness of synnes, and the enheritaunce with them that are sanctified by faith in me.

Wherfore (Kyng Agrippa) I was not faithlesse vnto y heauēly vision, but shewed it first vnto them at Damascon, and at Ierusalē, and in all the coastes of Jewry, and to the heythen, that they shulde do penitennance, and turne vnto God, and to do the

righte workes of penitennance. For this cause the Jewes toke me in the temple, and wente aboute to kyll me. But thorow the helpe of God lent vnto me, I stonde vnto this daye, and testifye boeth vnto small and greate, and saye no other thinge, the that y prophetes haue sayde (that it shulde come to passe) and Moses, that Christ shulde suffre, and be the first of the resurreccion from the deed, and shew light vnto the people, and to the heythen.

Whan he thus answered for himselfe, Festus sayde with a loude voyce: Paul, thou art besydes thy selfe, much lernynge maketh y madd. But Paul sayde: I am not madd (most deare Festus) but speake the wordes of traeth and sobernesse: for y kyng knoweth this well, vnto whom I speake frely. For I thinke that none off these thinges is hyd from him: for this was not done in a corner. Beluest thou the prophetes, Kyng Agrippa? I knowe that thou beluest. Agrippa sayde vnto Paul: Thou persuadest me in a parte to become a Chyster. Paul sayde: I wolde to God, that (not onely in a parte but altogether,) I mighte persuaide not the onely, but all them that heare me this daye, to be soch I am, these bondes excepte. And whan he had spoken this, the kyng rose vp, and the Debyte, and Bernice, and they that sat with them, and wente asyde, and talked together, and sayde: This man hath done nothinge that is worthy of death or of bondes. But Agrippa sayde vnto Festus: This man mighte haue bene lowsed, yf he had not appealed vnto the Emperoure.

The XXVII Chapter.

Whan it was concluded that we shulde sayle in to Italy, they deluyered Paul and certayne other prisoners to the vndercaptayne named Julius, of the Emperours souldyers. And whan we were entred in to a shippe of Adramitium, to sayle by Asia, we lowsed from lond. And there was with vs one Aristarchus out of Macedonia off Thessalonica, and on the nexte daye we came vnto Sidon. And Julius intrated Paul curteously, and gaue him libertye to go to his frendes, and to refresh himselfe. And from thence launched we, and sayled harde by Cypers (because the wyndes were agaynst vs) and sayled ouer the see of Cilicia and Pamphilia, and came to Myra in Lycia.

And there the vndercaptayne founde a shippe of Alexandria, ready to sayle in to Ira

ly, and put vs therein. And whan we had sayled slowly, and in many dayes were scarcely come ouer agaynst Gnydon (for the wynde with stode vs) we sayled by Candy nye vnto the cite off Salmo, and came scarcely beyonde it. Then came we to a place, which is called Goodhauen, nye where vnto was the cite Laſea. Now whan mochtyme was spent, and saylinge was now ioperdous, because that they also had fasted ouerlonge, Paul exhorted them, and sayde vnto them: Syis, I se that this saylinge wyl be with hurte and moch dammage, not onely of the ladyng and of the shippe, but also of oure lyues.

Neuertheles y vndercaptayne belened the gouernoure of the shippe and y master, more then it that was spoken of Paul. And for somuch as the hauē was not comodious to wynter in, the more parte off them toke counsell to departe thence, yf by eny meanes they might come to phenices to wynter there, which is an haven of Candy, towarde the South west and North west wynde. Whan the South wynde blew, they supposinge to haue had their purpose, lowsed vnto Asson, and sayled past all Candy.

But not longe after, there rose agaynst their purpose a flawe of wynde, which is called the North east. And whan the shippe was caught, and coulde not resist y wynde, we let her go, and draue with the webder. But we came to an Ile named Claudia, where we coulde scarce get a boote. Which they toke vp, and used helpe, and bounde it vnder harde to the shippe, fearinge lest they shulde haue fallen in to the Sytes, and let downe the vessell, and so were caried. And whan we had bydden a greateshippe, on the nexte daye they made an out-castinge. And on the thirde daye with oure awne handes we cast out the tacklynge of the shippe. But whā nether Sonne nor starres appeared in many dayes, and no small tempest laye vpon vs, all the hope of oure life was taken awaye.

And after longe abstinence, Paul stode forth in the myddes of the, and sayde: Syis, ye shulde haue hertened vnto me, and not to haue lowsed from Candy, and not to haue broughte vs this harme and losse. And now I exhorte you to be of good cheare, for there shal none of oure lyues perishe, but the shippe onely.

For this night stode by me the angell off God (whose I am, & whō I serue) & sayde: Feare not Paul, thou must be broughte before

Syites
are per-
ious pla-
ces in the
see.

the Emperoure. And lo, God hath geuen vn to the all the that sayle with the. Wherfore syis be of good cheare: for I beleue God, & it shal come so to passe, as it was tolde me. Howebeit we must be cast in to a certayne ylonde.

But whan the fourteenth night came, as we were caried in Adria aboute mydnight, & shipmen demed that there appeared some countre vnto them, and they cast out the leade, and founde it twetye feddoms: and whā they were gone a litle farther, they cast out the leade agayne, and founde systene feddoms.

D Then fearinge lest they shulde fall on some rocke, they cast foure anchors out of the sterne, and wysshed for the daye. Whan the shipmen were aboute to flye out of the shippe, and let downe the bote in to the see, (vnder a coloure as though they wolde cast anchors out of the fore shippe) Paul sayde to y. vndercaptayne and to the sondyers: Except these byde in the shippe, ye can not be saued. Then the sondyers cut of the rope from the bote, and let it fall. And whan it began ne to be daye, Paul exhorted them all to take meate, and sayde: To daye is the fourtene daye that ye haue caried and coneyned fasting, and haue receaved nothinge: Wherfore I praye you to take meate: for youre health: for there shal not one heer fall from the heade of eny of you. And whan he had thus spoken, he toke bried, and gaue thanks to God before them all, and brake it, and begane to eate. Then were they all of good cheare, and toke meate also. We were all together in the shippe two hundred thre score and systene soules. And whan they had eaten ynough, they lightened the shippe, and cast out the wheate in to the see.

E Whan it was daye, they knewe not the londe. But they spyed an haven with a banke, in to which they were mynded (yf it were possible) to thrust in the shippe. And whan they had take vp the anchors, they commytteed them selues to the see, and lowsed the rudder bandes, and hoysed vp the mayne sayle to the wynde, and dwe towarde londe. And whan we chaunced on a place which had the see on both the sydes, the shippe dashed vpon it. And the fore parte abode fast vnmoued, but the hynder parte brake thorow the violence of the waves.

The sondyers counsell was to kyll y prisoners, lest eny of them whan he had swymmed out, shulde flye awaye. But the vndercaptayne wyllinge to save Paul, kept

them from their purpose, and commaunded that they which coude swimme, shulde cast them selues first in to the see, and escape vnto londe: and the other, some on boardes, some on broken peces of the shippe. And so it came to passe, that all the soules came safe vnto londe.

The XXVIII Chapter.

Whā we were escaped, we knewe that the Ile was called Melite. As for the people, they shewed vs no litle kyndnesse: for they kyndled a fyre, and receaved vs all because of the rayne that was come vpo vs, and because of the colde. Whan Paul had gathered a bondell of stiches, and layed them on the fyre, there came a vyper out of the heate, and leape on Pauls hande. Whan the people sawe the best hangen on his hande, they sayde amonge them selues: This man must nedes be a murderer, whō vengeance suffreth not to lyue, though he haue escaped the see. But he shoke of y best in to the fyre, and felte no harme. Howebeit they wayted, whā he shulde haue swollen, or fallen downe deed sodenly. But whan they had loked a greate whyle, and sawe y there happenyd no harme vnto him, they chaunged their myndes, and sayde that he was a God.

In the same quarters the chese man of the Ile whose name was Publius had a lordshipe: the same receaved vs, and lodged vs thre dayes curteously. It fortuned whā Publiuss facher laye sicke of the seners and of a bloody flure, Paul wente in vnto him, and prayed, and layed the handes on him, and healed him.

Whan this was done, othe also which had diseases in the Ile, came, and were healed. And they dyd vs greate honoure. And whan we departed, they laded vs with thynges necessary.

After thre monethes we sayled in a shippe of Alexandria, which had wyntred in the Ile, and had a badger of Castor and pollay. And whan we came to Syracusa, we taried there thre dayes. And whan we had sayled aboute, we came to Rhegium: and after one daye whan the south wynde blew, we came to Putiolus, where we founde brethē and were desyred of them to tarye there foure dayes, and so came we to Rome. And from thence whan the brethēn herde of vs, they came forth to mete vs to Apisforum and to the Thie taverns. Whan Paul sawe them, he thāked God, and wared bolde. But whā we came to Rome, the vndercaptayne dēd

and the prisoners to y chese captayne. As for Paul, he had lene to byde alone with one souldyer that kepte him.

After thre dayes it fortuned, & Paul called y chese of y Jewes together. And whā they were come, he sayde vnto thē: Ye mēz brethē. I haue comytteed nothinge agaynst y people, ner agaynst y lawes of y fathers, yet was I bounde, deliuered out of Ierusalem in to y Romaynes hādes: which whā they had examyned me, wolde haue let me go, for so much as there was no cause of death in me. But whā y Jewes spake y contrary, I was constrained to appeale vnto y Emperō: not as though I had ought to accuse my people. For this cause haue I called you, enē wke you, & to speake w you: because y for y hope of Israel, I am bounde w this cheyne. They sayde vnto hī: We haue ner her receaved letter out of Jewry concerninge the, ner came there eny of the brethē. & shewed us spake eny harme of y. But we wyl heare of y, what thou thinkest: for we haue herde of this secte, that every where it is spoken agaynst. And whā they had appoynted hī a daye, there came many vnto hī in to his lodginge: vnto whō he expōsed y kyngdome of God & preached vnto thē of Iesu, out of y lawe and out of the prophetes, enē frō moynge vntill the enē. And some beleued y thinge & he sayde, but some beleued not.

But whā they agreed not amonge thē selues, they departed, whā Paul had spokē one worde: Full well hath the holy goost spokē by y prophet Esay vnto y fathers, & sayde: Goe vnto this people, and saye: With eares y shal heare, & not vnderstōde: & with eyes y shal see, & not perceaue. For y heart of this people is waxed grosse, & they heare hardly & their eares: & their eyes haue they closed, & they shulde not oncese w their eyes, & heare w their eares, & vnderstōde i their hertes, and be conuerted, & I mighte heale thē. Be it knowne therfore vnto you, & this saluaciō of God is sent vnto y Jewes, and they shal heare it. And whā he sayde y, & Jewes departed, & had a greate disputacion amonge thē selues. But Paul abode two whole yeres in his owne hyred dwellinge, & receaved all thē & came in vnto hī, preachinge y kyngdome of God, and teachinge those thynges which concerne the LORDE Iesus with all boldnesse, vnforbydden.

The ende of the Actes of the Apostles, wrytten by S. Luke, which was present at y doynges of them.

The Epistle of the Apostle S. Paul to the Romaynes.

The Summe of this Epistle.

- Chap. i. Paul declareth his loue towards the Romaynes, sheweth what the gospell is with the frute therof, and rebuketh the bestynesse of the flesh.
- Chap. ii. He rebuketh the Jewes, which as touching synne are like the Gentyls, yet worse then they.
- Chap. iii. He sheweth what preferment the Jewes haue, and that both the Jewes and Gentiles are vnder synne, and are iustified only by the grace of God in Christ.
- Chap. iiii. He declareth by the exāple of Abrahā, that faith iustificth, and not the lawe, ner the workes therof.
- Chap. v. The power of faith, hope and loue, and how death reigned frō Adā vnto Christ, by whō only we haue forgiveness of synnes.
- Chap. vi. For so much as we be deliuered thō rowe Christ from synne, we must fashion oure selues to lyue as the seruantes of God, and not after oure awne lustes. The vultre reward, be of righteousness and synne.
- Chap. vii. Christ hath deliuered vs from the lawe and death Paul sheweth what the flesh and outward man is, and calleth it the lawe of the members.
- Chap. viii. The lawe of the spryte geueth life: The spryte of God maketh vs Gods children and heyes with Christ. The abundant loue of God can not be separated.
- Chap. ix. Paul complayneth vpon the hard hertes of the Jewes, that wolde not receaue Christ, and how the Gentyls are chosen in their steade.
- Chap. x. The vnfaithfulness of the Jewes. Two maner of righteousnesses.
- Chap. xi. All the Jewes are not cast awaye, therfore Paul warneth the Gentiles that be called, not to be hye mynded, ner to despise the Jewes, for the iudgements of God are depe and secrete.
- Chap. xii. The swete conuersion, lone, and workes of soch as beleue in Christ.
- Chap. xiii. The obedience of men vnto their rulers Loue fulfilleth the lawe. It is now no tyme to folowe the workes of darknesse.
- Chap. xiiii. The weakē ought not to be despised No man shulde offende anothers conscience. Agayne, for outward thynges shulde no man condemne another.
- Chap. xv. The infirmite and fraynesse of the weakē ought to be borne with all lone and kyndnesse. After the ensample of Christ.
- Chap. xvi. A chapter of salutations. He warneth them to beware of mens doctryne, and commendeth vnto them certayne godly men, that were louers and brethēn in the truth.

The Epistle
The Epistle of
the Apostle S. Paul to the
Romaynes.



The first Chapter.

21



Paul the seruante of Iesus Christ, called to be an Apostle, & put aparte to preach the Gospell of God (which he promysed afore by his prophetes in y^e holy scriptures) off his sonne, which was begottē of y^e sede of Dauid after the flesh: and mightely declared to be the sonne of God after the spere which sanctifieth, sence the tyme that he rose agayne from the deed, namely, Iesus Christ oure LORDE, by whom we haue receaued grace and Apostelshippe amonge all theythen, to set vp the obedience of faith vnder his name, of whom ye are a parte also, which are called of Iesus Christ.

To all you that be at Rome, beloued of God, and sayntes by callinge. Grace be to you and peace fro God oure father, and the LORDE Iesus Christ.

First, I thanke my God thorow Iesus Christ for you all, that youre faith is spoken of thorow out all the worlde. For God is my witnesse (whom I serue in my spere in the Gospell of his sonne) that without ceassynge I make mencion of you beseking all wayes in my prayers, that I mighte once haue a prosperous iourney (by the will off God) to come vnto you. For I longe to se you, that I mighte bestowe vpon you some spirituall gifte to strengthe you (that is) that I mighte be comforted with you, thorow y^e faith & myne, which we haue together.

But I wolde ye shulde knowe (brethren) how that I haue often tymes purposed to come vnto you (but haue bene lettether

to the Romaynes.

to) that I mighte do some good amonge you, like as amonge other Gentyles. I am better both to the Gutes, and to the vngutes, to the wyse and to the vnyse. Wherfore (as moch as I me) I am ready to preach the Gospell vnto you at Rome also.

For I am not ashamed of the Gospell of Christ: for it is the power of God, which veth all that beleue theron, the Jewe first also the Gute: for in it y^e righteousness that is of valye before God, is opened, which cometh out of faith to faith. As it is wrytten The iust shal lyue by his faith. For y^e wrath of God is declared from heauen vpon all godlynes and vnrightheousnes of men, which withholde the trueth of God in vnrightheousnes: because that it, which maye be knowne of God, is manifest with thē. For God hath shewed it vnto thē, that the inuisible thinges of God (that is, his euerlastinge power and Godheade) mighte be seene: whyle they are considered by the workes from the creation of the worlde: so that they are without excuse, in as moch as they knewe, that there is a God, and haue not praysed him as God ner thanked him, but became vayne in their ymaginacions, and their foolish hert was blynded. When they counted them selues wyse, they became fooles: and turned y^e glory of the incorruptible God in to y^e synnede of y^e ymage of a corruptible mā, & of bydes, & of soure forced, & of cepingne bestes. Wherfore God likewise gaue them vnto their hertes lustes in to vncleannes, to defyle their awne bodies in them selues, which turned the trueth of God vnto a lye, & worshipped and serued the creature more than the maker, which is blessed for ever. Amen.

Therefore God gaue thē vp vnto shamefull lustes. For their women chaunged the naturall vse in to the vnnaturall: likewise mā also lefte the naturall vse of the woman, and brient in their lustes one on another, as man with man wrought fylchines, and receaued in them selues the rewarde of that erreure, as it was accordinge. And as they regarded not to knowe God, euensō. God gaue thē vp in to a lawdemynde, to do thēse thinges which were not comly, beinge full of all vnrightheousnes, whordome, wickednes, conetousnes, maliciousnes, full of enuye, murther, strife, disceate, enuellodicious whisperers, backbyters, despyers of God, doers of wronge, proude, boasters, bringynge vp of euell thinges, disobedient to their elders, without vnderstandinge, couenent breakers, vnloynge, stubborne, vnmercifull

The Epistle

which men, though they knowe the righteousness of God (that they which do soch, are worthy of death) yet not onely do the same, but also haue pleasure in those that do thē.

The II. Chapter.

Therfore canst thou not excuse thy selfe (O mā) who soeuer thou be that iudgest: for loke wherin thou iudgest another, thou condemnest thy selfe, in so moch as thou that iudgest, doest even the same. For we are sure that the iudgment of God is (accordinge to the trueth) ouer them that do soch. But thinkest thou this O thou man, that iudgest them which do soch thinges, and doest even the very same thy selfe, that thou shalt escape y^e iudgment of God? Or despyest thou the riches of his goodnesse, patience, and lōge sufferinge? Knowest thou not, that y^e loynge kyndnesse of God leadeth the to repentance?

But thou after thine harde and impenitent hert, heapest vnto thy selfe a treasure of wrath, agaynst the daye of wrath and of the openynge of the righteous iudgment of God, which shal rewarde euery man accordinge to his dedes: namely, prayse & honoure, and vncorruption, vnto them that with patience in doinge good, seeke euerlastinge life: But vnto them that are contentious & not obedient vnto the trueth, but obeye vnrightheousnes, shal come indignacion and wrath, treuble and anguyshe vnto all the soules of men that do euell, of the Jewe first and also of the Gute: But vnto all thē that do good (shal come) prayse and honoure, and peace, vnto the Jewe first, and also to the Gute.

For there is no respecte of personnes before God: Who so euer haue synned without lawe, shal perishe also without lawe: and whosoever haue synned in the lawe, shalbe iudged by the lawe. For before God, they are not righteous, which heare y^e lawe: but they that do the lawe, shalbe iustified. For yf the Gentyles which haue not the lawe, do of nature the thinges conteyned in the lawe, then they haungethe not the lawe, are a lawe vnto them selues, in that they shewe, that the worke of y^e lawe is wrytten in their hertes: whyle their conscience beareth witness vnto thē, and also the thoughtes which accuse or excuse them amonge them selues, in the daye when God shal iudge the secretes of men by Iesus Christ, accordinge to my Gospell.

But take heede, thou art called a Jewe, and trustest in the lawe, & makest thy boost

to the Romaynes. So. lxxij.

of God, and knowest his will: & for so moch as thou art enformed out of y^e lawe, thou prouest what is best to do, and presumest to be a leader of the blynde: a lighte of them that are in darcknes: an ensformer of y^e vnwyse: a teacher of y^e simple: which hast the ensample of knowlege & of the trueth in the lawe.

Now teachest thou other, and teachest not thy selfe. Thou preacheest that a man shulde not steale, and thou stealest. Thou sayest, that a man shulde not breake wedlocke, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou makest thy boost of the lawe, and thorow breakeynge of the lawe thou dishonorest God. For thorow you is the name of God euell spoken of amonge the Gentyles, as it is wrytten.

The circumcision verely awayleth, yf thou kepe the lawe: but yf thou breake the lawe, then is thy circumcision become vncircumcision. Therefore yf the vncircumcision kepe the righte thinges conteyned in the lawe, shal not his vncircumcision be counted for circumcision? And so it that of nature is vncircumcision, and fulfilleth the lawe shal iudge the, which vnder the letter and circumcision trasgresseth the lawe. For he is not a Jew which is a Jewe outwarde: neither is that circumcision which is done outwardly in y^e flesh: But he is a Jewe, which is wydd within. And the circumcision of y^e hert is the circumcision, which is done in the spere and not in the letter: Whose prayse is not of men, but of God.

The III. Chapter.

What furtheraunce then haue the Jewes? Or what a vantage they circuncision? Surely very moch. First vnto them was commytted what God spake. But where as some of them byd not beleue theron, what then shulde their vnde leue make the promes of God of none effecte? God forbid. Let it rather be thus, that God is true, and all men lyars. As it is wrytten: That thou mayest be iustified in thy sayenges, and shuldest overcome, whā thou art iudged.

But yf it be so, that oure vnrightheousnes prayseth y^e righteousness of God, what shal we saye? Is God then vnrightheous, that he is angrie therfore? I speake thus after the manner off men) God forbid. How mighte God thē iudge y^e worlde? For yf the trueth of God be thorow my lye the more excused vnto his prayse, why shulde I thē be iudged yet as a synner? & not rather to do thus (as

we are euell spoken of, and as some reporte, that we shulde saye) Let vs do euell, & good maye come therof. Whose dāfaciō is inste.

B What saye we then? Are we better then they? No, in no wyse: for we haue proued afore, & both the Jewes and Grekes are all vnder synne. As it is wyrttē: There is none righteous, no not one. There is none & vnderstonde, there is none that selet after God. They are all gone out of the waye, they are altogether become vnpofitable: there is none that doeth good, no not one. Their throte is an open sepulchre, with their tunges they haue disceaued, the poyson off Aspes is vnder their lippes. Their mouth is full of cursynge and bytternesse. Their feete are swifte to shed bloude. Destruction & wrechidnes are in their wayes, and & waye of peace haue they not knowne. There is no feare of God before their eyes.

But we knowe, & what soeuer the lawe sayeth, it sayeth it vnto them which are vnder the lawe, & euery mouth maye be stoped, & & all the world maye be decter vnto God, because & by & dedes of the lawe no flesh maye be iustified in his sighte. For by the lawe cometh but the knowlege of synne. But now without addinge to of & lawe is the righteousness which auaileth before God, declared, hauinge witness of & lawe and the prophetes: but I speake of & righteousness before God, which cometh by the faith on Jesus Christ, vnto all, and vnto all them that beleue.

C For here is no difference. For they are all synners, and wātethe prayse that God shulde haue of the, but without deseruynge are they made righteous eue by his grace, thorow the redempcion that is done by Christ Jesu, whom God hath set forth for a. Mer cysate thorow faith in his bloude, to shewe the righteousness which auaileth before him, in that he forgiveth the synnes, which were done before vnder the sufferance of God, which he suffred, that at this tyme he might shewe & righteousness which auaileth before him: & he onely might be righteous, & the righteous maker of him which is of the faith on Jesus.

Where is now then thy reioysynge? It is excluded. By what lawe? By the lawe of workes. Nay, but by the lawe of faith. We holde therefore that a man is iustified by faith, without the workes of the lawe. Or is God the God of the Jewes onely? Is he not also the God of the Heythen? Yes verely the God of the Heythen also, for so moch

as he is the God onely that iustifieth the circumcision which is of faith, and the uncircumcision thorow faith. Destroys wethen the lawe thorow faith? God forbid. But we mantayne the lawe.

The fourth Chapter.

What shal we saye then, that Abrahā & father as pertayninge to & flesh & dyd synde? This we saye: As Abrahā were made righteous thorow workes, then hath he wherin to reioyse, but not before God. But what sayeth & scripture? Abrahā beleued God, & & was counted vnto him for righteousness. Vnto hi & goeth abou te & workes, is the rewarde not rekened of fauoure, but of dutye: Howbeit vnto him, & goeth not aboute with workes, but beleueth on him & iustifieth the vngodly, is his faith counted for righteousness. Euen as Dauid sayeth also, that blessednes is onely that mans, vnto whō God counteth righteousness without addinge to of workes, when he sayeth: Blessed are they, whose vngodlynes are forgiven, and whose synnes are couered. Blessed is the man, vnto whom the LORDE imputeth no synne.

Now this blessednes, goeth it ouer the circumcision, or ouer the uncircumcision? We must nedes graunte, & Abrahā's faith was counted vnto hi for righteousness. How was it then rekened vnto him? In the circumcision, or in the uncircumcision? Doubtes not in the circumcision, but in the uncircumcision. As for the toke of circumcision: he receaued it for a seale off the righteousness off faith, which he had yet in & uncircumcision, & he shulde be a father of all the & beleue, beinge in & uncircumcision, & it might be counted vnto the also for righteousness: & that he might be a father of circumcision, not onely of the that are of & circumcision, but of them also that walke in the foote steps of the faith, which was in the uncircumcision of oure father Abrahā.

For the promes (that he shulde be & hey re of the world) was not made vnto Abrahā or to his sede thorow the lawe, but thorow the righteousness of faith. For yf they which are of the lawe be heyres, the is faith wayne, and the promes of none effecte, for so moch as the lawe causeth but wrath. For where the lawe is not, there is also no transgression. Therefore was the promes made thorow faith, that it myght come off fauoure, whereby the promesse myght be made sure vnto all the sede: not onely vnto him which is off the lawe, but also vnto

him that is of the faith of Abrahā, which is the father of vs all. As it is wyrtten: I haue made the a father of many Heythen before God, whom thou hast beleued: which quickeneth the deed, and calleth it which is not, that it maye be.

D And he beleued vnto hope, where nothinge was to hope, that he shulde be a father of many Heythen. Accordinge as it was sayd vnto him: Euen so shal thy sede be. And he was not faynte in faith, neither considred his awne body, which was deed already, whyle he was almost an hundred yearre olde, neither the deed wombe of Sara. For he doubted not in the promes of God thorow vnbelleue, but was stronge in faith, and gaue God the prayse: & was sure, that loke what God promysed, he is able to make it good. And therefore was it rekened vnto him for righteousness. But this is not wyrttē onely for his sake, & it was counted vnto him, but also for oure sakes: vnto whō it shalbe counted, yf we beleue in him, that raysed vp oure LORDE Jesus from the deed. Which was genen for oure synnes, and raysed vp for oure righteousness sake.

The V. Chapter.

Because therefore that we are iustified by faith, we haue peace with God thorow oure LORDE Jesus Christ, by whō also we haue an inraunce in faith vnto this grace, wherein we stonde, & reioyse in the hope of & glorie for to come, which God shal geue. Not onely &, but we reioyse also in troubles, for so moch as we knowe, & trouble bryngeth paciēce, paciēce bryngeth experiece, experiece bryngeth hope: As for hope, is letteth vs not come to confusion, because the loue of God is shed abroad in oure hartes, by the holy goost which is geuen vnto vs. For whan we were yet in eate acorbin geto the tyme, Christ dyed for vs vngodly. Now dyeth there seace eny man for the righteous sake: Peradventure for a good man durst one dye. Therefore doth God set forth his loue toward vs, in & Christ dyed for vs, whan we were yet synners: Noch more then shal we be saued from wrath by him, seynge we are now made righteous thorow his bloude.

B For yf we were recōcyed vnto God by & death of his sōne, whā we were yet enemies: moch more shal we be saued by him, now & we are reconcyled. Not onely that, but we reioyse also in God thorow oure LORDE Jesus Christ, by whom we haue now recatred the attonement.

Wherfore as by one man synned entred in to the world, and death by & meanes off synne: euen so wence death also ouer all men, in so moch as they all haue synned. For synne was in & wolde vnto the lawe: but where no lawe is, there is not synne regarded. Neuertheles death reigned from Adam vnto Moses, euen ouer them also that synned not with like transgression as dyd Adam, which is & ymage of him & wōs to come.

But it is not with the gifte as with the synne: for yf thorow the synne of one many be deed, yet moch more plenteously came the grace and gifte of God vpon many by the fauoure that belonged vnto one man Jesus Christ.

And the gifte is not onely ouer one synne, as death came thorow one synne of one that synned. For the iudgment came of one synne vnto condemnacion, but the gifte to iusti fye from many synnes. For yf by & synne of one, death raigned by the meanes of one, moch more shal they which receaue the abundaunce of grace and of the gifte vnto righteousness, raigue in life by & meanes of one Jesus Christ. Likewise the as by the synne of one, condemnacion came on all men, euen so also by the righteousness of one, came the iustification off life vpon all men. For as by the disobedience of one, many became synners, euen so by the obedience of one shal many be made righteous.

But the lawe in the meane tyme entred, that synne shulde increace. Neuertheles where abundaunce of synne was, there was yet more plenteousnes of grace: that, like as synne had reigned vnto death, eue so mighte grace reigne also thorow righteousness to everlastinge life by the meanes of Jesus Christ.

The VI. Chapter.

What shal we saye then? Shal we contynue in synne, that there maye be abundaunce of grace? God forbid. How shal we lyue in synne, & are deed from it? Knowe ye not, that all we which are baptysed into Jesu Christ, are baptysed in to his death? Therefore are we buried w him by baptye in to death, that, like as Christ was raysed vp from the deed by the glory of the father, euen so we also shulde walke in a new life. For yf we be grafted w him vnto like death, then shal we be like the resurreccion also: For so moch as we knowe, that oure elde man is crucified with him, that the synfull body might cease, that

Pet. 4. a hence forth we shulde serue synne nomore.
* For he that is deed, is made righteous fro synne.

B But yf we be deed with Christ, we beleue, **Tim. 2. b** that we shal lyue also with him, and are sure, * that Christ raysted from the deed, dyeth nomore: Death shal haue nomore power ouer him. For as touchinge that he dyed, he dyed concerning synne once: but as touchinge that he lyueth, he lyueth vnto God. **Likewyse** ye also, counte youre selues to be euen deed concernynge synne, and to lyue vnto God thorow Iesus Christ oure L O R D E. Let not synne reigne therfore in youre mortall bodye, that ye shulde obeye vnto the lustes of it. Neither geue ye ouer youre membres vnto synne to be wapens of vnrightheousnes, but geue ouer youre selues vnto God, as they that off deed are become lyuynge, and youre membres vnto God to be wapens off rightheousnes. For synne shal not haue power ouer you, in so much as ye are not vnder the lawe, but vnder grace.

How then? Shal we synne, because we are not vnder y lawe, but vnder grace? God forbid. * Knowe ye not, that loke vnto who ye geue ouer youre selues as seruauntes to obeye, his seruauntes ye are to whom ye obey, whether it be of synne vnto death, or of obediēce vnto rightheousnes? But God be thanked, that though ye haue bene the seruauntes of synne, ye are now yet obedient of herte to the ensample off the doctryne, wherunto ye are comytted. For now that ye are made fre from synne, ye are become the seruauntes of rightheousnes.

I wil speake grossly, because of the weakness of youre flesh. Like as ye haue geuen ouer youre membres to the seruyce of vncleanness, from one wickednesse to another: **La. 2** so now also geue ouer youre membres to the seruyce of rightheousnes, that they maye be holy. For whan ye were the seruauntes of synne, ye were losse from rightheousnes. What frute had ye at that tyme in those thinges, wherof ye are now ashamed? For the ende of such thinges is death. But now that ye be fre from synne, and are become the seruauntes of God, ye haue youre frute that ye shulde be holy: but the ende is everlastinge life. * For death is the rewarde of synne, but the gifte of God is everlastinge life.

The VII. Chapter.

Nowe ye not brethrien (for I speake vnto them that knowe the lawe) how that y lawe hath power vpon

a man as longe as he lyueth: For the wo-
man y is in subiection to the man, is bounde vnto the lawe whyle the man lyueth: but yf the man dye, then is she loosed from the lawe that concerneth the man. * **Xf** she be now with another man, whyle the man lyueth, she shal be called a wedlocke breaker. But yf the man be deed, then is she fre from the lawe, so that she is no wedlocke breaker, yf she be with another man.

Euen so my brethrien, ye also are deed vnto the lawe by the body of Christ, that ye shulde be with another (namely w him which is raysted vp from the deed) that we shulde brynge forth frute vnto God. For whan we were in the flesh, the synfull lustes (which were stered vp by the lawe) were mightie in oure membres to brynge forth frute vnto death. But now are we loosed from the lawe, and deed vnto it, that helde vs captiue, so that we shulde serue in a new conuersacion of the spiete, and not in the olde conuersacion of the letter.

What shal we saye then? Is the lawe synne? God forbid: **Neuertheles** I knewe not synne, but by y lawe. For I had knowe noching of lust, yf the lawe had not sayde: * Thou shalt not lust. But then toke synne occasion at the commandement, and stered vp in me all maner of lust. For without the lawe synne was deed. As for me, I lyued some tyme without lawe. **Howbeit** whan the commandement came, synne ruyued, but I was deed. And the very same commandement that was geuen me vnto life, was founde to be vnto me on occasion of death. For synne toke occasion at the commandement, and diseaued me, and slewe me by the same commandement. * The lawe in dede is holy, and the commandement holy, iust and good. Is that then which is good, become death vnto me? God forbid. But synne, that it mighte appeare how y it is synne, hath wrought me death thorow good: that synne mighte be out of measure synfull by the commandement. For we knowe, that the lawe is spirituall, but I am carnall, * solde vnder synne: because I knowe not what I do. For I do not y I will, but what I hate, y do I. **Xf** I do now that which I wil not, the graunte I, that the lawe is good.

So then it is not I that do it, but synne that dwelleth in me: for I knowe that in me (y is, in my flesh) there dwelleth no good thinge. To wyll is present w me, but to performe y which is good, I fynde not. For y

good that I wyll, do I not: but the euill which I wil not, that do I. **Xf** I do now that I wil not, then is it not I that do it, but synne that dwelleth in me.

Thus fynde I now by the lawe, y whan I wil do good, euill is present with me. For I delice in the lawe of God after the inward man: but I se another lawe in my membres, which stryeth agaynst y lawe of my mynde, and taketh me prisoner in y lawe of synne, which is in my membres. O wretched man that I am, who shal delyuer me from the body of this death? I thanke God thorow Iesus Christ oure L O R D E. So then w the mynde I serue y lawe of God, but with the flesh the lawe of synne.

The VIII. Chapter.

Then is there now no damnacion vnto che that are in Christ Iesu, which walke not after the flesh, but after y spiete. For y lawe of y spiete (y bryngeth life i Christ Iesu) hath made me fre fro the lawe of synne & death. * For what vnpow-
er was vnto y lawe (in as much as it was weak because of the flesh) y perfourmed God, & sent his sonne in y similitude of synfull flesh, & by synne dāned synne in y flesh: that the rightheousnes requyred of the lawe, mighte be fulfilled in vs, which walke not after the flesh, but after the spiete. For they that are fleshly, are fleshly mynded: but they that are goostly, are goostly mynded. To be fleshly mynded, is death: but to be goostly mynded, is life and peace. For to be fleshly mynded is enemye agaynst God, * syth it is not subdued vnto y lawe of God, for it can not also. As for che that are fleshly, they can not please God. **Howbeit** ye are not fleshly, but goostly, yf so be that the spiete of God dwell in you. But who so hath not the spiete of Christ, the same is not his. **Neuertheles** yf Christ be in you, then is the body deed because of synne. But the spiete is life for rightheousnes sake.

Wherfore yf the spiete of him, that raysted vp Iesus from the deed, dwell in you, then shal euen he also that raysted vp Christ from the deed, quyeke youre mortal bodies, because y his spiete dwelleth in you. Therefore brethrien we are now betters, not to the flesh, to lyue after the flesh: for yf ye lyue after y flesh, ye must dye: but yf ye mortyfy the dedes of the body thorow the spiete, ye shal lyue. For who so euer are led by the spiete of God, are Gods childre: for ye haue not receaued the spiete of bondage to feare eny

more, but ye haue receaued y spiete of adopc-
cion, wherby we crye: Abba, deare father. * **The same spiete** certifieth oure spiete, that we are the childre of God. **Xf** we be childre, then are we heyres also, namely the heyres of God, and heyres annexed with Christ, yf so be that we suffer together, that we maye be also glorified together.

For I suppose, that the afflictions off this tyme, are not worthy of y glorye, which shalbe shewed vpon vs. * For the seruent is ginge of y creature loth for the appearing of the childre of God, because the creature is subdued vnto vanyte agaynst his will, but for his wyll that hath subdued her vpon hope. For the creature also shal be fre from the bondage of corrupcion, vnto the glorious libertye of the childre of God. For we knowe, that every creature grogeth, and trauayleth with vs in payne vnto the same tyme.

Not they only, but we oure selues also, which haue the first frutes of the spiete, growe within in oure selues for the chylshippe, and loke for y delyuerance of oure bodye. For we are iudged i dede, howbeit i hope: but y hope that is sens, is no hope: for how can a man hope for that which he seeyeth? But yf we hope for that which we senot, the do we thorow pacience abyde for it.

Likewyse the spiete also helpeth oure weakness: for we knowe not what we shulde desyre as we oughte: * neuertheles y spiete it selfe maketh intercession mightely for vs with vnoutspeakable gronynge. **Howbeit** he y searcheth the hert, knoweth what the mynde of the spiete is: for he maketh intercession for the sayntes acordinge to the pleasure of God. But sure we are, that all thinges serue for the best vnto them that loue of God, which are called of purpose. For those whom he knewe before, hath he ordeyned also before, y they shulde be like fashionned vnto y shappe of his sonne, y he mighte be the first begotte amonge many brethrien. As for those whom he hath ordeyned before, them hath he called also: and whom he hath called, the hath he also made rightheous: and whom he hath made rightheous, them hath he glorified also.

What shal we saye then vnto these thinges? **Xf** God be on oure syde, who can be agaynst vs. * Which spared not his owne sonne, but hath geuen him for vs all: how shal he not with him geue vs all thinges also? Who wil laye any thinge to y charge of Gods chosen? **Here is** God that maketh

righteous, who will then condemne? Here is Christ that is deed, yee rather which is rayed vp agayne, which is also on y righte hande of God, and maketh intercession for vs.

Who will separate vs from the loue of God? Trouble? or anguyshe? or persecucion? or hunger? or nakednesse? or perrell? or swerde? As it is wrytten: For thy sake are we kylled all the daye longe, we are counted as shepe appoynted to be slayne. Neuerthelesse in all these chinges we ouercome farre, for his sake that loued vs. For sure I am, that nether death ner life, nether angell, ner rule, nether power, nether thinges present, nether thinges to come, nether heyrh, ner loweth, nether any other creature shalbe able to separate vs from the loue of God, which is in Christ Jesu oure LORDE.

The IX. Chapter.

Saye the truely in Christ, and lye not (wherof my conscience beareth me witness in the holy goost) that I haue greete heynesse & contynnall sorowe in my hert. I haue wysshed my selfe to be cursed from Christ for my brethren, that are my kynsmen after the flesh, which are off Israel: vnto whom pertaineth the childshipp, and the glory, and the couenantes and lawe, and the seruyce of God, and the promyses: whose are also the fathers, off whom (after the flesh) cometh Christ, which is God ouer all, blessed for euer, Amen. But I speake not these thinges, as though the worde of God were of none effecte: for they are not all Israelites, which are of Israell: nether are they all children, because they are the sede of Abraham: but in Isaac shal the sede be called vnto the, that is, They which are children after the flesh, are not the children of God, but the children of the promys: counted for the sede. For this is a worde of the promys, where he sayeth: Aboute this tyme wyl I come, and Sara shal haue a sonne.

Howbeit it is not so with this onely, but also when Rebecca was with childe by one (namely by oure father Isaac) or euer the childre were borne, & had done nether good ner bad (that the purpose of God might stode accordinge to the eleccion, not by the deservynge of workes, but by the grace of the caller) is so as sayde thus vnto her: The greater shal serue the lesse. As it is wrytten: Jacob haue I loued, but Esau haue I hated.

What shal we saye then? Is God then vnrightheous? God forbyd. For he sayeth

vnto Moses: I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. So lyeth it not then in any mans wyll or runnyng, but in the mercy of God. For the scripture sayeth vnto Pharaos: For this cause haue I stered the vp, euen to shewe my power on the, that my name might be declared in all lodes. Thus hath he mercy on whom he wyl: and whom he wyl, he hardeneth.

Thou wilt saye then vnto me: Why blameth he vs yet? For who can resiste his will? O thou man, who art thou, that disputest with God? Sayeth the worke to his workman: Why hast thou made me on this fashion? Hath not the potter power, out of one lompe of claye to make one vessell vnto honoure, and another vnto dishonoure? Therfore when God wolde shewe wrath, and to make his power knowne, he brought forth with greete patience the vessels off wrath, which are ordeyned to damnacion: that he might declare the riches off his glorye on y vessels of mercy, which he hath prepared vnto glorye, whom he hath called (namely vs) not onely of the Iewes, but also of the Gentyles. As he sayeth also by Osee: I wil call that my people, which is not my people: and my beloved, which is not y beloved. And it shal come to passe in y place, where it was sayde vnto them: Ye are not my people, there shal they be called the children of the lyuynge God. But Esay crieth euer Israel: Though the nombr of the children of Israel be as the sonde of the sea, yet shal there but a remnant be saved. For there is the worde, that syniseth and shorteneth in righteousnes: for a shoute worde shal God make vpon earth. And as Esay sayde before: Excepte the LORDE of Sabaoth had lefte vs, we shulde haue ben as Sodoma, and like vnto Gomorra.

What shal we saye then? This wil we saye: The heythen which folowed not righteousnes, haue ouertaken righteousnes: but I speake of the righteousnes that cometh of faith. Agayne, Israel folowed the lawe of righteousnes, and attained not vnto the lawe of righteousnes. Why so? Euen because they soughte it not out of faith, but as it were out of the deservynge of workes. For they haue stombled at the stomblyng stone. As it is wrytten: Beholde, I laye in Sion a stone to stoble at, and a rocke to be offended at: and who so euer beleueth on him, shal not be confounded.

The X. Chapter.

Rethren, my hertes desyre, & prayer vnto God for Israel is, that they might be saved. For I beare them recorde, that they are zelous for Gods cause, but not w vnderstandinge. For they knowe not the righteousnes which auayleth before God, and go aboute to manteyne thair awne righteousnes: and thus they are not subdued vnto the righteousnes, that is off value before God. For Christ is the ende of the lawe, vnto righteousnes for euer y beleueth. Moses wryteth of y righteousnes, which cometh of the lawe, that the man which doth y same, shal lye therein. But y righteousnes which cometh of faith, speake on this wyse: Saye not in thine hert: Who wil go vp in to heauen? (that is nothin ge els then to fetch Christ downe) Or who wyl go downe in to y depe? (that is nothin ge els then to fetch vp Christ from the deed.) But what sayeth the scripture? The worde is nye the, euen in thy mouth and in thine hert. This is y worde of faith y we preach. For yf thou knowlest Jesus with thy mouth, that he is the LORDE, and beleuest in thine hert, that God hath rayed him vp from the deed, thou shalt be saved. For yf a man beleue from the hert, he shalbe made righteous: and yf a man knowlege with the mouth, he shal be saved. For the scripture sayeth: Who so euer beleueth on him, shal not be confounded.

Here is no difference, nether of the Jewe ner of the Gentyle. For one is LORDE of all, which is riche vnto all y call vpo him. For who so euer shal call vpon the name of the LORDE, shalbe saved. But how shal they call vpo him, on whos they beleue not? How shal they beleue on him, of whos they haue not harde? How shal they heare without a preacher? But how shal they preach, excepte they be sent? As it is wrytten: How beutyfull are the fete of the y preach peace, y bryng ge good tidings: But they are not all obedient vnto the Gospell. For Esay sayeth: LORDE, who beleueth oure preachinge? So the faith cometh by hearynge, but hearin ge cometh by the worde of God.

But I saye: Haue they not herbe? No doubt their sounde wote out in to all londes, and their wordes in to the endes of the world. But I saye: Hath not Israel knowne? First, Moses sayeth: I wil prouoke you to enuye, by them that are not my people: & by a foolish nacion wyl I anger you. Esay after him is holde, and sayeth: I am founde of them, that soughte me not: & haue appea-

red vnto them, that aied not after me. But vnto Israel he sayeth: All the daye longe haue I stretched forth my handes vnto a people y beleueth not, but speaketh agaynst me.

The XI. Chapter.

Saye then: Hath God thrust out his people? God forbyd: for I also am an Israelite, of the sede of Abraham out of the tribe of Ben Iamin. God hath not thrust out his people, whom he knewe before. Or wore ye not what the scripture sayeth of Elias, how he maketh intercession vnto God agaynst Israel, and sayeth: LORDE, they haue slayned thy prophetes, & dydged downe thine altares, and I am lefte ouer onely, and they seke my life. But what sayeth the answer of God vnto him? I haue reserved vnto me seuenthoulande men, which haue not bowed their knee before Baal. Eue so goeth it now at this tyme also w this remnant after y eleccion of grace. If it be done of grace, the is it not of deservynge: els were grace no grace. But yf it be of deservynge, then is grace nothin ge: els were deservynge no deservynge.

Wherthe? Israel hath not optayned y which he soughte, but the eleccion hath optayned it. As for y other, they are blynded. As it is wrytten: God hath geuen them the spere of vnquyer nesse, eyes that they shulde not se, and eares that they shulde not heare, eue vnto this daye. And Dauid sayeth: Let their table be made a snare to take the with all, & an occasion to fall, & a rewarde vnto the. Let their eyes be blynded that they se not, and euer bowe downe their backes.

I saye then: Haue they therfore stombled, y they shulde cleane fall to naughte? God forbyd: but thorow their fall is saluacion happened vnto y heythen, that he might prouoke them to be zelous after them. For yf their fall be the riches of the wolde, and the mynistrynge of the riches of the heythen: how much more shulde it be so, yf their fulnesse were there? I speake vnto you heythen: for in as much as I am y Apostle of the heythen, I wil prayse myne office, yf I might prouoke them vnto zele, which are my fleshe, and saue some of them. For yf the losse of them by the recouyng of the wolde, what were that els, then as yf life were taken of the deed? If the begynnynge be holy, then is all y dome holy: and yf the roote be holy, then are the braunches holy also.

But though some of y braunches now be broke, and thou, what thou wast a wyld olive tree, art grafte in amonge them, and made

The XII. Chapter.

partaker of the rote and sappe of the olyue tre, boost not thy selfe agaynst the braunches. If thou boost thy selfe agaynst them, then bearest not thou the rote, but the rote beareth the. Thou wilt saye then: the braunches are broke of, that I mighte be grafted in. Thou sayest well. They are broken of because off their vnbeleue, but thou stondest thorow beleue. Be not thou hye mynded, but feare, feynge God hath not spared the naturall braunches, lest he also spare not the.

Beholde therfore the kyndnesse and rigorousnes off God: on them which fell, rigorousnes: but towarde the kyndnes, yf thou contynue in the kyndnesse. Els shalt thou be hewē of: and they, yf they byde not styll in vnbeleue, shal be grafted in agayne. For God is of power to grafte the in agayne. For yf thou be cut out of the naturall wilde olyue tre, and grafted (contrary to nature) in the good olyue tre, how moch more shal they that are naturall, be grafted in their awne olyue tre agayne?

I wolde not that this secrete shulde be hyd from you brethre (lest ye shulde be wyse in youre awne cōsalties) that partly byndnesse is happened vnto Israel, so longe tyll the fulnesse of the theythen be come in, and so all Israel shalbe saued. As it is wyrtten: There shal come out of Sion he that doth deliuer, and shal turne away vngodlynes from Jacob. And this is my couenaunt with them, whā I shal take away their synnes. As concernynge the Gospell, I holde them as enemies for youre sakes: but as touchinge the eleccion, I loue them for the fathers sakes.

For verely the gistes 2 callynge of God are soch, that it can not repent him of them. For likewise as ye also in tyme passid haue not beleued, but now haue opcrayned mercy thorow their vnbeleue: Euen so now haue they not beleued on the mercy which his happened vnto you, that they also maye opcrayne mercy. For God hath closed vp all vnder vnbeleue, that he mighte haue mercy on all.

O the depensse of the riches, both of the wyddome and knowlege of God: how incomprehensible are his iudgements, and his wayes vnscheacheable. For who hath knowen the mynde of the LORDE? Or who hath bene his counsell geuer? Or who hath geue him ought afore hande, that he mighte be recompenced agayne? For of him, and thorow him, and in him are all thinges. To him be prayse for euer, Amen.

Desete you brethre by the mercynesse of God, that ye geue ouer youre bodies for a sacrifice, & is quycke holy, and acceptable vnto God, which is yb reasonable seruyng off God. And fashion not youre selues like vnto this worlde, but be chaunged thorow the reueryng off yb mynde, & ye maye proue, what thinge that good, & acceptable, 2 perfecte wil of God is. For I saye thorow the grace & is geue me, vnto every man amonge you: that no man esteeme off him selfe more, then it becometh him to esteeme: but that he discretly iudge of himselfe, acordinge as God hath deale vnto every man the measure of faich. For like as we haue many membres in one body, but all the membres haue not one maner of operation: Euen so we beyng many are one body in Christ. But amonge oure selues every one is the membre of another, and haue diuers giftes, acordinge to the grace that is geuen vnto vs. If eny man haue the gifte of prophecieng, let it be acordinge to the faich.

* Let him that hath an office, waye vnto the office: let him that teacheth, take heed to the doctryne: Let him that exhorteth, geue attendaunce to the exhortacion. If eny mā geuech, let hi geue with singlenesse. Let him that ruleth, be diligent. * If eny man shewe mercy, let him do it with chearfulnesse. Let loue be without dissimulation. Hate that which is euell: Cleue vnto that which is good. Be kynde one to another with brotherly loue. In geuyng honoure go one before another. * Be not slouthfull in the busynesse that ye haue in hande. Be seruent in the spiete. Applye youre selues vnto theyr me. Reioyse in hope, be patient in trouble. Continue in prayer. Distribute vnto the necessities of the sayntes. * Be glad to harbarow. Blesse the that persecute you. Blesse, 2 curse not. Be merry with them that are merry and wepe with them that wepe.

Be of one mynde amonge youre selues. Be not proude in youre awne cōsalties, but make youre selues equalle to them of & lowe sorte. Be not wyse in youre awne opinions. Recompense vnto no man euell for euell. Prouyde honestie afore haue towarde every mā. If it be possible (as moch as in you is) haue peace with all men.

Dearly beloved, auenge not youre selues, but geue rowme vnto the wrath off God. For it is wyrtte: Vengeance is myne, and I wil rewarde, sayeth & LORDE. Therfore

if thine enemye hunger, fede him: If he thyrst, geue him drinke. For in so doinge thou shalt heape coales of fyre vnto his heade. Be not ouercome with euell, but ouercome thou euell with good.

The XIII. Chapter.

Let every soule submyt hym selfe to the auctonite off the hyer powers. * For there is no power but of God. The powers that be, are ordeyned of God: so that who so euer resisteth the power, resisteth the ordinaunce of God. And they that resist, shal receaue to them selues dānacion. For rulers are not to be feared for good workes, but for euell. If thou wilt be without feare off the power, do well then, and thou shalt haue prayse of the same: for he is the minister off God for thy wealch. But yf thou do euell, then feare, for he beareth not the swerde for naughte. For he is the minister of God, a taker of vengeance, to punyssh him that doth euell. Wherfore ye must nedes obeye, not onely for punysshment, but also because of conscience. For this cause must ye geue tribute also. For they are Gods mynisters, which māteyne & samie defence.

Geue to every man therfore his due: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertyneth. Owe nothinge to eny man, but to loue one another. For he that loueth another, hath fulfilled the lawe. For where it is sayde: (Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witness: thou shalt not lust) and yf there be eny other commaundement, it is comprehēded in this worde: Thou shalt loue thy neighbour as thy selfe. Loue doth his neighbour no euell. Therfore to loue & fulfillynge of the lawe.

And for so moch as we know this, namely the tyme, that the houre is now for vs to ryse from slepe (For now is oure saluacion nearer, then whan we beleued: the nighte is past, but the daye is come nye.) Let vs therfore cast awaye yf workes of darknesse, and put on the armour of lighte. Let vs walke honestly as in the daye, not in excesse off eatinge and in dronkenesse, not in chambryng and wantonnesse, not in stryfe and enuyng: but put ye on the LORDE Iesus Christ, and make not prouysion for & flesh, to fulfill the lustes of it.

The XIII. Chapter.

Im that is weake in the faich, receaue vnto you, and trouble not the com-

sciences. One beleueth that he maye eate all thinge: but he that is weake, eateth herbes. Let not him that eateth, despyse him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receaued him. * Who art thou, that iudgest another mans seruaut? He stondeth or falleth vnto his LORDE: See he maye well stōde, for God is able to make hi stōde. Some man putteth differēce betwene daye 2 daye, but another man counteth all dayes alike. * Let every man be sure of his meanynge. He that putteth difference in the daye, doth it vnto the LORDE: & he that putteth no differēce in the daye, doth it vnto & LORDE also. He & eateth, eateth vnto the LORDE, for he geueth God thākes: and he that eateth not, eateth not vnto & LORDE, and geueth God thākes. For none of vs lyueth to him selfe, and none dyeth to him selfe. If we lyue, we lyue vnto the LORDE: If we dye, we dye vnto the LORDE. Therfore, whether we lyue or dye, we are the LORDES.

Forther to dyed Christ, and rose agayne, and renyued, that he mighte be & LORDE both of deed and quykke. But why iudgest thou & brother? Or thou other, why despysest thou & brother? We shal all be brought before & iudgmēt seate of Christ. For it is wyrtte: As truly as I lyue, (sayeth the LORDE) all knees shal bowe vnto me, 2 all tēges shal knowlege vnto God. Thus shal every one of vs geue accomptes for himselfe vnto God. Let vs not therfore iudge one another enymore. But iudge this rather, & nomā put a stumblinge blocke or an occasion to fall in his brothers waye. * I knowe, 2 am full certified in & LORDE Iesu, & there is nothinge comen of it selfe: but vnto him & iudgeth it to be comen, to him is it comen. But yf & brother be greued ouer & meate, the walkest thou not now after charite. Destroye not wth thy meate, him, for whom Christ dyed.

Se therfore that youre treasure be not euell spokē of. For the kyngdome of God is not meate and drynke, but rightousnes, 2 peace, and ioye in the holy goost. He that in these thinges serueth Christ, pleaseth God, 2 is comended of me. Let vs therfore folowe those thinges which make for peace, 2 thinges wherwith one maye edifye another. Destroye not yf worke of God for eny meates sake. All thinges truly are cleane, but it is euell for & mā, which eateth wth hurte of his cōscience. It is moch better & thou eate no flesh, and drynke no wyne, nor eny thinge, wherby

thy brother stomber, or faller, or is made weake. Hast thou faith, haue it with y selfe before God happye is he, that cōdemneth not him selfe in y thinge which he alowerth. But he that maketh conscience of it and yet eateth, is dampned: because he doeth it not of faith. For what so euer is not of faith, that same is synne.

The XV. Chapter.

What are stronge ought to beare y frailnesse of them which are weake, and not to stonde in oure owne confaytes. Let every one of vs ordie him selfe so, that he please his neighbour vnto his welth, and edifyinge: For Christ pleased not him selfe, but as it is wrytten: The rebukes of them which rebuked the, are fallen vpon me. What so euer thinges are wrytten afore tyme, are wrytten for oure learninge: that we thow patience and comfote off the scriptures, might haue hope. The God of patience and consolacion graunte you to be like mynded one to warde another, accordinge vnto Iesu Christ, that ye beyng of one mynde, maye w one mouth prayse God the father of oure LORDE Iesu Christ.

Wherfore receaue ye one another, as Christ hath receaued you to the prayse off God. But I saye that Christ Iesus was a mynister of the circumcision for the truech of God, to cōfirme the promyses made vnto the fathers, and that the heythen mighte prayse God because of mercy, as it is wrytten: For this cause wyl I prayse the amonge the Gētyles, and synge vnto thy name. And agayne he sayeth: Reioyse ye heythen with his people. And agayne: Prayse the LORDE all ye Gentiles, and laude him all ye nacōs. And agayne Esay sayeth: There shal be the rote of Jesse, and he that shal rye to rule the Gētyles, in him shal the Gētyles trust. The God off hope fyll you w all ioye and peace in beleuyng, y yemaye be plenteous in hope thow y power of the holy goost.

I my selfe am full certified of you (my brethren) that ye youre selues are full of goodnes, fylled with all knowlege, so that ye are able to exhoire one another. Nevertheless (brethren) I haue km what more boldly wrytten vnto you, as one that putteth you in remembraunce, for the grace that is geue me of God, that I shulde be a mynister of Iesu Christ amonge the heythen, to declare the gospell of God, that the heythen mighte be an acceptable offeringe vnto God, sanctified by the holy goost. Therefore maye I

boost my selfe thow Iesu Christ, that I medle with thinges perceyninge vnto God. For I durst not speake ought, excepte Christ had wrought the same by me, to make the heythen obediēt thow worde and dede, thow the power of tokens and wonders, and thow the power of the spere of God, so that from Ierusalem, and rōde abowte vnto Illyricon, I haue fylled all with the Gospell of Christ. So haue I enforced my selfe to preach y Gospell, not where Christes name was knowne, lest I shulde buylde on another mans foundacion, but as it is wrytten: To whom he was not spoken of, they shal se: and they that haue not herde, shal vnderstande. This is also the cause, wherfore I haue bene oft tymes let to come vnto you. But now synch I haue nemore place in the countrees, hauyng yet a desyre many yeares sence to come vnto you, whan I shal take my iourney in to Spayne, I wil come to you: for I trust that I shal passe y waye and se you, and to be broughte on my waye thitherwarde by you: but so, that I firste fresh my selfe a litle with you.

But now go I to Ierusalem, to mynister vnto the sayntes. For they of Macedonia and Achaia haue wyllingly prepared a comen colleccion together, for the poore sayntes at Ierusalem. They haue done it wyllingly, and their detters are they. For yf y they be made partakers off their spiritual thinges, their dute is to mynister vnto the in bodely thinges. Now whan I haue pafourmed this, and haue broughte the frute sealed, I wil take my iourney by you in to Spayne. But I am sure whan I come vnto you, that I shal come with y full blis synge of the Gospell of Christ.

I beseeke you brethren thow oure LORDE Iesu Christ, and thow the lone of the spere, y ye helpe me in my busynes with your prayers vnto God for me, that I maye be deliuered from the vnbeleuers in Ierusalem, and that this my seruyce which I doo to Ierusalem, maye be accepted of the sayntes. I maye come vnto you with ioye by y will of God, and refresh me my selfe with you. The God of peace be with you all. Amen.

The XVI. Chapter.

I commend vnto you Phebe oure sister, which is a mynister of the congregacion of Cenchrea, that ye receaue her in the LORDE, as it be cometh the sayntes, and that ye helpe her in what soeuer busynesse she hath made off you. For she hath succoured many, and myne awne selfe also.

Grete Pisca and Aquila my helpers in Christ Iesu, which for my life haue layed downe their awne neckes: vnto whom not I only gene thankes, but all the congregacions of the heythen. Grete the congregacion also in their house. Salute Epenetos my beloued, which is y first frute amonge the of Achaia i Christ. Grete Mary, which hath bestowed moch labour on vs. Salute Andronicus y Junia my colens, y felowe prisoners, which are awncient Apostles, y were before me in Christ. Grete Amplias my beloued in y LORDE. Salute Urban y helper in Christ, y Stachis my beloued. Salute Apelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynsman. Grete the which are of Narcissus housholde in the LORDE. Salute Tryphena y Tryphosa, which haue laboured in y LORDE. Salute my beloued persis, which hath laboured moch y LORDE. Salute Rufus y chosen in y LORDE: y his mother y myne. Grete Asyncritus, Phlego, Herman, Patrobas, Herman, y y brethren w the. Salute Philologus y Julia, Terius y his sister, y Olympia, y all the sayntes. w the Salute one another w an holy kysse. The congregacions of Christ salute you.

I beseeke you brethren, make them which cause deuysion y gene occasions of enell, contrary to y doctryne which ye haue learned, to abyde them. For they y are soch, serue not the LORDE Iesu Christ, but their awne belly: y thow swete preachinges y flateringe wordes, they disceane y herces of y innocēt. For youre obedience is published amonge all men, therfore am I glad of you.

But yet I wolde haue you wyse in that which is good, y symple in euell. The God of peace treade Sathan vnder y fete shortly. The grace of y LORDE Iesu Christ be with you. Timotheus my helper, y Lucius, y Jason, y Sopater my kynsmen salute you. Tertius which haue writte this epistle in y LORDE, salute you. Gaius myne ooste y y oost of y whole cōgregacion saluteth you. Erastus y chāberlaine of y cite saluteth you. Quartus a brother saluteth you. The grace of y LORDE Iesu Christ be w you all. Amen.

To him y is of power to stablyshe you, accordinge to my Gospell y preachinge of Iesu Christ, wherby is vttered y mystery which hath bene kepte secrete, sence y wolde began, but now is opened, y shewed by the scriptures of y prophetes, at the cōmandement of the euerglastinge God, vnto y obediēce of the faith amonge all heythen: to the

same God, which alone is wyse, be prayse thow Iesu Christ for euer. Amen.

To the Romanes.

Sent from Corinthum, by Phebe, which was a mynister of the congregacion at Cenchrea.

The first Epistle of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

- Chap. I. He commendeth the Corinthians, exhorteth the to be of one mynde, & rebuketh the diuysion that was amonge them. Wordly wysdome is foolishnes before God, yee there is no wysdome but in the despyred crosse of Christ.
- Chap. II. It is not eloquence and glorious paynted wordes of wordly wysdome, that can edifie and conuerter soules vnto Christ: but the playne wordes of the scripture, for they make mention of him and his crosse.
- Chap. III. Paul rebuketh the sectes and authorites therof. Christ is the fōdaciō of his church. No man ought to reioyce in men, but in God.
- Chap. IIII. The preachers are but ministers. Judgement belongeth only vnto God.
- Chap. V. After what maner Paul curseth the man, that had committed fornicacion with his mother in lawe.
- Chap. VI. He rebuketh the for goinge to lawe together before the heythen, and reprooueth vnclennesse.
- Chap. VII. Of marriage, virginite and wydowheade.
- Chap. VIII. He rebuketh the that vse their liberty to the slander of other, & sheweth how men ought to behaue the towarde soch as be weake.
- Chap. IX. Loue forbeareth the thinge that she maye do by the lawe. He exhorteth them to runne on sooth in the course that they haue begonne.
- Chap. X. He seareth them with the ensamples of the olde Testament, and exorteth them to a godly conuersacion.
- Chap. XI. He rebuketh the for the abuse and misorde that they had aboute the Sacramēt of the body and bloude of Christ, and bringeth them agayne to the first institution.
- Chap. XII. The diuersite of the giftes of the holy goost, geuen to the cōforte and edifyinge of one another, as the membres of a mans body serue one another.
- Chap. XIII. The nature and condicions of loue.
- Chap. XIII. Paul sheweth that the gift of prophēcie, interpretinge, or preachinge, excelleth the gift of rungs, and how they ought both to be vsed.
- Chap. XV. The resurrection of the deed.
- Chap. XVI. He putteth the in remembraunce of the gadberyng for the poore church at Ierusalem, and concludeth his epistle with the salutations of certayne louyng brethren.

The first Epistle
The first Epistle
of the Apostle S. Paul to the
Corinthians.



The first Chapter.

21



Paul, called to be an Apostle of Jesus Christ, chosen of will of God, and brother. Sosthenes, unto the congregation of God which is at Corinthum, to them that are sanctified in

Christ Jesus, sayntes by callinge, with all them that call vpon the name of oure LORDE Jesus Christ, in every place both off theirs and oures. Grace be with you and peace from God oure father, and from the LORDE Jesus Christ.

I thanke my God allwayes on youre behalfe, for the fauoure of God which is geue you in Jesus Christ, that in all poyntes ye are made ryche by him, in every worde, and in all maner of knowlege (eue as I preachinge of Christ is confirmed in you) so that ye wante nothinge in eny gyste, and wayte but for the appearinge of oure LORDE Jesus Christ: which shal strength you also vnto yende, that ye maye be blamelesse in the daye of oure LORDE Jesus Christ. For God is faithfull, by who ye are called vnto the fellowshippe of his sonne Jesus Christ oure LORDE.

But I beseeke you brethren thow the name of oure LORDE Jesus Christ, that ye all speake one thinge, and let there be no discension amonge you, but that ye be perfecte in one meanynge. For it is shewed me (my brethren) of you, by them which are of y householde of Cloes, that there is stryfe amonge you. I speake of that, which every one of you sayeth: I holde of Paul. Another, I holde of. Apollo. The thirde, I holde of Ce-

to the Corinthians.

phas. The fourth, I holde off Christ. Is Christ then deuyled in partes? Was Paul crucified for you? Or were ye baptysed in y name of Paul? I thanke God that I haue baptised none of you, but Crispus and Gaius: lest eny shulde saye, I in myne awne name had baptised. I baptysed also y householde of Stephana. I farthermore knowe I not, whether I baptysed eny other. For Christ sent me not to baptys, but to preach the Gospell, not with wysdome of wordes, lest y crosse of Christ shulde haue bene made of none effecte.

For the worde of y crosse is foolishnesse to the that perishe: but vnto vs which are saued, it is the power of God. For it is written: I wyl destroye the wysdome of the wise, z wil cast away the vnderstandinge of y prouder. Where are the wise? Where are y scribes? where are y disputers of this worlde? hath not God made the wysdome of this worlde foolishnesse? For in so moche as the worlde by the wysdome therof knewe not God in his wysdome, it pleased God thow foolish preachinge to saue them y beleue. For the Jewes requyre tokens, and the Grekes are after wysdome. But we preach Christ the crucified: to the Jewes an occasion off fallinge, and vnto the Grekes foolishnes. But vnto them that are called (both Jewes and Grekes) we preach Christ the power of God and the wysdome off God.

For the foolishnes of God is wyser then men: and the weaknes of God is stronger then men. Brethren loke on youre callinge, how that not many wysen after the flesh, nor many mightie, nor many of hye degree are called: but that foolish is before the worlde, hath God chosen, that he mighte edifye the wise: And that weak is before y worlde, hath God chosen, y he mighte confounde the mightye. And the vyle and despised before the worlde hath God chosen, yee and that which is nothinge, that he mighte destroye that which is oughte, that no flesch shulde reioyse in his presence. Of the same are ye also in Christ Jesu, which of God is made vnto vs wysdome and righteousnes, and sanctifieng and redēcion, that accordinge as it is wrytten: he that reioysch shulde reioyse in the LORDE.

The II. Chapter.

And brethren, whā I came vnto you, I came not w hye wordes o: hye wysdome, to shewe vnto you the preachinge of Christ. For I shewed not forth myselfe

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amonge you that I knewe eny thinge, saue only Jesus Christ, euen the sam that was crucified. And I was amonge you in weaknes, and in feare, and in much tremblinge: and my worde and my preachinge was not with entysinge wordes of mans wysdome, but in shewinge of the spire and of power: that youre faith shulde not stonde in the wysdome of men, but in the power of God.

That we speake of, is wysdome amonge the y are perfecte: not y wysdome of this worlde, nether of the rulers of this worlde which go to naughte: but we speake of the wysdome of God, which is in secreete and lych hyd: which God ordeyned before the worlde vnto oure glorie: which none of y rulers of this worlde knewe. For yf they had knowne it, they had not crucified the LORDE of glorie, but as it is wrytten: The eye hath not sene, and the eare hath not herde, nether hath it entred in to the hert of man that God hath prepared for them that loue him.

But God hath opened it vnto vs by his spire. For the spire searcheth out all thinges, yee euen the depeneses of the Godhead. For what mā knoweth what is in man, save the spire of mā which is in him? Euen so no man knoweth what is in God, saue y spire of God. As for vs, we haue not receaved the spire of this worlde, but the spire which cometh of God, so that we can knowe what is geue vs of God: which we also speake, not with conynge wordes of mā's wysdome, but with the conynge wordes of the holy goost, and iudge spirituall matters spiritually. Howbeit the naturall man perceaueth nothinge of y spires of God. It is foolishnes vnto him, and he can not perceau it: for it must be spiritually discerned. But he that is spirituall, discusseth all thinges, and he is iudged of noman. For who hath knowne y mynde of the LORDE? Or who shal enforme him? But we haue the mynde of Christ.

The III. Chapter.

And brethren, coulde not speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ. I gaue you mylke to drynke, and not meat, for ye mighte not then awaye withall, ne ther maye ye yeteuen now, in so moche as ye are yet fleshye. For seynge there is ennyen stryfe, and discencion amonge you, are ye not fleshy, z walke after y maner of men? For whan one sayeth: I holde of Paul: another, I holde of Apollo, are ye not the fleshy.

ye: What is Paul? What is Apollo? Euen mynisters are they, by whom ye are cometo the beleue, and the same, accordinge as the LORDE hath geuen vnto every man. I haue planted, Apollo hath watred, but God hath geuen the increace. So then nether is he that planteth, eny thinge, nether he that watreth, but God which geueth the increace. As for him that planteth, and he that watreth, y one is as the other: but yet shal every one receaue his rewarde accordinge to his labour. For we are Gods labourers, ye are Gods husbandry, ye are Gods buyldinge.

Accordinge to the grace of God which is geuen vnto me, as a wise buylder haue I layed the foundation, but another buylderth thereon. Yet let every man take hede how he buylderth thereon. For other foundacion can noman laye, then that which is layed, the which is Jesus Christ. But yf eny man buylde vpon this foundacion, golde, syluer, precious stones, tymber, haye, stobbe, every mā's worke shal be shewed. For the daye of the LORDE shal declare it, which shal be shewed with fyre: and the fyre shal trye every mā's worke what it is. If eny mans worke that he hath buyldertheron, abyde, he shal receaue a rewarde: If eny mans worke burne, he shal suffre losse: but he shal be saued himselfe, neuertheles as thow fyre.

Knowe ye not that ye are the temple of God, and that the spire of God dwelleth in you? If eny man defyle the temple of God, him shal God destroye. For the temple of God is holy, which ye are. Let no mā disceane himselfe. If eny man thinke himselfe wise amonge you, let him become a foole in this worlde, that he maye be wise. For the wysdome off this worlde is foolishnes with God. For it is wrytten: he compasseth the wise in their craftynesse. And agayne: The LORDE knoweth the thoughtes of the wise, that they are vayne. Therfore let no man reioyse in men. For all is yours, whether it be Paul or Apollo, whether it be Cephas or the worlde, whether it be life or death, whether it be presente or for to come. All is yours, but ye are Christes, and Christ is Gods.

The III. Chapter.

Let every man this wise effeme vs, euen for the mynisters of Christ, and stewardes of the secretes of God. Now is there no more requyred of the stewardes, then, that they be founde faithfull. It is but a small chinge vnto me, that I

shulde be iudged of you, or of mans daye, nether iudge I myne awne selfe. I knowe noughte by my selfe, yet am I not thereby iustified. It is the LORDE that iudgeth me. Therfore iudge ye nothinge before I tyme, vntyll the LORDE come, which shal bringe it to lighte that is hyd in darknesse, and open the counsels of I hertes, and the shal every one haue prayse of God.

B These thinges brethien haue I described in myne awne preson in Apollos for youre sakes, that ye mighte lerne by vs, that no man counte hygher of him self, then aboue is wrytten, that one be not puffed up agaynst another for eny mans cause. For who preferreth the? What hast thou that thou hast not receaved? If thou hast receaved it, why makest thou the thy boost, as though thou haddest not receaved it? Now ye are full, now ye are made riche, ye raigne without vs, and wolde God ye dyd raigne, that we mighte raigne with you.

We thinke that God hath set forth vs Apostles for the lowest off all, even as those that are appoynted vnto death. For we are a gasynge stocke vnto I wolde and to the angels, and vnto men. We are fooles for Chustes sake, but ye are wyse in Christ: We weake, but ye stronge: We honorable, but we despyed. Euen vnto this daye we hunger and thurst, and are naked, and are besetted with fystes, and haue no certayne dwellinge place, and laboure and worke with oure awne handes. We are reuyled, and yet we blisse: we are persecuted, and suffre it: We are euell spoken of, and we praye: We are become as it were the very outscraping of I wolde, yee the ofscouringe of all men vnto this tyme.

C I wryte not this to shame you, but as my deare childre I warne you. For though ye haue ten thousande instructours in Christ yet haue ye not many fathers. For I haue begotten you in Christ Iesu thorow I Gospel: Wherefore I exhorte you, be ye my followers. For this cause haue I sent vnto you Timotheus (which is my deare sonne, and faithfull in the LORDE) that he maye put you in remembraunce of my wayes, which are in Christ, eue as I teach every where in all congregacions. Some are puffed up, as though I wolde come nomore at you. But I wil come to you shortly (yf the LORDE wyl) and wyl knowe, not the wordes of the that are puffed up, but I power. For the Kingdome of God is not in wordes, but in power. What wil ye? Shal I come vnto you?

the robb, or with loue and the sperte of mekenesse.

The V. Chapter.

I Here goeth a comen reporte, that there is whordome amonge you, and soch whordome, as is not once named amonge the heythen, that one shulde haue his fathers wife. And ye are puffed up, and haue not rather sorowed, that he which hath done this dede, mighte be put from amonge you. For I verely as absent in body, but present in sperte, haue determyned already as though I were present (concernyng him that hath done this dede) in I name of oure LORDE Iesus Christ, wha ye are gathered together with my sperte, and with the power of oure LORDE Iesus Christ, to deliuer him vnto Sathan for the destruction of the flesh, that the sperte maye be saved in the daye of the LORDE Iesus.

Your reioysinge is not good. Anowe ye not that a litle leuen sowreth the whole lump of dowe? Pourge out therfore the olde leuen, that ye maye be new dowe, like as ye are swete bled. For we also haue an Easter lambe, which is Christ, that is offered for vs. Wherefore let vs kepe Easter, not in olde leuen, ner in the leuen of malicionsnes, and wickednes, but in the swete bled of purenesse and of the truethe.

I wrote vnto you in the Epistle, that ye shulde haue nothinge to do with whoremongers, and that meant I not at all of the whoremongers of this wolde, ether of the couetous, or of extortioners, or of the that worshippe ymages, for then must ye nedes haue gone out of the wolde. But now haue I wrytten vnto you, I ye shulde haue nothinge to do with them: (Namely,) yf there be eny man that is called a brother, and is an whoremonger, or couetous, or a worshipper of ymages, ether a raylar, or a drunkarde, or an extortioner, with soch shal ye not eat. For what haue I to do to iudge them that are without? Do ye not iudge the that are within? As for them that are without, God shal iudge them. Put awaye fro you him that is euell.

The VI. Chapter.

Now dare one off you haue anyge business with another, go to lawe before the vnrighteous, and not before the sayntes? Do ye not knowe that the sayntes shal iudge the worlde? Yf the worlde that shalbe iudged off you, are ye not good ynough to iudge small matters? Anowe

not that we shal iudge the angels? how much more thinges that pertaine to the temporall life? Therfore yf ye haue iudgements of temporall matters, take them that are despyed in the congregacion, and set them to be iudges. This I saye to youre shame. Is there utterly no wyse man amonge you? What not one at all, that can iudge betwene brother and brother? but one brother goeth to lawe with another, and that before the vnbeleuers?

Now therfore is there utterly a fante amonge you, that ye go to lawe one with another. Why rather suffre ye not wronge? Why suffre ye not youre selues rather to be defrauded? but ye youre selues do wronge and defraude, and that euen the brethie. Anowe ye not that I vnrighteous shal not inheret the Kingdome of God? Denot disceauet. Neither whoremongers, ner worshippers off ymages, ner breakers off wedlocke, ner weaklinges, nether abusers of them selues with mankynde, ner thenes, nether the couetous, ner drunkardes, ner cursed speakers, ner extortioners shal inheret the Kingdome of God. And soch haue some of you bene, but ye are washed, ye are sanctified, ye are made righteous by the name of the LORDE Iesus, and by the sperte of oure God.

I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but I wil be broughte vnder no mans power. Meates are ordeyned for I bely, and the bely for meates. But God shal destroye both it and them. The body belongeth not vnto whordome, but vnto the LORDE, and the LORDE vnto the body. God hath rayssed vp the LORDE, and shal rayse vs vp also by his power. Anowe ye not that youre bodies are the members of Christ? Shal I now take the members of Christ, and make them the members of an harlot? God forbid. Ye do ye not knowe, that he which cleueth vnto an harlot, is one body? For they shalbe two (sayeth he) in one fleshe. But he that cleueth vnto the LORDE, is one sperte.

If whordome. All synnes I a man doth, are without the body. But he that commyteth whordome, synneth agaynst his awne body. Ye knowe ye not that youre body is the temple of the holy goost? Whom ye haue of God, and are not youre awne? For ye are dearly boughte. Prayse ye God therfore in y body and in y sperte, which are Gods.

The VII. Chapter.

Wh concerninge the thinges wherof ye wrote vnto me, I answer: It is

good for a man not to touche a woman. Nevertheless to avoide whordome, let every man haue his awne wife, and let every woman haue hir awne husbunde. Let the man geue vnto the wife due beneuolence: like wyse also the wife vnto I man. The wife hath not power ouer hir awne body, but the husbunde: I like wyse the man hath not power ouer his awne body, but the wife. Withdrawe not y selues one fro another, excepte it be with the consent of both for a tyme, that ye maye geue youre selues vnto fastinge and prayer, and the come together agayne, lest Sathan tempte you for y inconynte eye. But this I saye of sanctuare, and not of commaundement. Howbeit I wolde rather I all me were as I am. Nevertheless every one hath his proper gifte of God: one thus, another so. To them verely I are vnnaried and to weddowes I saye: It is good for the that they abyde also as I do. But yf they cannot absteyne, let them marry. For it is better to marry, then to burne.

But vnto them that are married, commaunde not I, but the LORDE, that the wife separate not her selfe from the husbunde: but yf she separate her selfe, I she remayn vnnaried, or be reconcyled to hir husbunde: and let not the husbunde put awaye his wife from him.

As for the other, vnto the I saye I, not I LORDE: If eny brother haue an vnbeleuyng wife, and she is content to dwell with him, let him not put hir awaye. And yf a woman haue an vnbeleuyng husbunde, and he is content to dwell with her, let her not put him awaye. For the vnbeleuyng husbunde is sanctified by the wife, and the vnbeleuyng wife is sanctified by the husbunde: or els were youre children vncleane, but now are they holy. But yf the vnbeleuyng departe, let him departe. A brother or a sister is not bounde in such cases, but God hath called vs in peace. For what knowest thou O woman, whether thou shalt saue I man? Or what knowest thou O man, whether thou shalt saue the woman? But euen as God hath distributed vnto every one and as the LORDE hath called every man, so let him walke: and so orden I in all congregacions.

If eny man be called beyng circumcysed let him take no heythen shippe vpon him. If eny man be called in the heythen shippe, let him not be circumcysed. Circumcision is nothinge, and vncircumcision is nothinge, but the keepinge of the commaundementes of God. Let every one abyde in the callinge

Tob. 4. d
and 2. a
1. Cor. 1. c

1. Tim. 5. b

Mat. 23. d

1. Pet. 3. a

Eph. 4. a

1. Cor. 9. a

1. Cor. 1. a

Phil. 4. 3
Rom. 8. c

Act. 18. a
Rom. 12. b

Gal. 4. b
Iaco. 1. b
1. Cor. 10. a
Phil. 2. c

Pro. 30. d
1. Cor. 10. d

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1. Tim. 5. 2 ge wherin he is called. Art thou called a
servant, care not for it: neuertheless yf thou
mayest be fre, use it rather. For he that is cal-
led in the LORDE beyng a seruante, is a fre
man of the LORDE. Likewise he that is cal-
led beyng fre, is a seruante of Christ. We are
dearly boughte, be not ye the seruantes of
men. Brethren let every one wherin he is cal-
led, therein abyde with God.

As concerninge virgins, I haue no com-
mandement of the LORDE, neuertheless I
saye my goodmeanyng, as I haue opay-
ned mercy of the LORDE to be faithfull. I
suppose it is good for y present necessite: for
it is good for a man so to be. Art thou boun-
de vnto a wife, seke not to be lowsed: Art
thou lowsed fro a wife, seke not a wife. But
yf thou take a wife, thou synnest not. And
yf a virgin mary, she synneth not. Neuerthe-
les soch shal haue trouble in the fleshe. But
I fauoure you.

Howbeit this I saye brethren: the tyme
is shorte. Farthermore this is the meanyn-
ge, y they which haue wyues, be as though
they had none: and they that wepe, be as
though they wepte not: and they that re-
ioyse, be as though they reioysed not: z they
that bye, be as though they possessed not: z
they that vse this worlde, be as though
they used it not. For the fashion off this
worlde passeth awaye. But I wolde that ye
shulde be without care. * Zethat is syn-
gle, careth for the thinges of the LORDE, how
he maye please the LORDE. But he that is
married, careth for the thinges of the wor-
lde, how he maye please his wife, and is deu-
yed. A woman and a virgin that is syn-
gle, careth for the thinges of the LORDE, that
she maye be holy both in body z also in spie-
te. But she that is married, careth for y thin-
ges of the worlde, how she maye please hir
husbande.

This I saye for youre profit, not that I
will tangle you in a snare, but forthat which
is honest and comly vnto you, that ye maye
cōtinually cleue vnto the LORDE without
hynderaunce. But yf eny man thinke that
it is vncōmly for his virgin yf she passe the
tyme of mariage, and yf nede so requyre, let
him do what he lyst, he synneth not, let the
be coupled in mariage. Neuertheless he that
purposeth surely in his hert, hauynge no ne-
de, but hath power of his awne wyll, and
determeth so in his hert to kepe his virgin,
doth well. Synally, he that ioyneth his vir-
gin in mariage, doth well: but he that ioyn-
eth not his virgin in mariage, doth bet-

ter. The wife is bounde to the lawe, as lon-
ge as hir husbāde lyueth. But yf hir hus-
bande slepe, she is at liberty to mary vnto
whom she wil, onely that it be done in the
LORDE. But she is happier yf she so abyde
after my iudgment. I thinke verely that I
also haue the spieete of God.

The VIII. Chapter.

As touchinge thinges offered vnto y-
dols, we are sure y we all haue know-
lege. Knowledge puffeth a mā vp, but
loue edifyeth. Neuertheless yf eny mā thinke
y he knoweth eny thinge, he knoweth not
yet how he oughte to knowe. But yf eny
man loue God, the same is knowne of him.

So are we sure now concerninge the me-
tes offered vnto ydols, that an ydoll is ad-
thinge in the worlde, and that there is no
other God but one. And though there be
that are called goddes, whether in heauen
or in earth (as there be goddes many and la-
des many) yet haue we but one God, euen
the father, of whō are all thinges, and we
in him: z one LORDE Jesus Christ, by whō
are all thinges, and we by him.

But everyman hath not knowlege: for
me make yet conscience ouer the ydoll, and
eate it as a thinge offered vnto ydols: and
so their conscience beyng weakē, is despyed.
Neuertheless meate furethureth not vs vnto
God. Yf we eate, we shal not therfore be
better: yf we eate not, we shal not therfore
be the lesse. But take hede that this yomeli-
berty be not an occasion off fallynge vnto y
weake. For yf eny man se the (which hath
knowlege) sit at the table in the ydolls hou-
se, shal not his conscience whyle it is weakē,
be occasioned to eate of the ydolls offerin-
ges? And so thorow thy knowlege shal the
weake brother perishe, for whō Christ dyed.
But whan ye synne so agaynst the brethien,
and wounde their weakē conscience, ye synne
agaynst Christ. Wherfore yf meate offer-
de my brother, I wyl neuer eate flesh, lest I
offende my brother.

The IX. Chapter.

Am I not an Apostle? Am I not fre?
* Haue I not sene Jesus Christ our
LORDE: Are not ye my worke in the
LORDE? Yf I be not an Apostle vnto othe-
r, yet am I youre Apostle: for the seale of my
ne Apostleshippe are ye in the LORDE. My
ne answer vnto them that are me, is this:
Haue we not power to eate and drynke? Is
ue we not power also to leade aboute a sista-
to wife, as well as other Apostles, and as
the brethien of the LORDE, and Cephas?

Or haue onely I and Barnabas not power
this to do? Who goeth a warfare at eny tyme
vpon his awne wages? Who planteth
a vynyarde, and eateth not of the frute ther-
of? Who sedeth a flocke, and eateth not of
the mylke of the flocke?

Saye I these thinges after the maner of
men? Sayeth not the lawe the same also?
For it is wyrtten in the lawe off Moses:
Thou shalt not mofell the mouth of the ore
that treadeth out the come. Doth God take
thought for the oxen? Or sayeth he it not
altogether for oure sakes? For no doute it
is wyrtte for oure sakes. For he that eareth,
shulde eare vpon hope: and he y thiofsheth,
shulde trose vpon hope, y he mighte be
partaker of his hope. * Yf we haue sowne vnto
you spiritual thinges, is it a greates hyge
yf we reape yd bodely thinges? But yf othe-
r be partakers of this power on you, wherfore
are not we rather? * Neuertheless we ha-
ue not used this power, but suffice all thin-
ges, lest we shulde hynder the Gospell off
Christ. Knowe ye not that they which la-
boure in the temple, haue their lyuynge of y
temple: and they that wayte at the altare,
mye the altare? * Euen thus also hath y
LORDE ordeyned, that they which preach
the Gospell, shulde lyue of y Gospell. * But
I haue used none of these thinges.

Nether wyte I therof, that it shulde be do-
ne so vnto me: for I had rather dye, the than
my man shulde brynge my reioysinge to
naughte. For in that I preach the Gospell,
I made not boost my selfe, for I must nedes
do it. And wo vnto me, yff I preach not
the Gospell. Yf I do it with a good wyll,
I shal haue my rewarde: but yff I do it
agaynst my wyll, yet is the office commyt-
ted vnto me. Wherfore the shal I be rewar-
ded? (Namely therfore) that I preach the
Gospell, and do the same frely for naughte,
that I abuse not my libertye in y Gospell.
For though I am fre from all men, yet ha-
ue I made my selfe every mans seruante, y
I mighte wyne y moo. * Vnto the Jewes
I am become as a Jewe, to wyne y Jewes.
To them that are vnder the lawe, I am
become as though I were vnder the lawe, to
wyne them which are vnder the lawe.

Vnto them that are without lawe, I am
become as though I were without lawe
(where as yet I am not without the lawe
of God, but am in y lawe of Christ) to wy-
ne the that are without lawe. To the wea-
ke, am I become as weake, to wyne the
weake. * I am become of all fashions vnto

everyman, to saue some at y leest. But this
I do for the Gospels sake, that I mighte be
partaker therof.

Knowe ye not, that they which runne in
a course, runne all, yet but one receaueth the
rewarde? Runne ye so, that ye maye optay-
ne. Every one that pouereth masterye, abstei-
neth from all thinges, and they do it, that
they maye optayne a corruptible crowne,
but we to optayne an vncorruptible crow-
ne. I therfore so runne, not as at an vncer-
taine thinge: So fighte I, not as one y bea-
teth y ayre: but I tame my body, and bryn-
ge it in to subieccion, lest whan I preach vnto
other: I my selfe be a cast awaye.

The X. Chapter.

Brethren, I wolde not that ye shul-
de be ignorant of this, that oure
fathers were all vnder the cloude, *
and all passed thorow the see, z were all bap-
tised vnder Moses in the cloude and in the
see, * and dyd all eate of one spirituall mea-
te, and dyd all drynke of one spirituall dryn-
ke: but they dronke of the spirituall rocke
that folowed the, which rocke was Christ.
Neuertheless in many of them had God no
delyte, for they were smytten downe in the
wyldernesse.

These are ensamples vnto vs, y we shul-
de not lust after euill thinges, as they lusted.
Nether be ye worshippers off ymages, as
were some of them. Acordinge as it is wyrt-
te: The people sat downe to eate and dryn-
ke, and rose vp to playe. Nether let vs com-
mytte whordome, * as some of them comyt-
ted whordome, and fell in one daye the z
twenty thousande. Nether let vs tempte
Christ, * as some of them tempted him, and
were destroyed of serperes. Nether murmur
ye, * as some of them murmured, and were
destroyed thorow the destroyer.

All these thinges happened vnto the for
ensamples, but they are wyrtte to warne vs,
vpon whom the ende of y worlde is come.
Therfore let him that thinketh he stondeth,
take hede, lest he fall. There hath yet no tēp-
tacion overtaken you, but soch as foloweth
the nature of man. Neuertheless * God is
faithfull, * which shal not suffice you to be
tempted aboute youre strength, but shal in
the myddes of y temptacion make a waye
to come out, that ye maye beare it. Wherfo-
re my dearly beloued, fle from worshippinge
of ydols. I speake vnto them which haue
discreciō, iudge ye what I saye. The cuppe
of chateigeyng wherwith we geue chan-
ces, is it not the partakinge of the bloude of

Christ: The bread that we breake, is it not of partaking of the body of Christ: For many are one bread and one body, in as much as we all are partakers of one bread.

C Beholde Israel after the flesh. They eat the sacrifices, are they not partakers of the altar? What shall I now sayethen? Shall I saye that the Idoll is any thinge? Or that it which is offered vnto the Idoll is any thinge? Nay. But this I saye, that loke what the heychen offre, that offre they vnto deuils, and not vnto God. Now wolde I not that ye shulde be in the fellowship of deuils. Ye can not drynke of the cuppe of the LORDE and of the cuppe of the deuils. Ye can not be partakers of the LORDES table, and of the table of deuils. Or wyl we prouoke the LORDE? I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but all thinges edifie not. Let noman seeke his awne profit, but let euery man seeke anothers welch.

What soener is solde in the fleshmarket, that eate, and are no question for conscience sake. For the earth is the LORDES, and all that therein is. Ifeny of the flesh becomen not, byd you to a feast, and yf ye be disposed to go, what soener is set before you, that eate, as in geno question for conscience sake.

D But yfeny man saye vnto you: This is offered vnto Idols, the eate not of it, for his sake that sheweth it, and for hurtinge of conscience. (The earth is the LORDES and all that therein is.) Neuertheles I speake of conscience, not thine, but of y other. For why shulde my liberty be iudged of another mans conscience? For yf I take my parte with thankes, why am I euell spoken of, for y thinge wherefore I geue thankes?

Therefore whether ye eate or drynke, or what so ever ye do, do all to y prayse of God. Be not ye an occasion of fallinge, nether to the Jewes, ner to the Gentyles, ner to the congregacion of God, eue as I also please all men in all thinges, not settinge myne awne profit, but the profit of many, that they might be saued. Solowe ye me, as I do Christ.

The XI. Chapter.

I Commende you brethien, that ye remembre me in all poyntes, and kepe the ordinaunces, eue as I deliuered them vnto you. But I certifie you, that Christ is the heade of every man. As for y man, he is the heade of y woman, but God is Christs heade. Every man that prayeth or prophecieth, and hath any thinge on his

heade, shameth his heade. But every man that prayeth or prophecieth with vncouered heade, dishonesteth his heade. For it is enen a lyke moch as yf she were shaven. If the womā be not couered, let hir heer also be cut of. But yf it be vncomey for a woman to haue hir heer cut of or to be shaven, then let hir couer hir heade. Neuertheles the man oughte not to couer his heade, for so moch as he is the ymage and glory of God: but the womā is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the womans sake, but the womā for the mans sake.

Therefore ought the woman to haue a power vpon hir heade, for the angels sake. Neuertheles nether is the man without y woman, nether the woman without the mā in the LORDE. For as the woman is of the man, euen so commeth the man also by the woman, but all of God. Judge ye by yf selues, whether it be comly, y a womā praye before God bare headed? Or doth not nature teach you, y it is a shame for a man yf he weere lōge heer, y a prayse to y womā, yf she weere lōge heer? For hir heer is geue heer to couer her withall. But yf there be eny man amonge you that hath lust to stryue, let him knowe, that we haue no such custome, nether the congregacions of God. But this must I warne you of: I commende it not, that ye come together not after a better maner but after a worse. First, whan ye come together in the congregacion, I heare, that there are discensions amonge you, and I partly beleue it. For there must be sectes amonge you, that they which are perfecte amonge you, might be knowne.

Now whan ye come together, the LORDES supper can not be kepte. For whan it shulde be kepte, euery mā taketh his awne supper afore. And one is hōgrie, another is dronke. Haue ye not houses to eate and drynke in? Or despise ye y congregacion of God, and shame them that haue not? What shall I saye vnto you? Shall I prayse you? In this prayse I you not. That which I deliuered vnto you, receaued I of the LORDE. For the LORDE Jesus the same nighte in the which he was betrayed, toke the bread, y gaue thankes, and brake it, and sayde: Take ye, y eate ye, this is my body, which is broken for you. This do in the remembrance of me. After the same maner also he toke y cuppe whan supper was done, and sayde: This cuppe is the new Testament in my

blonde, this do (as oft as ye drynke it) in the remembrance of me. For as oft as ye shal eate of this bread, y drynke of this cuppe, ye shal shewe the LORDES death, vntyll he come.

Wherfore who soener shal eate off this bread, and drynke off this cuppe of the LORDE vnrworthy, shalbe guiltye of the body and bloude of the LORDE. But let a man examen himselfe, and so let him eate of this bread, and drynke of this cuppe. For he that eateth and drynke vnrworthy, eateth y drynke his awne damnacion, because he maketh no differēce of the LORDES body. Therefore are there so many weak and sicke amonge you, and many slepe. For yf we iudged oureselues, we shulde not be iudged. But whan we are iudged, we are chastened of y LORDE, that we shulde not be dāned with the worlde. Wherfore my brethien, whan ye come together to eate, tary one for another. But yf eny man hunger, let him eate at home, that ye come not together vnto cō dampnacion. As for other thinges, I wil see them in order whan I come.

The XII. Chapter.

I S concerninge spirituall giftes (brethien) I wolde not that ye were ignorant. Ye knowe that ye were heychen and wente youre wayes vnto dōme Idols, eue as ye were led. Wherfore I declare vnto you, that no man speakyng the spete of God, despyeth Jesus. And no man can saye that Jesus is the LORDE, but by the holy goost.

There are dyuerse giftes, yet but one spete: and there are dyuerse offices, yet but one LORDE: and there are dyuerse operations: yet is there but one God, which worketh all in all. The giftes of the spete are geuen vnto every man to profite the cōgregacion. To one is geuen thorow the spete the vterance of wisedome: to another is geuen the vterance of knowlege accordinge to the same spete: to another, faith in the same spete: to another, the giftes of healinge in the same spete: to another, power to do miracles: to another, prophecieng: to another, iudgment to discerne spetes: to another, dyuerse tinges: to another, the interpretacion of tinges. These all doth y same onely spete worke, and distributeth vnto euery man, accordinge as he will.

For as the body is one, and hath yet many members, neuertheles all the members of the body though they be many, are yet but one body: euen so Christ also. For we are all

baptysed in one spete to be one body, whether we be Jewes or Gentyles, whether we be bonde or fre, and haue all. dronke of one spete. For the body also is not one membre, but many. As the sote saye: I am not y hand, therfore am I not a membre of the body. is he therfore not a membre of y body? And yf the eare saye: I am not the eye, therfore am I not a membre of the body, is he therfore not a membre of the body? If all the body were an eye, where were then the hearinge? If all were hearinge, where then the smellinge? But now hath God set the membres, euery one severally in the body, as it hath pleased him. Neuertheles yf all the membres were one membre, where were then the body? But now are the membres many, yet is the body but one.

The eye can not saye vnto the hande: I haue no nede of the: or agayne the heade vnto the fete, I haue no nede of you: but rather a greate deale the membres of the body which seme to be most feble, are most necessary: and vpon those membres of the body which we thinke least honest, put we most honestie on: and oure vncomey partes haue most beute on. For oure honest membres neade it not. But God hath so measured y body, and geuen most honoure vnto that membre which had nede, that there shulde be no stryfe in the body, but that the membres shulde indifferently care one for another. And yf one membre suffre, all the membres suffre with him: and yf one membre be had in honoure, all the membres are glad with him also. But ye are the body of Christ, and membres, euery one of another.

And God hath ordeyned in the congregacion, first the Apostles, secondly prophetes, thirdly teachers, then doers of miracles, after that the giftes of healinge, helpers, gouerners, dyuerse tinges. Are they all Apostles? Are they all prophetes? Are they all teachers? Are they all doers of miracles? Haue they all the giftes of healinge? Speake they all with tinges? Can they all interpret? But covet ye the best giftes. And yet shewe I you a more excellent waye.

The XIII. Chapter.

I though I spake with the tinges of men and angels, and yet had not lone, I were euen as soundinge brasse, or as a tynkinge Cymball. And though I coulde prophecy, y vnderstode all secretes, and all knowlege, and had all faith, so that

Esa. 55. 2
Ioh. 7. 3Mat. 10. 2
Luc. 9. 2
Eph. 4. 11
Act. 13. 1

I coulde moue moſt anyes out of their places, and yet had not loue, I were nothinge. And though I beſtowed all my goodes to fede & poore, and though I gaue my body euen that I burned, and yet haue not loue, it profiteth me nothinge.

Loue is patient & courteous, loue enuyeth not, loue doth not ſtewardly, is not puffed up, dealeth not diſhoneſtly, ſecketh not his owne, is not prouoked vnto anger, chynketh not euell, reioyseth not ouer iniquity, but reioyseth in the truth, beareth all thinges, beleeueth all thinges, hopeth all thinges, ſuffereth all thinges.

B Though prophecies faile, or tunces ceaſe, or knowlege periſhe, yet loue ſalleth neuer awaye. For oure knowlege is vnperfecte, and oure prophecyinge is vnperfecte. But whā that which is perfecte, cometh, then ſhal the vnperfecte be done awaye.

Whan I was a childe, I ſpake as a childe, I vnderſtoode as a childe, I imagined as a childe. But as ſoone as I was a man, I put awaye childiſhnes. Now we ſee thorow a glaſſe in a darke ſpeakynge, but thē ſhal we ſee face to face. Now I knowe vnperfectly: but thē ſhal I knowe enē as I am knowne. Now abydeith faith, hope, loue, theſe thre but the greateſt of theſe is loue.

The XIII. Chapter.

A Aboute for loue. Couet ſpirituall giſtes, but ſpecially that ye maye prophecye. For he ſpeaketh with tunces, ſpeaketh not vnto men, but vnto God: for no man heareth him. Howbeit in ſpree he ſpeaketh miſteries. But he that propheciethe, ſpeaketh vnto men to ediſenge, & to exhortacion, and to comfort. He that ſpeaketh with tunces, ediſieth himſelfe: but he that propheciethe, ediſieth the congregacion. I wolde that ye all ſpake with tunces, but rather that ye prophecied. For greater is he that propheciethe, then he that ſpeaketh with tunces: excepte he alſo expounde it, that the congregacion maye haue ediſenge. But now brethren yf I come vnto you, and ſpeake with tunces, what ſhal I profet you, excepte I ſpeake vnto you ether by reuelacion or by knowlege, or by prophecyinge, or by doctrine?

B Likewyſe is it alſo in ſ thinges that geue ſounde, and yet lyue not: whether it be a pype or an harpe, excepte they geue diſtinct ſoundes from them, how ſhal it be knowne what is pyped or harped? And yf the trope geue an vncertaine ſounde, who wil prepare himſelfe to the battayll? Euen ſo yeli-

ke wyſe, whan ye ſpeake with tunces, excepte ye ſpeake playne wordes, how ſhal it be knowne what is ſpoke: for ye ſhal but ſpeake in ſ ayre. So many kyndes of voyces are in the worlde, and none of them is without ſignificacion. Yf I knowe not now what ſ voyce meaneth, I ſhal be an aleaunt vnto him that ſpeaketh: & he that ſpeaketh, ſhal be an aleaunt vnto me. Euen ſo ye (for ſo much as ye couet ſpirituall giſtes) ſeeke & ye maye haue plenty to the ediſenge of the congregacion. Wherefore let him that ſpeaketh with tunces, praye, that he maye interpret alſo. Yf I praye with tunces, my ſpree prayeth, but my vnderſtōdinge bryngeth no man ſute. How ſhal it be then? Namely thus: I wil praye with ſpree, and wil praye with the vnderſtōdinge alſo: I wil ſynge psalmes in the ſpree, and wil ſynge psalmes with ſ vnderſtōdinge alſo.

But whan thou genceſt thankes with ſpree, how ſhal he that occupieth therewith of the vnlearned ſaye Amen at thy gence of thankes, ſeynge he knoweth not what thou ſayeſt? Thou genceſt well thankes, but the other is not ediſyed. I thanke my God, that I ſpeake with tunces more then ye all. Yet had I leuer in the congregacion to ſpeake ſyue wordes with my vnderſtōdinge & I maye enſourme other alſo, rather then ten thouſande wordes with tunces. Brethren be not children in vnderſtōdinge, howbeit as concerninge maliciouſnes be childiſh, but in vnderſtōdinge be perfecte. In the laſt it is wyrtten: With other tunces and with other lippes wil I ſpeake vnto this people, and yet ſhal they not ſo heare me, ſayeth the LORDE. Therfore are tunces for a token, not to thē that beleue, but to them that beleue not. Contrary wyſe, prophecyinge, not to them that beleue not, but to them which beleue.

Yf the whole congregacion now came together into one place, & ſpake all with tunces, and there came in they that are vnlearned, or they which beleue not, ſhulde they not ſaye, that ye were out of youre wyrttes? But yff all prophecied, and there came in one which beleueſt not, or one vnlearned, he ſhulde be boked of them all, and iudged of all, and ſo ſhulde the ſecrete of his hert be opened, and ſo ſhulde he fall downe vpon his face, worſhippinge God, and knowleginge, that of a truth God is in you. How is it then brethren? Whan ye come together, euery one hath a psalme, hath doctrine, hath a tunc, hath a reuelacion, hath an interpretation.

Let all be done to ediſyng. Yf eny mā ſpeake with tunces, let him do it him ſelfe beyng the ſeconde, or at the moſt him ſelfe beyng the thirde, and one after another, and let one interpret it. But yf there be not an interpreter, then let him kepe ſylence in the congregacion, howbeit let him ſpeake to himſelfe and to God. As for the prophetes, let two or thre ſpeake: and let the other iudge. But yf eny reuelacion be made vnto another that ſytteth, then let the firſt holde his peace.

Let maye all prophecye one after another that they all maye lerne, and that all maye haue comfort. And the ſpree of the prophetes are ſubiecte vnto the prophetes. For God is not a God off diſcension, but off peace, like as in all congregacions off the ſayntes. Let youre wyues kepe ſylence in the congregacion, for it ſhal not be permytted vnto thē to ſpeake, but to be vnder obedience, as yf lawe ſayeth alſo. But yf they will lerne eny thinge, let them be their huſbādes at home. For it becommeth not womē to ſpeake in the congregacion. Or ſpronge the worde of God from amonge you? Or is it come vnto you onely? Yf eny man thynke himſelfe to be a prophet, or ſpirituall, let him knowe what I wyte vnto you, for they are the commandementes of the LORDE. But yf eny man be ignorant, let him be ignorant. Wherefore brethren, couet to prophecye, and forbyd not to ſpeake with tunces. Let all thinges be done honeſtly and in order.

The XV. Chapter.

I Declare vnto you brethren, the Goſpell that I haue preached vnto you (which ye haue alſo accepted, and in the which ye ſtoode, by the which alſo ye are ſaned) after what maner I preached it vnto you, yf ye haue kepte it, excepte ye haue beleued in vayne. For firſt of all I deliuered vnto you that which I alſo receaued, how that Chriſt dyed for oure ſynnes accordinge to the ſcriptures, and that he was buried, and that he roſe agayne the thirde daye accordinge to the ſcriptures, and that he was ſene of Cephas, then of the twelue: after that was he ſene of mo then fyue hundred brethren at once, whereof there are yet many alyue, but ſome are fallen aſlepe. Afterwarde was he ſene of James, then of all the Apoſtles. Laſt of all was he ſene of me alſo, as of one borne out of due tyme. For I am yf leſt of the Apoſtles, which am not worthy to be called an Apoſtle, becauſe I perſecuted

the congregacion of God. But by the grace of God I am that I am. And his grace in me hath not bene vayne, but I haue laboured more then they all: howbeit not I but the grace of God which is w me. Now whether it be I or they, thus haue we preached, and thus haue ye beleued.

But yf Chriſt be preached, that he is ryſen from the deed, how ſaye then ſome amonge you, that there is no reſurreccion of the deed? Yf there be no reſurreccion of the deed, then is Chriſt not ryſen. Yf Chriſt be not ryſen, then is oure preachinge in vayne, and youre faith is alſo in vayne: yee and we are founde falſe witneſſes of God, becauſe we haue teſtified agaynſt God, that he hath rayſed vp Chriſt, whom he hath not rayſed vp, yf the deed ryſe not agayne. For yf the deed ryſe not agayne, thē is Chriſt alſo not ryſen agayne. But yf Chriſt be not ryſen agayne, then is youre faith in vayne, and ye are yee in youre ſynnes: they alſo that are fallē a ſlepe in Chriſt, are periſhed. Yf in this liſe onely we hope on Chriſt, then are we of all men the moſt miſerable.

But now is Chriſt ryſen from the deed, and is become the firſt frutes of them that ſlepe. For by one man cometh death, and by one man the reſurreccion of the deed. For as they all dye in Adam, ſo ſhal they all be made alyue in Chriſt, but euery one in his order. The firſt is Chriſt, then they that beſeige vnto Chriſt, whan he cometh. Then the ende, whā he ſhal deliuer vp the kyngdome vnto God the father, whan he ſhal put downe all rule, and all ſuperiorite, & power. For he muſt raygne, tyll he haue put all his enemies vnder his fete. The laſt enemy that ſhal be deſtroyed, is death, for he hath put all thinges vnder his fete. But whā he ſayeth, that all thinges are put vnder him, it is manifeſt that he is excepted, which put all thinges vnder him. Whan all thinges ſhal be ſubdued vnto him, then ſhal the ſonne himſelfe alſo be ſubiecte vnto him, which put all thinges vnder him, that God maye be all in all.

Or els what do they which are baptiſed ouer y deed, yf the deed ryſe not at all? Why are they then baptiſed ouer the deed? And why ſtonde we in ioperdy euery houre? By oure reioyſyng which I haue in Chriſt Jeſus & LORDE, I dye daylie. That I haue fought with beaſtes at Ephesus after y maner of men, what helpeth it me, yf the deed ryſe not agayne? Let vs eate and drynke, for tomorrow we ſhal dye. Be not ye diſceanted.

Col. 1. 10. b
Heb. 2. 14Eph. 2. 2. b
Sap. 2. 2

The first Epistle

to the Corinthians.

Quell speakinges corruppe good maners. Awake righte vp, and synne not: for some haue not y knowlege of God. This I saye to youre shame.

But some man mighte saye: How shal the deed aryse? And with what maner off body shal they come? Thou fool, y which thou sowest is not quykened, excepte it dye. And what sowest thou? thou sowest not y body that shalbe, but a bare corne, namely of wheate, or of some other. But God geueth it a body as he wil, and vnto euery one of y sedes his owne body.

All fleshe is not onemaner of fleshe, but there is one maner fleshe of men, another of beastes, another of ffishes, another of byrdes. And there are heauenly bodies, and there are earthy bodies: but the heauenly haue one glory, and y earthy another. The Sonne hath one clearnes, the Moone hath another clearnesse, and the starres haue another clearnesse: for one starre excelleth another in clearnesse: Euen so the resurrection of the deed. It is sowne in corrupcion, and shal ryse in vncorruption: It is sowne in dishonoure, and shal ryse in glory: It is sowne in weaknesse, and shal ryse in power: It is sowne a naturall body, and shal ryse a spirituall body.

If there be a naturall body, there is a spirituall body also. As it is wyrtten: The first man Adam was made in to a naturall life, and the last Ada in to a spiritual life. Howbeit the spirituall body is not the first, but y naturall, and then the spirituall. The first man is of the earth, earthy: y seconde ma is fro heauē, heauēly. As the earthy is, soch are they also that are earthy: and as y heauenly is, soch are they also y are heauenly. And as we haue borne the ymage of the earthy, so shal we beare the ymage of the heauenly also. This I saye brethien, that flesh y bloude cannot inheret y kyngdome of God: neither shal corrupcion inheret vncorruption.

Beholde, I saye vnto you a mystery: We shal not all slepe, but we shal all be chaunged, and that sodenly and in the twinklinge of an eye, at the tyme of the last trompe. For the trompe shal blowe, and the deed shal ryse vncorruptible, and we shalbe chaunged. For this corruptible must put on vncorruption, and this mortall must put on immortallite. But when this corruptible shal put on vncorruption, and this mortall shal put on immortallite, the shal the worde be fulfilled that is wyrtten: Death is swallowed vp in victory. Death, where is thy styng? Hell, where is y victory? The styng of death is syn-

ne: The strength of synne is the lawe. But thankes be vnto God, which hath geue vs the victory thow oure LORDE Iesu Chust. Therefore my deare brethie, be ye fast, vnmoueable, y allwaye rich in the worke of the LORDE, for as moch as yet knowe, that youre labour is not in vayne in the LORDE.

The XVI. Chapter.

Concernynge the y gadderynge that is made for the sayntes, as I haue ordeyned in the congregacions of Galacia, euen so do ye also. Vpon some Sabbath daye let euery one of you put aside by himselfe, and laye vp what so euer he thinketh mere, that the colleeccion be not to gather when I come. When I am come, whom so euer ye shal alowe by youre letters, the myll I sende to brynge youre liberalite vnto Ierusalem. Neuertheles yf it be mete, that I go thither also, they shal go with me. But I wil come vnto you, when I go thow Macedonia: for thow Macedonia wil take my iourney. With you peradventure wil I abyde, or els wynter, that ye maye brynge me on my waye, whiche so euer I go.

I wil not se you now in my passage, for I hope to abyde a whyle with you, yf the LORDE shal suffre me. But I wil tary at Ephesus vntill whiesontyde. For a great and frutesfull doie is opened vnto me, and there are many aduersaries. Yf Timotheus come, se that he be without feare with you, for he worketh y worke of the LORDE as I do. Let no man therfore despyse him, but conuaye him forth in peace, that he maye come vnto me, for I loke for him with the brethien.

As for brother Apollo, be ye sure, that I greatly desyied him to come vnto you with the brethie. And his mynde was not at all to come at this tyme, but he wil come when he hath oportunitie. Watch ye, stonde fast in the faith, quyte you like men, and be strong: let all youre thinges be done in loue.

But brethien (ye knowe the house off Stephana, that they are the first frutes in Achaia, and that they haue appoynted the selues to minister vnto the sayntes) I exhort you to be obedient vnto soche, and to all that helpe and labour. I am glad of the comynge of Stephana and Fortunatus, and Achaicus. For loke what was lackynge vnto me on youre parte, y haue they supplied: they haue refreshed my spere and youre. Knowe them therfore that are soch.

The congregacions of Asia salute you.

The ii. Epistle

to the Corinthians. Fo. lxxvii.

The seconde Epistle of the Apostle S.

Paul, to the Corinthians.



The first Chapter.

Aquila and Priscilla salute you moch in the LORDE, and so doth the congregacion that is in their house. All the brethren salute you. Salute ye one another with an holy kysse. The salutation of me Paul to myne awne hande. Ifeny ma loue not the LORDE Iesu Chust, the same be Anathema Maharan Martha. The grace of the LORDE Iesu Chust be with you. My loue be with you all in Chust Iesu. Amen.

The first Epistle to the Corinthians sent out of Asia, by Stephana and Fortunatus, and Achaicus, and Timotheus.

The seconde Epistle of the Apostle S.

Paul, to the Corinthians.

The summe of this Epistle.

- Chap. i. The consolacion of God in trouble. The loue of Paul towards the Corinthians, and his excuse that he came not vnto them.
- Chap. ii. He sheweth the cause of his abysence and exorteth the to forgiue them that was fallen, and to receaue him agayne with loue.
- Chap. iii. He prayeth the preachinge of the Gospell aboute the preachinge of the lawe.
- Chap. iii. A true preacher is diligent, he corrupeth not the worde of God, he preacheth not himselfe, but sel eth the honoure of Chust, yet though it be with the perrell of his life.
- Chap. v. The reward for sufferinge trouble.
- Chap. vi. An exortacion to receaue the worde of God with thankfulness and amendmet of life. The diligence of Paul in the gospell, and how he warneth them to eschue the company of the Geythen.
- Chap. vii. He exorteth the to receaue the promyses of God than fully. The Corinthians are commended for their obedience and loue toward Paul.
- Chap. viii. ix. He putteth them in remembrance to helpe the poore sayntes at Ierusalem, accordinge as the Macedonians dyd.
- Chap. x. He reuoceth the false apostles, and defendeth his auctorite and callinge.
- Chap. xi. Paul (vnder sufferance) commendeth himselfe, and defendeth his auctorite agaynst the false prophetes.
- Chap. xii. Paul is take vp in to the thirde heauen, and heareth wordes not to be spoken off.
- Chap. xiii. He promisseth to come vnto them, and exhorteth them so to ordie them selues that he maye synde them perfecte, and of one mynde.



Paul an Apostle of Iesu Chust, by the will of God, and brother Timotheus. Vnto the congregacion of God which is at Corinth, with all the sayntes which are i all Achaia.

Grace be with you, and peace fro God oure father, and from the LORDE Iesu Chust.

Blessed be God the father of oure LORDE Iesu Chust, the father of mercy and y God of all comforte, which comforteth vs in all oure trouble: in so moch y we are able to comforte them that are in any maner of trouble, with the same comforte wherwith n e oure selues are comforted of God. For as the afflictions of Chust are plenteous in vs, euen so is y consolacion plenteous by Chust. But whether we haue trouble or comforte, it is done for youre welch. Yf it be trouble, it is done for youre cōforte and health, which health sheweth h. r power, in that ye suffre the same afflictions which we suffre. Yf it be comforte, it is done also for youre comforte and health. Therefore is oure hope fast for you, in as moch as we knowe, that, like as ye are partakers of the afflictions, so shal ye be partakers also of the consolacion.

Brethien we wolde not haue you ignorant of oure trouble, which happened vnto vs in Asia, for we were greued out off measure passynge strength, so that we euen dispared of life, and had concluded in oure selues y we must nedes dye. But this was done, because we shulde not put oure trust

1oh. 12. c

1en. a. b

Test. a. c
Phil. 3. c

1e. 11 c
1eb. 2 b

Gal. 1. a
Eph. 1. a
1. Pet. 1. a

Act. 19. c

in oure selues, but in God, which rayseth vp the deed to life agayne: which delynered vs from so greate a death, and yet delynereth daylie, on whom we trust, that he wil delyner vs here after also, by the helpe of youre prayer for vs: that on oure behalfe many thankes maye be geuen by many personies, for the gifte that is geuen vs.

For oure reioysinge is this, euen the testimony of oure conscience, that in synghenes & godly purenesse, not in fleshly wysdome, but in the grace of God, we haue had oure conversacion in the worlde, but most of all with you. For we wyte nothinge els vnto you, then that ye rede and also knowe. Rec & I trust that ye shal fynde vs vnto the ende, euen as ye haue founde vs partly.

For we are youre reioysinge, euen as ye also are oure: reioysinge in y daye of the LORDE Jesus. And in this confidence was I mynded the other tyme to come vnto you (that ye mighte haue yet another pleasure more) & to passe by you into Macedonia, & to come againe out of Macedonia vnto you & to be led forth to Jermye warde of you.

Whan I thus wyse was mynded, dyd I vse lightnesse? Or are my thoughtes fleshly? Not so: but with me yee is yee, and nay is naye. O faitfull God, that oure worde vnto you hath not bene yee and naye. For Gods sonne Jesus Christ, which was preached amonge you by vs (namely, by me and Siluanus and Timotheus) was not yee and naye, but in him it was yee. For all the promyses of God are yee in him, & are Amē in him, to the prayse of God by vs. But it is God which stablysheth vs wth you in Christ, and hath anoynted us, and sealed us, and geuen the earnest of the spirete in oure hertes.

The II. Chapter.

De I call God to recorde vnto my soule, that to sauoure you withall I came not agayne vnto Corinthum. Not that we are lordes ouer youre faith, but we are helpers of youre ioye, for ye stonde in faith. But I determyned this wth my selfe, that I wolde not come agayne to you in heynes. For yf I make you sory, who is it that shal make me glad, but the same which is made sory by me? And the same haue I wyrtten vnto you, lest whā I come, I shulde take heynes of them, of whom I oughte to reioyse: for somoch as I haue this confidence in you all, that my ioye is the ioye of you all. For in greate trouble and angurish of hert wrote I vnto you with many teares: not y ye shulde be sory, but that ye mighte

perceave the loue, which I haue most specially vnto you.

But yf eny man haue caused sorowe, the same hath not made me sory, but partly, lest I shulde grieve you all. It is sufficient, that the same man is so rebuked of many, so that from hence forth ye oughte the more to forgive him and to comforte him, lest he be swallowed vp in ouer moch heynesse. Wherfore I exhorte you, that ye shewe loue vnto him. For therfore dyd I wyte vnto you also, that I mighte knowe the profe of you, whether ye were obediēt in all thinges. But loke vnto whō ye forgave eny thinge, I forgive hi also. For I also, yf I forgave ought vnto eny mā, that forgave I for youre sake in the rowme of Christ, lest we shulde be persecuted of Sathan. For his thoughtes are not vnto us.

But whā I came to Troada to preach y Gospel of Christ (and a doore was opened vnto me in y LODRE) I had no rest in my spirete, because I founde not Titus my brother: but I toke mylene of them, and went awaye into Macedonia. Rec thankes be to God, which allwaye geueth vs the victory in Christ, and openeth y sauoure of his knowlege by vs in euery place. For we are vnto God the good sauoure of Christ, both amonge thē y are saved, & amonge thē y perishe. To these, y sauoure of death vnto life: but vnto y other, the sauoure of life vnto life. And who is mete chert? For we are not as many are, which choppe & change the woide of God, but eue out of purpense, and out of God, in y sighte of God, I speake we in Christ.

The III. Chapter.

Agynne we then agayne to prayse of selues? Or nede we (as some other) of pistles of commendacion vnto you: or letters of commendacion from you? For oure epistle wyrtten in oure hertes: which vnderstonde and red of all mē, in that ye are knowne, how that ye are y epistle of Christ, mynistrad by vs, and wyrtte, not with ink, but with the spirete of the helyyngge God: not in tables of stone, but in fleshy tables of the hert. Soch trust haue we thorow Christ to God warde, not that we are sufficient of oure selues to thynke eny thinge, as of our selues, but oure ablenesse cometh of God, which hath made vs able, to be y mynistras of the new Testament: not of the letter, but of the spirete. For the letter killeth, but the spirete geueth life.

But yf the mynistracion y killeth the

row the letter, and was figured in stones, was glorious, so that the childre of Israel mighte not beholde the face of Moses, for y clearnesse of his countenance, (which glory neuertheles is done awaye how shal not y mynistracion of y spirete be moch more glorious? For yf the office that preacheth damnacion be glorious, moch more doth the office that preacheth righteounesse excede in glory. For y other parte that was glorified is nothinge glorified in respecte of this excedinge glory. For yf that which is done awaye, be glorious, moch more shal y which remaineth, be glorious.

Seynge then that we haue soch trust, we vse greate boldnesse, and do not as Moses, which put a vayle before his face, so that y children of Israel mighte not se the ende of it, that is done awaye. But their myndes are blynded. For vnto this daye remaineth the same coveringe vnto this daye in the olde Testament, whan they rede it, which in Christ is put awaye. But euen vnto this daye whan Moses is red, the vayle hangeth before their hertes: Neuertheles whā they turne to the LORDE, the vayle shalbe taken awaye. For the LORDE is a spirete: & where the spirete of the LORDE is, there is libertye. But now the glory of y LORDE appeareth in vs all with open face, and we are chaunged into the same ymage, from one clearnesse to another, euen as of the spirete of the LORDE.

The III. Chapter.

Therefore seyngge we haue soch an office (euen as mercy is come vpon vs) we saynte not, but cast from vs the doctes of vnhonestye, and walke not in craftines: nether corruppe we the worde of God, but open the truch, and repute oure selues to euery mans conscience in the sighte of God.

If oure Gospel be yet hyd, it is hyd in them that are lost: amonge whom the God of this worlde hath blynded y myndes of them which beleue not, that y lighte of the Gospel of the glory of Christ (which is the ymage of God) shulde not shyne vnto them. For we preach not of selues, but Jesus Christ to be the LORDE, and oure selues youre seruantes for Jesus sake.

For God that comānded the light to shyne out of darcknesse, hath geuen a cleare shyne in oure hertes, & by vs y light of y knowlege of the glory of God mighte come forth, in the face of Jesus Christ.

But this treasure haue we in earthen

vessels, that y power which excelleth mighte be of God, and not of vs. We are troubled on euery syde, yet are we not without shifte. We are in pouertie, but not vterly without somwhat. We are persecuted, but we are not forsaken. We are oppressed, neuertheles we perish not. We allwayes beare aboute in oure body the dyenge of the LORDE Jesus & the life also of the LORDE Jesus mighte appeare in oure body. For we which lyue, are alwayes delynered vnto death for Jesus sake, that the life also of Jesus mighte appeare in oure mortall flesch.

Therefore is death now mightie in vs, but life in you. But seyngge that we haue the same spirete of faith (acordinge as it is wyrtten: I beleue, and therefore haue I spokē,) we also beleue, & therefore we speake, for we knowe that he, which rayseth vp y LORDE Jesus, shal rayse vs vp also by y meanes of Jesus, and shal see vs with you. For all thinges do I for youre sakes, that the plereous grace by the thākesgeyngge of many, maye redounde to the prayse of God. Therefore are we not weery, but though y outwarde man be corrupte, yet the inward is renewed daye by daye. For oure trouble, which is but temporal and lighte, worketh an excedinge and an eternall weighte of glorye vnto us, which loke not on the thinges that are sene, but on them which are not sene. For y thinges which are sene, are temporal: but the thinges that are not sene, are eternall.

The V. Chapter.

We knowe surely, y yf oure earchy house of this dwellyngge were destroyed, we haue a buyldyngge ordeyned of God, an house not made with handes, but euerlastyngge in heauen. And in the same sighe we also after oure masson, which is from heauen: and longer to be clothed therewith, so yet, yf that we be founde clothed, and not naked. For as longe as we are in this tabernacle, we sighe and are grieved, for we had rather not be vnclorhed, but to be clothed vpon, that mortalite mighte be swallowed vp of life. But he that hath ordeyned vs for this, is God, which hath geuen vs the earnest of the spirete. Therefore are we allwaye of good cheare, and knowe, that as longe as we dwell here in the body, we are not at home with the LORDE: for we walke in faith, and se him not. Neuertheles we are of good comforte, and had leuer to be absent from the body, & to be at home with the LORDE.

Wherfore, whether we be at home or fro

home, we endeavour oure selues to please him. For we must all appeare before the iudgment seate of Christ, & every one maye receaue in his body, accordinge to & he hath done, whether it be good or bad. Seynge then that we knowe, how that the LORDE is to be feared, we fare saye with men, but we are knowne well ynough vnto God: I trust also, that we are knowne in your consciences. We prayse not oure selues agayne vnto you, but geue you an occasion to reioyse of vs, & ye maye haue to reioyse agaynst them, which reioyse after the outward appearance, and not after the hert. For yf we do to moch, we do it vnto God: yf we kepe measure, we do it for youre sakes. For the loue of Christ constraineth vs, in as moch as we thus iudge, that yf one be deed for all, then are all deed. And therfore dyed he for all, that they which lyue, shulde not hence forth lyue vnto them selues, but vnto him, which dyed for them and rose agayne.

Therfore hence forth knowe we noman after & flesh: and though we haue knowne Christ also after the flesh, yet knowe we him now so noman. Therfore yf any man be in Christ, he is a new creature. Olde thinges are past awaye, & beholde, all are become new. Neuertheles all thinges are off God, which hath reconcyled vs vnto himselfe by Jesus Christ, and hath geuen vs the office to preach the attonement. For God was in Christ, and reconcyled the worlde vnto himselfe, and counceled not ether synnes vnto them, and amonge vs hath he set vp the worde of & attonement. Nowe the are we messangers in the rowme of Christ, enen as though God exhorted by vs. We beseeke you now therfore in Christes steade, that ye be at one with God: for he hath made him which knewe no synne, to be synne for vs, & we by his meanes shulde be that righteousnes, which before God is allowed.

The VI. Chapter.

As helpers therfore exhorte you, that ye receaue not & grace of God in vayne. For he sayeth: I haue herbe the in the tyme accepted, and in the daye of saluacion haue I succoured the. Beholde, now is the accepted tyme, now is the daye of saluacion. Let vs geue no man occasion of euell, that oure office be not euell spoken of: but in all thinges let vs behaue oure selues as the mynisters of God: in much patience, in troubles, in necessities, in anguishes, in stripes, in persequentes, in vprours, in laboures, in watchinges, in fastyn-

ges, in purenesse, in knowlege, in longe sufferinge, in kyndnesse, in the hely goost, in loue vnfaigned, in the woide of the truth, in the power of God, by the armour of righteousness on the right hande and on the lefte, by honoure and dishonoure, by euell repute and good repute: as discouters, & yet true as vnknowne, and yet knowne: as dyenge, and beholde, we lyue: as chastened, and not kyled: as sorrowinge, and yet allwaye mery as poore, & yet make many rich: as hawynge nothinge, & yet possessinge all thinges.

O ye Corinthians, oure mouth is open vnto you, oure hert is made large. We attain no straytnesse on oure behalfe: but where as ye are in straytnesse, that do ye of youre owne hertely meanynge. I speake to you, as to children, that haue life rewarde with vs. Set youre selues therfore at large.

Bear not a straunge yock with the m beleuers. For what fellowshipe hath righteousness with vnrightheousnes? What company hath lighte with darknesse? How agreeth Christ with Belial? Or what parte hath the beleuer with the infydele? How accordeth temple of God with ymages? Ye are the temple of the lynyng God, as sayeth God: I wyl dwell in them, and walke in them, and wyl be their God, & they shalbe my people. Wherfore come out from amonge them, and separate youre selues. (sayeth the LORDE) and touche no vncleane thinge, so wyl I receaue you, & be youre father, & ye shalbe my sonnes and doughters, sayeth & Allmightie LORDE.

The VII. Chapter.

Synge now that we haue soch pynnes (dearly beloved) let vs cleane oure selues from all fylthynges of the flesh and spere, and growe vnto full holynesse in & feare of God. Understode us right. We haue hurte no man, we haue corrupted no man, we haue defrauded no man. I speake not this to cōdanne you, for I haue shewed you before, that ye are in oure hertes, to dye and to lyue with you. I am very bolde toward you, I make moch boost of you, I am filled with comforte, I am excedyng ioyous in all oure tribulacion. For whan we were come into Macedonia, oure flesh had no rest, but we were troubled on every syde: ourt was fightinge, inwarde was feare. Neuertheles God that comforteth the afflicted, comforted vs by the cōmyng of Titus.

Not onely by his cōmyng, but also by the cōsolacion wherwith he was cōforted of you, whan he tolde vs yf desyre, your

pyng, yf seruet mynde for me, so & I now reioyse & more. For where as I made you sorry by the letter, it repenteth me not, though I dyd repere. For I se, that the same epistle made you sorry (though it were but for a season). But now I reioyce, not that ye were sorry, but that ye were sorry to repentance. For ye sorrowed godly, so that in nothinge ye were hurte by vs. For godly sorrowe causeth repentance vnto saluacion, not to be repented of: but worldly sorrowe causeth death. Beholde, where as ye haue had godly sorrowe, what diligence hath it wrought in you? See a sufficiet answer, displeasure, feare, desyre, a seruēt mynde, punishment. For in all poyntes ye haue shewed youre selues, that ye are cleare in that matter.

Wherfore though I wrote vnto you, yet is it not done for his cause that dyd hurte, neither for his cause that was hurte, but that youre diligence (which ye haue for vs in the sighte of God) mighte be manifest to you. Therfore are we comforted, because ye are comforted: but excedyngly the more ioyed we, for the ioye of Titus, because his spere was refreshed of you all. I am therfore not now ashamed, though I boasted my selfe vnto him of you: but like as all is true that I haue spokē vnto you, enen so is oure boasting vnto Titus founde true also. And his inwarde affection is more abundaunt toward you, whan he remembreth the obedience of you all, how ye receaued him with feare and treblinge. I reioyse, that I maye be bolde ouer you in all thinges.

The VIII. Chapter.

Do you to wit (brethren) the grace of God, which is geue in the congregacions of Macedonia. For their reioyng was most abundaunt, whan they were tryed by moch trouble: & though they were excedyngly poore, yet haue they geue excedyngly richely, and that in synghleness. For to their power (I beare recorde) yee and beyonde their power, they were wyllinge of their awne acorde, and prayed vs with grea te instaunce, that we wolde receaue their benefite and fellowshipe of the habdaunce that is done for the sayntes: And not as we looked for, but gaue ouer them selues first to the LORDE, and afterwarde vnto vs by & wyl of God, so that we coulde not but desyre Titus, that like as he had begonne afore he wolde enen so accomplish the same benivolence amonge you. Now as ye are rich in all poyntes, in faith and in woide, and in knowlege, and in all diligence, and in youre

loue toward vs, enen so se that ye be plenteous also in this benyuolence. This I saye not as commaūdyng, but seynge, ether are so diligent, I proue youre loue also, whether it be perfecte or no. For ye knowe the liberallite of oure LORDE Jesus Christ, which though he be riche, yet for youre sakes he became poore, & ye thow his pouerte mighte be made riche.

And my counsell herin I geue, for this is profitable for you, which haue begonne a yeaer ago, not onely to do, but also to wyl. But now persourme the dede also, that like as there is a ready mynde to wil, there maye be a ready mynde also to persourme the dede: of that which ye haue. For yf there be a wyllinge mynde, it is accepted accordinge to that a man hath, not accordinge to that he hath not. This is not done to the intent, that other shulde haue ease, and ye cōtribun ce, but that it be a lyke. Let youre abundaunce sacref their lacke in this tyme off berch: that their abundaunce also herafter maye supplee youre lacke, that there maye be equallite. As it is wyrtten: He & gathered moch, had not the more: and he that gathered little, wanted nothinge. That es be vnto God, which put in the hert of Titus, the same diligence toward you. For he accepted the request in dede, yee he was rather so well wyllynge, that of his awne acorde, he came vnto you.

We haue sent with him that brother, whose prayse is in the Gospell thow out all the congregacions. Not onely that, but he is chosen also of the congregacions, to be a felowe with vs in oure iourney, for this benyuolence that is mynistrd by vs vnto the prayse of the LORDE, and to steepe vp youre prompte mynde, and to bewarre, lest any mā reporte euell of vs because of this plenteousnes, which is mynistrd by vs: and therfore remake we promission for honest thinges, not onely before the LORDE, but also before men.

We haue sent with them also a brother of oures, whom we haue oft proued diligent in many thinges, but now moch more diligent. And this haue we done in grea te hope toward you, whether it be for Titus sake (which is my felowe and helper amonge you) or for oure brethren (which are Apostles of the congregacions, & the prayse of Christ.) Shewe now the profe off youre loue and off oure boasting of you, vnto these, and opely in the sighte of the congregacions.

1m. 13d
o. 15. a
or. 2. a

Whe handreachinge vnto y sayn-
tes, it is no nede for me to wyte vn-
to you: for I knowe youre redynesse
of mynde, wherof I boast my selfe amonge
them of Macedonia, and saye: Achaia was
ready a yere agoo. And youre seruente
hath provoked many. Neuertheles yet ha-
ue we sent these brethren, lest our reioysinge
ouer you shulde be in vayne in this behalfe,
that ye mighte be ready, as I have repor-
ted of you: lest whan they of Macedonia co-
me with me, and fynde you vnprepared, we
(I wyl not saye ye) shulde be ashamed in this
presumpcion of boasting.

o. 11. c
u. 6. a

Wherfore I thoughte it necessary to ex-
hoite the brethren, to come before hande vn-
to you, for to prepare this blessinge promy-
sed afore, that it mighte be ready, so that it
be a blessinge, and not a defraudinge. This
I thynke: that he which soweth lile, shal
reape lile also: and he which soweth plentifully,
shal likewise reape plentifully, every one
acordinge as he hath purposed in his hert,
not grudgingly, or of compulsion. For God
loveth a chearfull gener. God is able to ma-
ke you riche in all grace, & ye in all thinges
hanyng sufficent to the vtremost, maye be
riche to all maner of good workes. As it is
wrytten: he hath sparfed abroad & geue to y
poore, his righteousnes remayneth for euer.

1od. 2. 1
id. 3. 1
cl. 1. 1

al. 11. b

Whe that geueth sode vnto the poorer, shal
multiplye youre sode, and shal multi-
plye youre sode, and increase the frutes of y
righteousnes, that in all thinges ye maye be
made riche vnto all singleness, which cau-
seth thorow vs, thanksgyvinge vnto God.
For the handreachinge of this colleccion not
onely supplie the nede off the sayntes,
but also is abundaunt herin, that for this lau-
dable mynistracion many mighte geue than-
kes vnto God, and prayse God for y
obedi-
ent professyng of the Gospell of Christ, &
for y
singleness in distributyng vnto the,
and to all men, and in their prayer for you,
which longe after you, for the abundaunt
grace of God in you. Thankes be vnto God
for his vnspokeable gifte.

The X. Chapter.

Paule my selfe beseeke you by the meke-
nesse and softnesse off Christ, which
whan I am present amonge you, am
of small reputacion, but am bolde towarde
you beyng absent. I beseeke you that I nede
not be bolde whan I am present, & to vse y
boldnesse wherewith I am supposed to be
bolde, agaynst some, which repete vs as
though we walke after y flesh: for though

we walke in the flesh, yet fighte we not after
a fleshy maner. For the wapens of our
warre are not fleshy, but mightie before
God to cast downe strong holdes, wherewith
we overthrowe ymaginacions, & every hye
thinge & exalteth it selfe agaynst the know-
lege of God, and bringe in to captivite all
vnderstandinge to the obedience of Christ, &
are ready to take vengeance on all disobe-
dience, whan youre obediēce is fulfilled. So
ke ye on thinges after y vter apparell:

When any man trust of himselfe y he is Chris-
tes, let him thinke this also by himselfe, &
like as he is Christes, eue so are we Christes
also. And though I shulde boast my selfe
somewhat more of our auctorite, which y
LORDE hath geue vs to edifye and not to
destroye, it shal denot be to my shame. This
I saye, lest I shulde seme, as though I wen-
te aboute to make you afraied with letters.
For the pistles (saye they) are sore and stron-
ge, but his bodely presence is weake, and his
speache rude. Let him y is soche, thinke on
this wys: that as we are in worde by let-
ters whan we are absente, soch are we also in
dede whan we are present. For we darre not
reken a comparacion oure selues, vnto some that
praise them selues: Neuertheles whyle they
measre them selues by them selues, and
holde onely of them selues, they vnderstande
not ainge.

Wherfore we wil not boast of selues abou-
measre, but onely acordinge to the meas-
re of the rule, wherewith God hath distribu-
ed vnto vs the measure to reach euen vnto
you. For we stretch not of selues to farre as
though we had not reached vnto you. For
euen vnto you haue we come with the Gos-
pell of Christ, and boast not oure selues out
of measre in other mens laboures: Yee and
we hope whan youre faith is increased in
you, that we wil come farther (acordinge to
oure measre) and preach the Gospell vnto
them that dwell beyonde you, and not to re-
ioyse in that, which is prepared with ano-
ther mans measure.

The XI. Chapter.

Let him that reioyseth, reioyse in the
LORDE: for he y prayseth him selfe
se, is not allowed, but he whos y
LORDE prayseth. Wolde God ye coulde suffi-
me a lile in my foolishnes, yet do ye forbe-
re me. For I am gelous ouer you & godly ge-
lousy. For I haue married you vnto one ma-
to bringe a chaste virgin vnto Christ. But
I feare, lest as y serpent begyled Eue & ha-
sutteltie, eue so y wyttes shulde be corrup-

te from the singleness that is in Christ. For
ys he that cometh vnto you, preach ano-
ther Jesus, whom we haue not preached, or
ys he receaue another spere, & ye haue not
receaued, or another Gospell which ye haue
not accepted, ye might right well haue bene
content. For I suppose that I am no lesse than
the hye Apostles are. And though I be ru-
de in speakeyng, yet am I not rude in know-
lege. Howbeit amonge you I am knowne to
be vtremost. Or dyd I synne therin becau-
se I submytted my selfe, that ye mighte be
exalted?

For I preached vnto you the Gospell of
God, freely, and robbed other congregacions,
and toke wages of the, to preach vnto you.
And whan I was present with you, and
had nede, I was grauous to no man: for y
which was lackyng vnto me, the brethren
which came fro Macedonia, suppleed. And
in all thinges I kepte myselfe so, & I shulde
not be greuous to you, & so wyl I kepe my
selfe. As surely as the trouth of Christ is in
me, this reioysinge shal not be taken frome
in the regions of Achaia. Wherfore becau-
se I shulde not loue you? God knoweth. Ne-
uertheles what I do and wyl do, that do I
to cut awaye occasion, from the which seke
occasion, that they mighte boast the selues
to be like vnto vs. For soch false Apostles &
disceatfull workes fashion them selues like
vnto the Apostles of Christ. And that is no
maruell: for Sathan himselfe is chaunged
into y fashion of an angell of lichte. Ther-
fore is it no greare thinge, though his my-
nistres fashion them selues as though they
were the preachers of righteousness, whose
ende shal be acordinge to their dedes.

I saye agayne, lest any man thynke that
I am folish: or els take me euen now as a fo-
le, & I maye boast my selfe a lile also. That
I speake now, that speake I not after the
LORDE, but as it were in foolishnes, whyle
we are now come to boasting: Seyng that
many boast them selues after y flesh, I wil
boast my selfe also. For ye suffre folles gladly,
in so much as ye youre selues are wys. For ye
suffre euen ys a man bringe you in to bonda-
ge, ys a man put you to dishonesty, ys a man
take ought fro you, ys a man exalte himselfe
ouer you, ys a man smyte you on the face. I
speake concernyng rebuke, as though we
were weake.

Wherin so euer now any man darre be
bolde (I speake folishly) therin darre I be
bolde also. They are Hebrewes, so am I. They
are Israelites, euen so am I. They are the

side of Abraham, so am I. They are the my-
nistres of Christ (I speake as a folle) I am
more in laboures more abundaunt, in strypes
aboue measure, in perismentes more plen-
teously, in death oft. Of the Jewes recea-
ued I hve tymes fortye strypes, one lesse.
Thryse was I beaten with rodde. I was
once stoned. I suffred thryse shypwracke:
nighte and daye haue I bene in the depe of
the see: I haue oft iourneyed: I haue bene
oft in perils of waters, in perils amonge
murtherers, in perils amonge the Jewes,
in perils amonge the heythen, in perils in
cities, in perils in the wylderners, in perils
vpon the See, in perils amonge false bre-
thren, in laboure & trauayle, in moch watchin-
ges, in hunger and thyrst, in moch fastinges
in colde and nakednesse: Besyde those thyn-
ges which are outwarde, namely my daylie
combraunce, my daylie care for all congrega-
cions. Who is weake, and I be not weake?
Who is offended, & I burne not? If I must
nedes make my boast, I wil boast my selfe of
myne infirmyte. God y father of oure LOR-
DE Jesus Christ, which is blessed for euer,
knoweth that I lyen not. At Damascon the
gouernoure of y people vnder kynge Are-
tas, kepte y cite of the Damascenes, & wol-
de haue taken me, and at a wyndowe was
I let downe in a basket thorow the wall, &
so escaped his handes.

The XII. Chapter.

It profiteth me nothinge (no doute) to
boaste. Neuertheles I wil come
to y visions and reuelacions off the
LORDE. I knowe a man in Christ aboue
fourtene yeres agoo (whether he was in y
body, I can not tell: or whether he was out
of the body, I can not tell, God knoweth.)
the same was taken vp in to the thirde hea-
uen: and I knowe the same man (whether
he was in y body or out of the body, I can
not tell, God knoweth) how that he was ta-
ken vp in to Paradise, and herde wordes not
to be spoken, which no man can vter. Here
of wyl I boast, but of my selfe wyl I make
no boast, excepte it be of myne infirmytes.
And though I wolde boast my selfe, I dyd
not foolishly, for I wolde saye the trouth.
But I refrayne my selfe, lest any man shulde
thinke of me aboue y he seych in me, or hea-
reth of me. And lest I shulde exalte my selfe
out of measre because of the hye reuela-
cions, there is a warnyng geuen vnto my
flesh, euen y messaunger of Satan, to buffet
me, that I shulde not exalte my selfe out off
measre: for y which I besoughte the LOR-

DE thyste, that it mighte departe fro me. And he sayde vnto me: My grace is sufficient for the. For my strength is made perfecte thorow weaknes. Very glad therfore wil I reioyse in my weaknes, that the strength of Christ may dwell in me.

B Therefore am I content in infirmities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: for whā I am weake, thē am I stronge. I am become a fo-le i boasting my selfe: & he haue compelled me. For I oughte to be comended of you, in so moch as I am in nothings inferior to y^e hye Apostles. Though I be nothings, yet are y^e tokens of an Apostle wrought amonge you, with all pacifice, with signes, & with wordes & with mightie dedes. For what is it, wherein ye are inferiours to the other congregacions: excepte it be y^e I haue not bene greuous vnto you. Forgeue me this wronge. Beholde, I am ready the thirde tyme to come vnto you, and wyl not be chargeable vnto you. For I like not youres, but you. For y^e childre ought not to gather treasure for the elders, but the elders for the childen. I wil very gladly bestowe, and wyl be bestowed for youre soules: though y^e more I loue you, the lesse am I loued: agayne.

C But let it be so that I grieved you not, ne nertheles for so moch as I was craftey, I roke you wth gyle. Haue I defrauded you by any of the, whō I sent vnto you: I desired Titus, & with him I sent a brother: dyd Titus defraude you? Haue we not walked in one spere: Were we not in like foote steps: Agayne, thynke ye y^e we excuse oure selues? We speake in Christ in the sighte of God. But all this (dearly beloved) is done for y^e edifyenge. For I feare, lest whan I come, I shal not fynde you such as I wolde: and lest ye shal fynde me such as ye wolde not: lest there be amonge you, debates, envyenges, wratches, stryuynges, bacbytinges, whyssperinges, swellinges, vprours: lest whan I come agayne, God bringe melowe amonge you & lest I be constrained to bewaile many of the y^e haue synned before, & haue not repented ouer y^e vncleynesse and whordome, and wantonnes, which they haue comytted.

The XIII. Chapter.

Now come I the thirde tyme vnto you. In the mouth of two or thre witnesses shal every matter be established. I haue tolde you before, & tell you before as present y^e seconde tyme, & wyte it now beyng absent, vnto the which in tyme passed haue synned, & to all other: yf I come agayne, I wil not spare, seynge that ye

like experiece of him, which speaketh in me, euen Christ, which amonge you is not weak, but is mightie amonge you. And though he was crucified in weaknes, yet lyueth he in the power of God. And though we are weake in him, yet lyue we with him in the power of God amonge you.

Prooue youre selues, whether ye are in the faith, examē youre selues. Or knowe ye not y^e selues, y^e Jesus Christ is in you? Excepte ye be cast awayes. But I trust ye knowe, y^e we are not cast awayes. I desire before God y^e ye do no euill: not y^e we shulde seme comendable, but y^e ye shulde do y^e which is good, & let vs be as cast awayes. For we maye do nothings agaynst y^e trueth, but for y^e trueth. We are glad whan we are weake, & ye stronger: & the same alio we wysshe for, namely y^e perfectnesse. Therefore wyte I these thinges beyng absent, lest whā I am present, I shal de vse sharpnesse, acordyng to the power, which the LORDE hath geue me to edifye, and not to destroye.

Synally brethien, reioyse, be perfecte, & forte y^e selues, be of one mynde, be peaceable, and the God of loue and peace shal be with you. Salute one another with an holy kysse. All the sayntes salute you. The grace of oure LORDE Jesus Christ, & the loue of God, and the fellowship of y^e holy goost be with you all. Amen.

The seconde Epistle to the Corinthians.
Sent from Phillippus in Macedonia, by Titus and Lucas.

The Epistle of
the Apostle S. Paul
to the Galathians.

The summe of this Epistle.

- Chap. I. Paul rebuketh them, because they were fallen awaye from the Gospell, sheweth his owne conuersion, magnifyeth his office as apostleshippe, and declareth himselfe to be equall with the hye apostles.
- Chap. II. He withstandeth Peter in the face, and proueth that the lawe and circumcisions are not necessary to saluacion.
- Chap. III. He rebuketh the pasted fastnes of the Galathians, shewing the vnperfectnes of the lawe, and declareth neuertheles that it was not geuen for naught.
- Chap. IIII. Paul sheweth that thorow Christ we be deliuered from the lawe, and rebuketh the vnhankfullnesse of the Galathians.
- Chap. V. He laboureth to drawe them awaye from circumcision, sheweth them the banayl betwixte the spere and the flesh, and the fruites of them both.
- Chap. VI. He exhorteth them to brotherly loue, and one to beare with another. In the laste warreth them to beware of circumcision.

The Epistle of
the Apostle S. Paul
to the Galathians.

The first Chapter.

Paul an Apostle (not of men, nor by mā, but by Jesus Christ & by God the father, which ray-sed him vp fro y^e dead) & all the brethre which are wth me. Vnto the congregacions in Galacia.

Grace be with you, and peace fro God the father, and oure LORDE Jesus Christ, which gaue him selfe for oure synnes, that he mighte deliuer vs from this present euill world, acordyng to the wyll of God oure father, to whom be prayse foreuer and euer. Amen.

I marvell y^e ye are so soone turned (from him that called you in the grace of Christ) vnto another Gospell: which is nothings els, but that there besome, which trouble you, and intende to peruerter the Gospell of Christ.

Neuertheles though we oure selues, or an angell from heauē preach vnto you any other Gospell, thē y^e which we haue preached vnto you, the same be acursed. As we haue sayde afore, so saye we now agayne: yf any mā preach vnto you any other thinge, thē y^e ye haue receaued, y^e same be acursed. Preach I men now or God: Or go I aboute to please men: yf I shulde yet please men, I were not the seruaunt of Christ.

But I certifie you brethien, y^e the Gospell which is preached of me, is not of men. For I nether receaued it ner lerned it of mā, but by the reuelacion of Jesus Christ. For ye haue herde of my conuersacion afore tyme in the Jeweshippe, how that beyōde measure I persecuted the congregacion of God, and spoyled it, and preyayled in the Jewe

shippe aboute many of my companions in my nacion, & was a moch more feruent man teyner of the tradicions of the fathers.

But whan it pleased God which separa-
ted me from my mothers wombe, and called me by his grace, for to declare his sonne in me, that I shulde preach him thorow the Gospell amonge the heythen, immediatly I commened not of the matter with flesh and bloude: nether came I to Jerusalem vnto them which were Apostles before me: but wente my wayes in to Arabia, and came agayne to Damascon. Then after thre yea-
re I came to Jerusalem to se Peter, and abode with him fyftene dayes. As for the other Apostles, I sawe none of them, saue James the LORDES brother.

The thinges that I wyte vnto you, beholde, God knoweth, I lye not. After that wente I into the coastes of Syria and Celsia: but of face I was vnkowne to y^e Christen congregacions in Jewye. Neuertheles they had herde onely, that he that persecuted vs in tyme passed, preacheth now y^e faith which some tyme he destroyed: and they pray-
sed God in me.

The II. Chapter.

Then after foure yea-
res, I wente
te vp agayne to Jerusalem with Bar-
nabas, and toke Titus with me also.
But I wente vp by reuelacion, and com-
mend with the of y^e Gospell, which I preach
amonge the heythen: but specially with the
which were in reputacion, lest I shulde run-
ne or had runne in vayne. But Titus which
was also with me, was not compelled to
be circiseyde, though he was a Greke: and
that because of certayne incommers bey-
ng false brethre, which came in amonge other,
to spye out oure libertye, which we haue in
Christ Jesus, that they mighte bringe vs
in to bondage: To whom we gaue no row-
me, no not for the space of an houre, as con-
cernyng to be broughte in to subieccion: y^e
the trueth of the Gospell mighte comynue
with you.

As for the that seemed to be greute, what
they were in tyme passed, it maketh no mat-
ter to me. For God loketh not on the out-
warde appareance of men. Neuertheles
they which seemed greute, taught me nothin-
ge: but contrary wyse, whan they sawe that
the Gospell ouer the vncircumcision was es-
mytted vnto me, as y^e Gospell ouer y^e circi-
cision was commytted vnto Peter. For he
y^e was mightie with Peter to the Apostle.

shippe over the circumcision, the same was mightie with me also amonge the heythen) they perceaved the grace that was geuen vnto me.

James and Cephas and Iohn, which seemed to be pillars, gaue me and Barnabas & righte handes, and agreed with vs, that we shulde preach amonge the heythe, and they amonge the Jewes: onely that we shulde remember the poore, which thinge also I was diligent to do.

But whā Peter was come to Antioche, I withstode him in & face: for he was worthy to be blamed. For afore there came certayne from James, he ate with the heythe. But whā they were come, he withdrew and separated himselfe, fearinge the which were of the circumcision. And the other Jewes dyssembled with him likewise, in so much & Barnabas was brought in to their simulation also. But whā I sawe that they waltered not right after & tructh of the Gospell, I sayde vnto Peter openly before all: If thou beynge a Jewe, lyuest after the maner of the Gentyles, and not as do the Jewes, why causest thou the Gentyles then to lyue as do the Jewes?

C Though we be Jewes by nature, and not synners of the Gentyles, yet (in so much as we knowe, that a man is not made righteous by the dedes off the lawe, but by the faith on Jesus Christ) we have believed also on Jesus Christ, & we might be made righteous by the faith of Christ, and not by the dedes of the lawe, because that by the dedes of the lawe no fleshy shal be iustified.

If re then which seke to be made righteous by chust, shulde be yee founde synners & felues, is not Christ then the mynister of synne? God forbid. For yf I buyde agayne & which I have destroyed, then make I my selfe a trespasser. But I knowe the lawe amended vnto the lawe, that I might lyue vnto God. I am crucified with Christ, yet do I lyue: neuerthelesse now not I, but Christ lyueth in me. For yf I lyue in the faith of yf sonne of God which loved me, and gaue himselfe for me. I cast not awaye the grace of God. For yf righteousness come by the lawe, then dyed Christ in vayne.

The III. Chapter.

V Ye folishe Galathians, who hath bewitched you, that ye shulde not beleue the tructh? To whō Jesus Christ was describ'd before the eyes and amonge you crucified. This onely wolde I lerne of

you: Receaued ye the sperte by the dedes of the lawe, or by the preachinge of the faith? Are ye so vnwyse? Ye beganne in the sperte, wolde ye ende now the in the flesh? Have ye suffred so much in vayne? If it beels in vayne, he that getteth you the sperte, and doth soch greate actes amonge you, doth he it the row the dedes of the lawe, or by & preachinge of the faith? Euen as Abrahā belongeth to God, and it was counted vnto him for righteousness. Thus ye knowe, that they which are of faith, are Abrahams children.

The scripture sawe afore hande, that God iustificth the heythen thorow faith. The fore shewed it glad tydings afore vnto Abraham, and sayde: In the shal all the heythen be blessed. So then they which be of faith, are blessed with faithfull Abraham. For as many as go aboute with the works of the lawe, are vnder & curse: for it is wrytē: Cursed be every man, which cōtynueth not in all thinges that are wrytē in the booke of the lawe, to do them. That no man is iustified by the lawe in the sighte of God, is curyd: For & Iust shal lyue by his faith. The lawe is not of faith, but the mēche doth & same, shal lyue therein. But Christ hath deliuered vs from & curse of the lawe, whā he became a curse for vs. (For it is wrytē: Cursed is every man that hangeth on tre) & the blessinge of Abraham might come on the Gentyles in Christ Jesu, and we might receaue & promysed sperte, thorow faith.

Brethren, I wil speake after the maner of men. Though it be but a mā's Testamēt, yet no man despyseth it, or addeth eny thinge thereto, whā it is confirmed. To Abraham and his sēde were the promyses made. He sayeth not: In the sedes, as in many, but in thy sēde, as in one, which is Christ. This Testamēt (I saye) which afore was confirmed to Christ warde, is not disannulled (that the promes shulde be made of none effect) by the lawe which was geuen beyonde foure hundred & thirtie yeres thereafter. For yf the enheritaunce be gotten by the lawe, then is it not geuen by promes. But God gaue it frely vnto Abraham by promes.

Wherfore the serueth the lawe? It was added because of transgression, tyll the sēde came, to the which the promes was made. And it was geuen of angels, by the hande of the mediator. A mediator is not a mediator of one onely, but God is one.

Is the lawe then agaynst the promyses of God? God forbid. Howbeit yf there had

bene geuen a lawe which coulde haue geue life, the no doute righteousness shulde come of the lawe. But yf scripture hath shut vp all vnder synne, that & promes shulde come by the faith on Jesus Christ, geue vnto the that beleue. Before faith came, we were kepte and shut vp vnder the lawe, vnto the faith which shulde afterwarde be declared. Thus yf lawe was & scolemaster vnto Christ, that we might be made righteous by faith. But now that faith is come, we are no more vnder the scolemaster. For ye all are the children of God by the faith in Christ Jesu. For as many of you as are baptysed, haue put on Christ. There is nether Jewe ner Gien here is nether bōde ner fre: here is nether man ner woman, for ye are all one in Christ Jesu. Yf ye be Christes, the are ye Abrahams sēde and heyres acordinge to the promes.

The III. Chapter.

Whē I saye: As longe as the heyre is a childe, there is no difference betwene him and a seruant, though he be lorde of all yf goodes: but he is vnder tutors and governors, vntill the tyme appoynted of the father. Euen so we also, whā we were children, were in bondage vnder the outwarde tradicions. But whā the tyme was fulfilled, God sent his sonne, borne of a woman, and put vnder the lawe, to redeme them which were vnder the lawe, that we might receaue yf childshippe. For so much the as ye are children, God hath sent the sperte of his sonne in to oure hertes, which cryeth: Abba, deare father. Wherfore now, thou art not a seruant, but a sonne. Yf thou be a sonne, then art thou the heyre of God thorow Christ. Notwithstandinge whā ye knewe not God, ye dyd seruyce vnto them, which by nature are no Goddes. But now synge ye knowe God (ye rather are knowne off God) how is it that ye turne you backe agayne vnto the weake and beggerly tradicions, wher vnto ye desyre agayne a fith to be in bondage?

Ye obserue dayes and nethes, and tymes and yeres. I am in feare of you, lest I haue bestowed labour on you in vayne. The the I beseeke you, be ye as I am, for I am as ye are. Ye haue not hurte me at all. For ye knowe how that in weaknes after yf flesh I preached yf Gospell vnto you at the first: and my tentacion which I suffred after the flesh, ye despyed not, nether abhorred, but receaued me as an angell of God, yee euen as Christ Jesu. How happy were yehen? For I beare you recorde, that yf it had bene

possible, ye had plucked out youre owne eyes, and geue them vnto me. Am I therefore become yf enemy, because I tell you yf tructh?

They are gelous ouer you amysse. See they wolde make you to fall backe, that ye might be seruet to the warde. It is good to be seruent, so yf it be allwaye in a good thinge, and not onely whā I am present w you. My litle children (of whom I trauayle in byrth agayne, vntill Christ be fashioned in you) I wolde I were w you now, and coulde change my voyce, for I stode i doute of you.

Tell me ye that wylbe vnder the lawe, haue ye not herde the lawe? For it is wrytten, that Abraham had two sonnes: the one by a bonde mayde, the other by a fre woman. As for him that was of the bōde mayde, he was borne after yf flesh: but he which was of the fre woman, was borne by promes. These wordes betoken somewhat. For these women are the two Testaments: The one from the mount Sina, that gendireth vnto bondage, which is Agar. For Agar is called in Arabia yf mount Sina, and reacheth vnto Jerusalem which now is, and is in bondage with hir children.

But Jerusalem that is aboue, is the fre woman, which is the mother of vs all. For it is wrytē: Reioyse thou barren, that bearest no child: breake forth and crye thou yf trauaylest not, for the desolate hath many mo childre, then she which hath an husband. As for vs (brethren) we are the children of Isaac acordinge to the promes.

But like as at that tyme, he that was borne after the flesh, persecuted him yf was borne after the sperte, euen so is it now also. But what sayeth the scripture? Put awaye the bonde mayden and hir sonne: for the sonne of yf bondmayde shal not be heyre with yf sonne of the fre woman. So now brethren, we are not children of the bonde mayde, but of the fre woman.

The V. Chapter.

Sonde fast therfore in the libertye wherewith Christ hath made vs fre, and be not wrapped agayne in the yocke off bondage. Beholde, I Paul say vnto you: Yf ye be circumcysed, Christ profiteth you nothinge at all. I testifie agayne vnto every man which is circumcysed that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ, as many as ye as wylbe made righteous by the lawe and are fallen from grace. But we wa in the sperte off hope, to be made righteous by faith. For in Christ I am not

circumcision eny thinge worth ner vncircumcision, but faith which by loue is mighty in operacion. Let anne well, who was a let vnto you, that ye shulde not obeye the trueth? Soch counsell is not of him that hath cailed you. A litle leuen sowreth the whole lombe of dowe.

B I haue trust towarde you in **J** LORDE, that ye wylbe none otherwys mynded. But he that troubleth you, shal beare his iudgment, what so euer he be. Brethren yf I yet preach circumcision, why do I suffre persecution? then had the slander off the crosse ceased. Wolde God they were rote out fro amonge you, which trouble you. But brethren, ye are called vnto liberty, onely let not youre libertie be an occasion vnto the flesh, but by loue serue one another. For all the lawe is fulfilled in one worde, namely in this: so ne thy neighbour as thy selfe. But yf ye bite and deuoure one another, take hede, that ye be not consumed one of another.

C I saye: Walke in the spire, and so shal ye not fulfill the lustes off the fleshe. For the flesh lusteth agaynst the spire, and the spire agaynst the flesh. These are contrary one to the other, so that ye can not do that which ye wolde: But and yf ye be led of the spire, then are ye not vnder the lawe. The dedes of **J** flesh are manifest, which are these: Adoutrye, whordome, vnclenes, wantonnes, Idolatrye, witchcraft, hatred, variance, zeale, wrath, stryfe, sedicion, sectes, envye, murthur, dronkenness, glotony, and soch like: of the which I tell you before, as I haue tolde you in tyme past, that they which commytte soch, shal not inheret the kyngdome of God. But the frute of the spire, is loue, ioye, peace, longe sufferinge, gentleness, goodnesse, faithfulness, mekenesse, temperance. Agaynst soch is not **J** lawe: But they that are Christes, haue crucified their flesh, with the lustes and desyres.

The VI. Chapter.

A S we lyue in the spire, let vs walke also in the spire. Let vs not be vayne glorious, prouokinge one another, and envyege another. Brethren, yf eny man be overtaken of a faute, ye which are spirituall, enforme him with a meke spire: and visdine thine owne selfe, that thou also be tempted. Beare ye one anothers burden, and so shal ye fulfill the lawe of Christ. yf eny man thinke himselfe to be somwhat in wede he is nothinge) the selfe. Let every man prone owne word, and the shal he haue reioy-

singe in his awne selfe, and not in another. For every one shal beare his owne burden.

But let him that is taught with the worde, mynister in all good thinges, vnto him that teacheth him. Be not diseased, God wil not be mocked. For what soeuer a man soweth, that shal he reape. He that soweth vpon the flesh, shal of the flesh reape destruction: But he that soweth vpon **J** spire, shal of the spire reape life everlastinge. Let vs not be weery of well doynge: for whā the tyme is come, we shal reape without ceassing. Whyle we haue tyme therfore, let vs do good vnto all men: but specially vnto the which are of **J** housholde of faith.

Beholde, with how many wordes I haue wrytten vnto you with myne awne hande. They that wil please in the flesh, constrain you to be circuncysed, onely lest they shal be persecuted with the crosse of Christ. For euē they them selues which are circuncysed, kepe not the lawe, but wolde haue you circuncysed, that they mighte reioyse in your flesh. But God forbyd that I shulde reioyse, save onely in the crosse of oure **LORDE** **J**esus Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. For **J** Christ **J**esu nether circumcision avayleth in thinge, ner vncircumcision, but a new creature. And as many as walke acordyng to this rule, peace and mercy be vpon the, and vpon **J**rael of God. From hence forth let no man put me to busynesse, for I beare in my body the markes of the **LORDE** **J**esu Christ, the grace of oure **LORDE** **J**esu Christ be with youre spire Amen.

Vnto the Galathians,
sent from Rome.

The Epistle of
the Apostle S. Paul
to the Ephesians.

The summe of this Epistle.

Chap. I. The everlastinge ordinance and election of God in sayunge all men thow Christ **J**esus his sonne. We are ordened vnto good workes. The dominion of Christ.
Chap. II. Paul sheweth them what manner of people they were before their conversion, and what they are now in Christ.
Chap. III. He sheweth the cause of his prisonment, desyryng them not to saynte because of his trouble, and prayeth God to make the

steadfast in his spire.

Chap. III. He exhorteth them vnto mekenesse, longe sufferinge, vnto loue and peace, euery one to serue and edifie another with the gifte that God hath geue him, to beware of straunge doctrine, to laye asyde the olde conuersacion of greedy lustes, and to walke in a new life.

Chap. V. He exhorteth them vnto loue, warreth them to beware of vnclennes, couetousnesse, foolish talkyng and false doctryne: to be circumspecte, to avoyde dronkennesse, to reioyse and to be thankfull towarde God, to submytt the selues one to another, to teacheth how women shulde obeye their husbands, and how longynly men ought to intreate their wyues.

Chap. VI. How children shulde behaue them selues towarde their fathers and mothers: Li seruautes towarde their masters: Magystrates towarde their seruantes. An exhortacion to the spirituall battayll, and what weapons Christen men shalde fight withall.

The Epistle of
the Apostle S. Paul
to the Ephesians.



The first Chapter.

Paul an Apostle of **J**esus Christ by the will of God. To **J** sayntes which are **E**phesus, to the that beleue on **J**esus Christ.

Grace be with you and peace from God oure father, and fro the **LORDE** **J**esus Christ.

Blessed be God the father of oure **LORDE** **J**esus Christ, which hath blessed vs w all manner of spirituall blessinge in heauynly thynges by Christ: acordyng as he had chosen vs by him, or enert the foundation of the worlde was layed, that we shulde be holy and without blame before him in loue, and ordeyned vs before, to receaue vs as children thow **J**esus Christ, acordyng to the pleasure of his will, vnto the prayse of the glory of his grace, wherby he hath made vs ac-

cepted in the Beloved, in whom we haue redemption thow his bloude (namely) the forgiveness of synnes, acordyng to **J** riches of his grace, which he hath shed vpon vs abundantly in all wysdome and prouidence: and hath opened vnto vs the mystery of his wil acordyng to his pleasure, which he had purposed in himselfe, **J** it shulde be preached: whā the tyme was fullcome, that all thinges shulde be gathered together by Christ, both the thinges which are in heauen, and also the thinges that are vpon earth, euen by him; by whom also we are come to the inheritance: we that were therto predestinate before, acordyng to **J** purpose of him, which worketh all thinges after **J** counsell of his owne wyll, that we mighte be to the prayse of his glory, euen we that before beleued on Christ, on whō also ye beleued, after that ye herde the woide of trueth, namely **J** Gospell of youre saluacion: wherin when ye beleued, ye were sealed with the holy spire of promys, which is the earnest of oure inheritance to oure redemption, that we mighte be his owne, to the prayse off his glory.

Wherefore I also, (in so moch as I haue herde of the faith which ye haue in **J** LORDE **J**esu, and of youre loue vnto all **J** sayntes) ceasse not to geue thankes for you, and make mencion of you in my prayers, that **J** God of oure **LORDE** **J**esus Christ, the father of glory maye geue vnto you the spire of wysdome, and open vnto you the knowlege of himselfe, and lighten the eyes of youre vnderstandinge, that ye maye knowe what is the hope of youre callinge, and what the riches of his glorious inheritance is vpon the sayntes, and what is the exceeding greatnesse of his power towarde vs, which beleue acordyng to **J** workinge of his mightie power, which he wroughte in Christ, whan he raysed him vp fro the deed, and set him on his righte hande i heauynly thinges, aboue all rule, power, and mighte, and dominacion, and aboue all that maye be named, not onely in this worlde, but also in **J** worlde to come. And hath put all thinges vnder his feete, and hath made him aboue all thinges: the heade of the congregacion, which is his body, and the fulnesse of him that filleth all in all.

The II. Chapter.

And quyetened you also, whan ye were deed thowow trespasses and synnes, in the which in tyme past ye walked, acordyng to the course off this worlde,

Col. 1.2

and after the pryncce that ruleth in the ayre namely, after y^e spirete, which now worketh in the children of vnbeleue. amonge whom we also had oure conuersacion in tyme past in the lustes of oure flesh, and dyd the wyll of the flesh and of the mynde, and were naturally the children of wrath, euen as well as other.

Eph. 1.7
Act. 1.5

But God which is riche in mercy thoro his greates loue wherewith he loued vs eue whā we were deed in synnes, hath quyetened vs in Christ. for by grace are ye saued) and hath rayed vs vp with him, and set vs with him in heauely thinges thoro Christ Jesus, & in tymes to come he might shewe the exceeding riches of his grace, in kyndnesse to vs warde in Christ Jesu. for by grace are ye saued thoro faith, and that not of youre selues. for it is y^e gifte of God, not of woikes, lest any mā shulde boast him selfe. for we are his workmanship, created in Christ Jesu. vnto good woikes, to y^e which God ordeyned vs before, that we shulde walke in them.

Tit. 1.2

Wherfore remembre, that ye (which afore tyme were Geneyles after the flesh, and were called vncircumcision, of the that are called circumcicion after the flesh, which circumcicion is made with the hande) that ye at the same tyme were without Christ, and reputed aleaunte from the comen welch of Israel, and were straungers from the Testaments of promes, therfore had ye no hope, and were without God in this worlde. But now ye that be in Christ Jesu, and afore tyme were farre of, are now made nye by the bloude of Christ.

Phil. 1.2
Col. 1.2

for he is o^r peace, which of both hath made one, and hath broken downe the wall, that was a stoppe betwene vs, and hath also thoro his flesh put awaye the cause off hatred (namely the lawe of the commaundmentes contayned in the lawe wyrtten) that of wayne he might create one new man in him selfe, and make peace, and to reconcy le both vnto God in one body thoro the crosse, and so he slewe y^e hatred thoro his owne selfe, and came and preached peace in the Gospell, vnto you which were as farre of, and to the that were nye. for thoro him we both haue inraunce in one spirete vnto the father.

Eph. 2.14
Col. 1.14

Now therfore ye are nomore gestes and straungers, but cicesins with the sayntes, & of the household of God, buylded vpon y^e foundation of y^e Apostles and prophetes. where Jesus Christus is y^e heade cornerstone

Cor. 1.2
Pec. 1.2

in whom euery buyldinge coupled together groweth to an holy temple in the LORDE in whom ye also are buylded together, in an habitation of God in the spirete.

The III. Chapter.

For this cause I Paul am a prisoner of Jesus Christ for you heren, accordinge as ye haue herde of y^e offyce of the grace of God which is geuen to you warde. for by y^e reuelacion was the mystery shewed vnto me, as I wrote abou in fewe wordes: wherby whan ye reade it, maye perceauemyne vnderstondynge in y^e mystery of Christ, which (mystery) in tyme past was not opened vnto the childre of as it is now declared to his holy Apostles and prophetes by the spirete: namely, the the heythen shulde be inheritous also, and of the same body, and partakers of his pimes in Christ by the Gospell, wherof I am made a mynister accordinge to the gifte of the grace of God, which is geuen me accordinge to the workynge of his power.

Vnto me y^e the lest of all sayntes is the grace geuen, that I shulde preach amonge the heythen y^e vnsearcheable riches of Christ, and to make all men se, what is the felishpe of the mystery, which frō the begynnyng of the worlde hath bene hyd in God, which made all thinges thoro Jesus Christ to the intent that now vnto the rulers and powers in heauē might be knowne by the congregacion the manifolde wysdome of God, accordinge to y^e eternall purpose, which he hath shewed in Christ Jesu oure LORDE by whom we haue boldnesse and inraunce in all confidēce thoro faith on him. Wherfore I desyre that ye saynte not because of my tribulacions, & I suffre for you, which is youre prayse.

For this cause I bowe my knees vnto the father of oure LORDE Jesus Christ, which is the true father, ouer all that is called father in heauen and in earth, that he graunte you (accordinge to y^e riches of his glory) be strengthened with power by his spirete in y^e inwarde mā, that Christ maye dwell in you re heres by faith, that ye beyng erored and grounded in loue, maye be able to comprehend with all sayntes, what is the breadth, and the length, and the depth, and the height, and to knowe the loue of Christ, which low yet passeth all knowlege: that ye maye be fylled with all maner of fulnesse of God.

Vnto him that is able to do exceeding abundantly, aboue all that we are or v-

derstonde (accordinge to y^e power that worketh in vs) be prayse in the congregacion, which is in Christ Jesu, at all tymes for ever and ever, Amen.

The III. Chapter.

Therfore which am prisoner in the LORDE, exhorte you, that ye walke as it becometh y^e callinge wherin ye are called, with all humblenes off mynde and mekenes, and longe sufferinge, forbearinge one another in loue, and be diligent to kepe the vnite of the spirete thoro the bonde of peace. One body and one spirete, eue as ye are called in one hope of youre callinge. One LORDE, one faith, one baptyeme, one God and father of vs all, which is aboue all, and thoro all, and in you all.

Vnto every one of vs is geuen grace, accordinge to the measure off the gifte off Christ. Therfore sayeth he: he is gone vp an hye, and hath led awaye captiue captiue, and hath geue giftes vnto men. That he wente, vp what is it, but that he first came downe in to y^e lowest partes of y^e earth: he that came downe, is euen the same which is gone vp aboue all heauens, to fulfill all. And y^e same hath set some to be Apostles, some to be prophetes, some to be Euangelistes, some to be shepherdes & teachers, wherby the sayntes might be coupled toger ther thoro comen seruyce to the edifiēge of y^e body of Christ, tyll we all come vnto one maner of faith and knowlege of the sonne of God, and become a perfecte man in to the measure of the perfecte age of Christ: that we be nomore children, & waueringe & caried aboute with every wynde of doctryne thoro the wickednes of men and craftynes, wherby they laye awaye for vs to diseaue vs.

But let vs folowe the truthe in loue, and in all thinges growe in him, which is the heade, euen Christ, in whom all the body is coupled toger, and one membre hangeth by another thoro out all y^e ioyntes. Wherby one mynistrerth vnto another (accordinge to the operacion as every membre hath his measure) and maketh, that y^e body groweth to the edifiēge of it selfe in loue.

This I saye therfore, and testifie in the LORDE, that ye walke nomore as y^e other heythen walke in the vanite of their mynde, blynded in their vnderstondinge, beyng straungers frō the life which is in God thoro the ignoraunce that is in them, because of the blyndnes of their hert: which beyng past repentance, haue geue them selues

ouer vnto wantonnes, to worke all maner of vnclennes euen with gredynesse.

But ye haue not so learned Christ, yf so be that ye haue herde of him, & are taught in him, euen as the truthe is in Jesu. So then as concernynge the conuersacion in tyme past: laye from you that olde man which marreth him selfe thoro disceuable lustes: but be ye renued in the spirete of youre mynde, and put on that new man, which is shapen after God, in true righteousnes and holynes. Wherfore put awaye lyenge, and speake every man the truthe vnto his neghboure, for as moch as we are membres one of another. Be angrie, but synne not. Let not y^e Sonne go downe vps y^eoure wrath: nether geue place to the bachtyer. he that hath stolen, let him steale nomore: but let him labour rather, and do some good with his hondes, that he maye haue to geue vnto him that needeth.

Let no filthy communicacion procede out of youre mouth, but that which is good to edifye withall, whā nede is, that it be gracious to heare. And greue not the holy spirete of God, wherewith ye are sealed vnto y^e daye of redempcion. Let all bytternes, and fearfines, and wrath, and roaringe, & cursed speakynge be farre frō you with all maliciousnes. But be ye curteous one to another, mercifull, and forgeue one another, eue as God hath forgeuen you in Christ.

The V. Chapter.

Ye the folowers therfore of God as deare children, and walke in loue, euen as Christ loued vs, and gaue him selfe for vs an offerynge and sacrifice of a swete sauoure vnto God. As for whoredome and all vnclennes, or couetousnes, let it not be named amonge you, as it becometh sayntes: nether fylchines, ner folish talkynge, ner ieastynge (which are not comly) but rather geuyng of thātes. for be sure, that no where monger, or vnclane person, or couetous person (which is a worshipper off ymages) hath inheritaunce in the kyngdome of Christ and of God. (Let no man diseaue you with vayne wordes) for because of these commeth the wrath of God vpon the children of vnbeleue. Be not ye therfore companions with them. for sometyme ye were darknesse, but now are ye lighte in y^e LORDE.

Walke as the children of lighte. (as y^e frute of the spirete is all manner of goodnes, and righteousnes and trueth) and pro-

ne what is pleasing vnto the LORDE, and haue no fellowship with y^e vnfruitfull workes of darknes, but rather rebuke the. For it is shame euen to name those thinges, which are done of them in secretes. But all thinges are manifest, whan they are rebuked of the lighte. For what so euer is manifest, that same is lighte. Therefore sayeth he: * Awake thou that sleepest, and stande vp fro the deed, and Christ shal geue the lighte.

* Take hede therefore how ye walke circumspectly, not as the vnwise, but as y^e wise, and redeme the tyme, for it is a miserable tyme. Wherefore be not ye vnwise, but vnderstande what the wil of the LORDE is, * and be not drunken with wyne, wherein is excess: but be full of the spirete * and talke amonge youre selues of psalmes, and ymnes, and spirituall songes, synginge and making melody vnto the LORDE in youre hertes * genyngethantes alwayes for all thinges vnto God the father, in the name of oure LORDE Iesus Christ, submyttinge youre selues one to another in the feare of God.

Let the women submytte them selues vnto their husbannes, as vnto the LORDE. * For the husbann is the wyues heade, euē as Christ also is the heade of the congregacion, and he is the Sanioure of his body. Therefore as the congregacion is in subiection to Christ, likewise let the wyues be in subiection to their husbannes in all thinges.

Ye husbannes loue youre wyues, enen as Christ loued the congregacion, * and gaue himselfe for it, to sanctifie it, * and clenched it in the fountayne of water by the worde, to make it vnto himselfe a glorious congregacion, hauynge no spot ner wrinkle, ner eny such thinge, but that it shulde be holy and without blame.

So oughte men also to loue their wyues, enen as their awne bodies. * Each loneth his wife, loneth himselfe. So no mā euer yet hated his awne fleshe, but nourisheth and cherisheeth it, enen as the LORDE doth also the congregacion. For we are members of his body, of his flesh and of his bones. * For this cause shal a man leaue father and mother, and cleue vnto his wife, and they two shal be one flesh: This is a greatesse crete: but I speake of Christ and the congregacion. Nevertheless do ye so, that every one of you loue his wife enen as himselfe: but let the husbande.

The VI. Chapter.

Ye children, obey youre elders in the LORDE, for that is righte. Honour thy father and thy mother (* That is the first commaundement, that hath promysed) that thou mayest prosper, and be longe vpon earth. And ye fathers, prouoke not youre children vnto wrath, but bringe the vp in the nourture and in formacion of the LORDE.

* Ye seruantes, obey youre bodily masters, with feare and tremblinge, in singleness of youre hert, enen as vnto Christ, not with seruyce onely in the eye sighte, as men pleasers: but as the seruantes off Christ, doynge the wyll off God from the hert with good wyll. Thynte that ye serue the LORDE and not me: and be sure, that what good soeuer a man doth, he shal receaue it agayne of the LORDE, whether he be bond or fre.

And ye masters, do euen the same vnto the, puttyng awaye threathnynges, and knowe that euen youre master also is in heauen, * nether is there eny respecte of persones with him.

Finally my brethien, be stronge in the LORDE, and in the power of his might: put on the arm of God, that ye may stande stedfast agaynst the craftie assautes off the deuill. For we wrestle not agaynst flesh and bloude, but agaynst rule, agaynst power, namely, agaynst the rulers of the worlde, of the darknesse of this worlde, agaynst y^e spites of wickednes vnder the heauen. For this cause take ye the armour of God, y^e ye may be able to resiste in the euell daye, and stande perfecte in all thinges.

* Stande therfore, and youre loynes gird aboute with the truth, hauynge on the brest plate of righteousnes, and shod vpon y^e feete with the gospel of peace, that ye may be prepared: Aboue all thinges take holde of the shyld of faith, wherewith ye may quenche all the fyrie dardres of the wicked. And take the helme of saluacion, and the swerde of the spirete, which is the worde of God.

* And praye alwayes with all maner of prayer and supplicacion in the spirete, and watch there vnto with all instaunce and supplicacion for all sayntes and for me, that the worde may be geuen me, that I may open my mouth boldly, to vtter the secretes of the Gospel, wherof I am a messaunger in bondes, that I may speake therein freely, as it becommeth me to speake.

But that ye maye also knowe, what case I am in, and what I do, Tychicus my deare

brother and faithfull mynister in the LORDE, shal shewe you all: whom I haue sent vnto you for the same cause, that ye mighte knowe what case I stande in, and that he mighte comforte youre hertes.

Peace be vnto the brethie, and loue with faith, from God the father, and from the LORDE Iesu Christ. Grace be with all them that loue oure LORDE Iesu Christ vnfaignedly. Amen.

Sent from Rome vnto the Ephesians, by Tychicus.

The Epistle of the Apostle S. Paul to the Philippians.

The summe of this epistle.

Chap. I. He exhorteth them to increace in loue, in knowlege and experience of godly thinges: maketh mention of his prisonment at Rome, is glad to heare Christ preached, is content to dye or lyue, and prayeth them to lede a godly conuersacion, to be of one mynde, and to feare no persecucion.

Chap. II. He exhorteth them to vniue and brotherly loue, and to beware of strife and vaine glory: And for a sure ensample he layeth Christ before them.

Chap. III. He warneth the to beware of false teachers, whom he calleth dogges and enemies of Christ, and reproveth many owne righteousnesse.

Chap. IIII. He saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them because of the promysion, that they made for him beyng in prison.



The first Chapter.



Paul and Timotheus the seruantes of Iesu Christ. Vnto all the sayntes in Iesu Christ, which are at Philippi, with the Bishoppes and mynisters.

Grace be with you and peace from God oure father, and from the LORDE Iesu Christ.

* I thanke my God, as oft as I remembre you (which I allwayes do in all my prayers for you all, and praye with gladnesse) because of youre fellowship which ye haue in the Gospel from the first daye vnto now, and am surely certified of this, y^e he which hath begonne that good * worke in you, shal go forth with it vntill y^e daye of Iesus Christ: as it becommeth me to indge of you all, because I haue you in my hert, as those that are partakers with me of grace in my bondes, in defendinge and stablyshinge of the Gospel.

For God is my * recorde, how I longe after you all euen fro the very hert rote in Iesu Christ. * And for the same I praye, y^e y^e lone maye increace more and more in all maner of knowlege and in all experience, y^e ye maye proue what is best, that ye maye be pure, and such as hurte no mans conscience, vnto the daye of Christ: fylled with the frutes of righteousnes, which come by Iesu Christ vnto the glorie and prayse of God.

I wolde ye vnderstode brethien, that my busynes is happened vnto the greater furtheraunce of the Gospel, so that my bondes in Christ are manifest thorow out all y^e indgement hall, and in all other places: In so much that many brethien in the LORDE, are boldened thorow my bondes, and darre more largely speake the worde without feare. Some (no doute) preach Christ of enuye and stryfe, but some of good wil. The one parte preacheth Christ off stryfe and not purely, supposynge to adde more aduersite vnto my bondes. The other parte of loue, for they knowe that I lye here for the defence of the Gospel.

What then? So that Christ be preached all maner of wayes (whether it be done by occasion or of true meaning) I reioyce therein, and wil reioyce. For I knowe that the same shal chaunce to my saluacion, * thorow youre prayer and mynistryng of the spirete of Iesu Christ, as I loke for and hope, that in no thinge I shalbe ashamed: but y^e with all confidence (as alwayes in tymes past, euē so now) Christ shalbe magnified in my body whether it be thorow life or thorow death. For Christ is to me life, and death is to me anantage. But in as much as to lyue in y^e frutesfull to me for the worke, I what I shal chose, for both these harder vpon me. * I desyre to be with Christ, which thinge better (for me) but to abyde: nedefull for you.

The III. Chapter.

D And this am I sure of, that I shall abide, and continue with you all, for the furtherance and joye of your faith, that ye maye abundantly reioyce in Christ Iesu thowme, by my comynge to you agayne. **Onely** let your conuersacion be as it becommeth the Gospell of Christ, that whether I come & se you, or els be absent, I maye yet heare of you that ye cōtinue in one spieete and one soule, labourynge (as we do) to mayntayne the faith of the Gospell, and in nothynge fearinge your aduersaries, which is to them a token off perdition, but vnto you of saluacion, and that of God. For vnto you it is geuen, not onely that ye shulde beleue on Christ, but also suffre for his sake, and to haue euen the same fighte, which ye haue sene in me, and now heare of me.

The II. Chapter.

If there be amonge you any consolacion in Christ, yf there be any comforte of loue, yf there be any fellowship off the spieete, yf there be any compassion and mercy, fulfill my ioye, that ye diuine one waye, hauninge one loue, beyng of one accorde, and of one mynde: that there be nothynge done thowme stresse and wayne glory, but that thowme mekenesse of mynde every man esteeme another better then himselfe: and let every mā loke not for his awne profyt, but for the profyt of other.

Let the same mynde be in you, that was in Christ Iesu: which beyng in the shappe of God, though he it not robbery to be equall with God, but made himselfe of no reputacion, and toke vpon him the shappe of a seruaunt, became like another man, and was founde in his apparell as a man: he humbled himselfe, and became obedient vnto the death, euen vnto the death of the crosse.

Therefore hath God also exalted him, and geuen him a name, which is aboue all names, that in the name of Iesus every kne shulde bowe, both of thinges in heauen of thinges vpon earth, and of thinges vnder the earth, and that all tungen shulde confesse, that Iesus Christ is the LORDE vnto prayse of God the father.

Therefore my dearly beloved, as ye haue obeyed (not onely in my presenche, so much more in my absence) euen your awne saluacion withynge. For it is God which he wyll and the deed,

euen of his owne good wyll. Do all thinges without murmuringes and disputinges, that ye maye be faultles and pure, and the childre of God without rebuke, in the mydes of y croked and peruerse nacion, amonge whom se that ye shyne as lightes in the woulde, holdinge fast the worde of life, vnto my reioysinge in the daye of Christ, that I haue not runne in vayne, nether laboured in vayne. And though I be offered vpon vpon the offeringe & sacrifice of your faith, I am glad, and reioyce with you all: be ye glad also, and reioyce ye with me.

I trust in the LORDE Iesus, to sende Timothy shortly vnto you, that I also maye be of good comforte, whan I knowe what case ye stonde in. For I haue noman that is so like mynde to me, which with so pure affeccio careth for you: for all other sette their awne, not that which is Iesus Christ. But ye knowe the profyt of him: for as a child vnto the father, so hath he mynistrd vnto me in the Gospell. Him I hope to sende, as soone as I knowe how it wyll go with me. But I trust in the LORDE, that I also my selfe shal come shortly.

Nevertheless I thoughte it necessary to sende vnto you the brother Epaphroditus, which is my companyon in labour and fellowe soudyer, and your Apostell, and my mynister at mynede, for so much as he longed after you all, and was full of heuyn, because ye had herd that he was sicke. And no dout he was sicke, and that nye vnto death: but God had mercy on him, and not on him onely, but on me also, lest I shulde haue had sorowe vpon sorowe.

I haue sent him therefore the more hastily, that ye mighte se him, and reioyce agayne, and that I also mighte haue the lesse sorowe. Receaue him therefore in the LORDE with all gladnes, and make moch of soe: for because of the worke of Christ, he went so farre, that he came nye vnto death, and regarded not his life, to fulfill that serua which was lackynge on your parte toward me.

The III. Chapter.

WORSHIP my brethren, reioyce in the LORDE. Where as I wyte euer othe thinge vnto you, it greuneth me not, and maketh you the sorer. Bewarre off dogges, bewarre off wil workers, bewarre off discension: for we are the circumcision, euen we that serue God in the spieete, and reioyce in Christ Iesu

and haue no confidence in the flesh, though I haue wherof I mighte reioyce in y flesh. Xf any other mē thynke that he hath wherof he mighte reioyce in the flesh, moch more I, which was circūcysed on the eight daye, one of the people of Israel, of the trybe off Ben Jamin, an hebrue of the hebrues: as concernynge the lawe a Pharise: as concernynge seruentye I persecuted the congregacion: and as touchynge the righteounes which is in the lawe, I was vnrutable.

But the thinges that were vantage vnto me, haue I counted losse for Christes sake. And I thynke all thinges but losse, for that excellent knowledge sake of Christ Iesu my LORDE: for whom I haue counted all thinge losse, and do iudge them but donge, that I mighte wyne Christ, & be founde in him, not hauynge myne awne righteounes which cometh of the lawe, but by the faith of Christ (namely) the righteounes which cometh of God in faith, to knowe him and the vertue of his resurrection, and the fellowship of his passion, that I maye be conformable vnto his death, yff by any meanes I mighte attayne to the resurrection from the deed. Not that I haue attained vnto it all ready, or that I am already perfecte: but I folowe, yf I maye comprehend that, wherein I am comprehended off Christ Iesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thinge I saye: I forget that which is behynde, and stretch my selfe vnto that which is before, & preece vnto y march apoynted, to optayne the rewarde of the hie callinge of God in Christ Iesu.

Let vs therefore (as many as be perfecte) be thus wyse mynded: and yf ye be otherwyse mynded, I praye God open euen this vnto you. Nevertheless in that wher vnto we are come, let vs procede by one rule, that we maye be of one accorde. Brethren, be ye y followers of me, and loke on the which walke so as ye haue vs for an ensample. For many walke (off whom I haue tolde you often, but now I tell you wepyng) euen enemies of the crosse of Christ, whose ende is damnacion, whose God is the belly, & whose glory shalbe to their shame, which are earthly mynded. But our conuersacion is in heauen, from whence we loke for the Saviour Iesu Christ y LORDE, which shal change y vyle body, y it maye be like fashio ned vnto his glorious body, acordynge to y workynge wherby he is able to subdue all thinges vnto himselfe.

Wherfore my biethie dearly beloved, I longed for my ioye & my crowne contynue so in the LORDE ye beloved. I praye Eudias, & beset Syntiches, that they be of one mynde in the LORDE. And I beset the my faithfull yod fellows, helpe the women, which haue laboured with me in the Gospell, with Clement & with my other helpers, whose names are in the boke of life. Reioyce in the LORDE allwaye, & agayne I saye, Reioyse. Let your softnes be knowne vnto all men. The LORDE is euen at honde. Be not carefull, but in all thinges let y petitions in prayer and supplication, with geuyng of thankes be knowne before God. And y peace of God, which passeth all vnderstandinge, kepe your hertes and myndes in Christ Iesu.

Furthermore brethren, what soeuer thinges are true, what soeuer thinges are honest, what soeuer thinges are iust, what soeuer thinges are pure, what soeuer thinges are pertaune to loue, what soeuer thinges are of honest report: yf there be any vertuous thinge, yf there be any laudable thinge, haue those same in y mynde, which ye haue both lerned and receaued, and herde and sene in me: those thinges do, and the God of peace shal be with you. I reioyse greatly in y LORDE, that now at the last ye are reuiued agayne to care for me, as ye cared for me afore, but ye lacked oportunitie. I speake not this because of necessity: for I haue lerned in what soeuer state I am, therewith to be contente. I can be lowe, and I can be hie. Every where and in all thinges I am mete, both to be full, and to be hongrie: to haue plenty, and to suffre neede. I can do all thinges thowme Christ, which strengeth me. Notwith standinge ye haue done well, that ye bare parte with me in my tribulacion.

But ye of Philippos knowe, that in the begynnynge of the Gospell whan I departed fro Macedonia, no congregacion bare parte with me concernynge geuyng and receauynge, but ye onely. For vnto Tessalonica ye sent once and afterwarde agayne vnto my necessity. Not that I seke giftes, but I seke the frute, that it be abundaunt in y rekenynge. For I haue all, and haue plenty. I was euen fylled whan I receaued of Epaphroditus, that which came from you, an odoure of sweetenes, a sacrifice accepted & pleasaunt vnto God. My God fulfill all y neede, acordynge to his riches in glory I Christ Iesu.

Vnto God and oure father be prayse for
euer and euer Amen.

Salute all y sayntes in Christ Jesu. The
brethre that are with me, salute you. All the
sayntes salute you, but specially they that
are of the Emperours house. The grace of
oure LORDE Jesu Christ be with you all,
Amen.

Wrytten from Rome by
Epaphroditus.

The Epistle of the Apostle S. Paul to the Colossians.

The summe of this Epistle.

Chap. I. He geueth thankes vnto God for
their faith, loue, and hope: prayeth for their
increase and sheweth how we are the kyngdome
of God, obtained by Christ, which is the
heade of the congregacion.

Chap. II. What greete care paul toke for
all congregacions. He exhorteth them to be
stedfast in Christ, to beware of false teachers
and worldly wysdome, and deserveth the false
prophetes.

Chap. III. He putteth them in remembrance
of the spirytual resurrection, to laye asyde all
maner of corrupte lynyng, to be frutesfull in
all godlynesse and vertue, and sheweth all de-
grees their duty.

Chap. III. He exhorteth them to be seruent in
prayer, to walke wysely vnto them that are
not yet come to the true knowlege of Christ,
and so saluteth them.



The first Chapter.



And an Apostle of Je-
su Christ by the will of
God, and brother Ti-
motheus.

To y sayntes which
are at Colossa and bre-
thren that beleue in
Christ.

Grace be with you and peace from God

oure father z frs the LORDE Jesu Christ.

We geue thankes vnto God and the fa-
ther of oure LORDE Jesu Christ, prayen-
ge allwayes for you (sence we herde of your
faith in Christ Jesu, and of youre loue to all
sayntes) for y hopes sake which is layed vp
in stoare for you in heauen: of the which ye
haue herde before by the woide of truth in
the Gospell, which is come vnto you, eue as
it is in to all the world: and is frutesfull, as it
is in you, sence y daye y ye herde and knewe
the grace of God in y truth, as ye learned
of Epaphras oure deare felowe seruante,
which is a faithfull mynister of Christ for
you, which also declared vnto vs youre loue
in the sprete.

For this cause we also, sence the daye y
we herde of it, ceasse not to praye for you, z
desyre that ye mighte be fulfilled with the
knowlege of his will, in all wysdome and
spirytual vnderstandinge, that ye mighte
walke worthy off the LORDE, to please
him in all chinges, and to be frutesfull in all
good woikes, and growe in the knowlege of
God: z to be strengthened wth all power ac-
cordinge to the mighte of his glory, to all pa-
cience and long sufferinge with ioyfulness,
and geue thankes vnto the father, which
hath made vs mete for the inheritaunce of
sayntes in lighte.

Which hath deliuered vs frs the power
of darknesse, z translated vs in to the kyng-
dome of his deare sonne (in whom we ha-
ue redempcion thorow his bloude, namely,
the forgyuenes of synnes.) Which is the
ymage of the inuisible God, first begotten be-
fore all creatures. For by him were all thi-
nges created, that are in heauen and earth,
thinges visibill and thinges inuisibill, whe-
ther they be maisties or lordshippes, ethi-
rules or powers: All thinges are created
by him and in him, and he is before all
thinges, and in him all thinges haue their
beyng.

And he is the heade of the body, nam-
ely, of the congregacion. he is the begyn-
ninge and first begotten from the deed, that
in all thinges he mighte haue the premyer-
ce. For it pleased the father, that in him shoulde
dwell all fulnesse, and that by him all
thinges shoulde be reconciled vnto him-
selfe, whether they be thinges vpon earth
in heauen, that thorow the bloude on the
crosse he mighte make peace euen thorow
his owne selfe. And you (which were in ty-
mes past straungers and enemies, because
your myndes were set in euill woikes) hath

he now reconciled in the body of his fleshy
thorow deathe, to make you holy, and unbla-
meable z without faute in his awne sighte,
yf ye contynue grounded and stablished in
the faith, and be not moued awaye from y
hope of the Gospell, wherof ye haue herde:
which is preached amonge all creatures y
are vnder heauen, wherof I Paul am made
a mynister.

Now ioye I in my sufferinges, which
I suffre for you, and fulfill that which is be-
hynde of the passions of Christ in my fleshy,
for his bodies sake, which is the congre-
gacion, wherof I am made a mynister,
acordinge to y Godly office of preachinge,
which is geuen vnto me amonge you, that
I shoulde richely preach the woide of God,
namely, that mystry which hath bene hyd
sence the worlde beganne, and sence the be-
gynnyng of tymes: but now is opened vn-
to his sayntes, to whom God wolde make
knowne the glorious riches of this mystry
amonge y heychen: which (riches) is Christ
in you, eue he that is the hope of glory, whs
we preach, and warne all men, and teach all
men in all wysdome, to make euery man per-
fekte in Christ Jesu: wherin I also laboure,
and stryue acordinge to the workyng of
him which worketh mightely in me.

The II. Chapter.

Wolde ye knowe what fightyng I
haue for youre sakes, and for them of
Laodicea, and for as many as haue
not sene my personne in the fleshy, that their
herces mighte be comforted and knytt toge-
ther in loue, to all riches of full vnderstand-
inge, which is in the knowlege of the mystry
of God the father and of Christ, in whom
are hyd all the treasures of wysdome and
knowlege.

This I saye, lest eny man shoulde begyle
you with entysyng wordes. For though
I be absent in the fleshy, yet am I present
with you in the sprete: ioyenge, and behol-
dinge youre order and the stedfastnes of you-
re faith in Christ. As ye haue therfore re-
ceaved Christ Jesu the LORDE, enen so wal-
ke in him, and be rotd z buylded in him, and
be stedfast in faith, as ye haue learned: z be
plenteous in the same in geuyng thankes.

Beware lest eny mā spoyle you thorow
philosophy and disceatfull vanite after the
traditions of men, and after the ordinaunces
of the worlde, and not after Christ. For in
him dwelleth all the fulnes of the Godhead
bodily, and ye are complete in him, which
is the heade of all rule and power: in whom

also ye are circumeysed with circuncision
without handes, by puttyng of the synfull
body of the fleshy: (namely) with the circum-
cysion of Christ, in that ye are buried with
him thorow baptyme: in whom ye are also
rysen agayne thorow faith, that is wrought
by the operacion of God, which raysed him
vp from the deed.

And with him he quyetened you, whan
ye were deed in synnes, and in the vncircum-
cysion of youre fleshy, and hath forgyuen vs
all synnes, and put out the handwrytyng
that was agaynst vs (contayned in the lawe
wrytten) and that hath he taken out of the
waye, and fastened it to the crosse: And
hath spoyled rule and power, and hath ma-
de a shewe of them openly, and triumphed
ouer them in his awne persone.

Let no man therfore trouble youre con-
sciences aboute meate or drynke, or for a pece
of an holy daye, as the holy daye of y newe
Mone, or of the Sabbath dayes, which are
the shadowe of the thinges that were for to
come: but the body selfe is in Christ. Let no
man make you shote at a wronge mark,
which after his owne chosynge walketh in
humblenes and spirytualtye of angels, thin-
ges which he neuer sawe, and is vayne, and
pust vp in his owne fleshy mynde: and hol-
deth not himselfe to the heade, wherof the
whole body by ioyntes and complex recea-
ueth nourishment, and is knyt together, and
so groweth to the greatnes that commeth
of God.

Wherfore yf ye be deed with Christ from
the ordinaunces of the worlde, why are ye
holden the with soch tradicions, as though
ye luyed after the worlde? As whan they
saye: Touch not this, taste not that, handle
not that. All these thinges do hurte vnto
men, because of the abuse of them, which
abuse commeth onely of the commaunde-
mentes and doctrynes of men: which thin-
ges haue a shyne of wysdome thorow cho-
sen spirytualtie and humblenes, and in that
they spare not the body, and do the fleshy no
worshippe vnto his nebe.

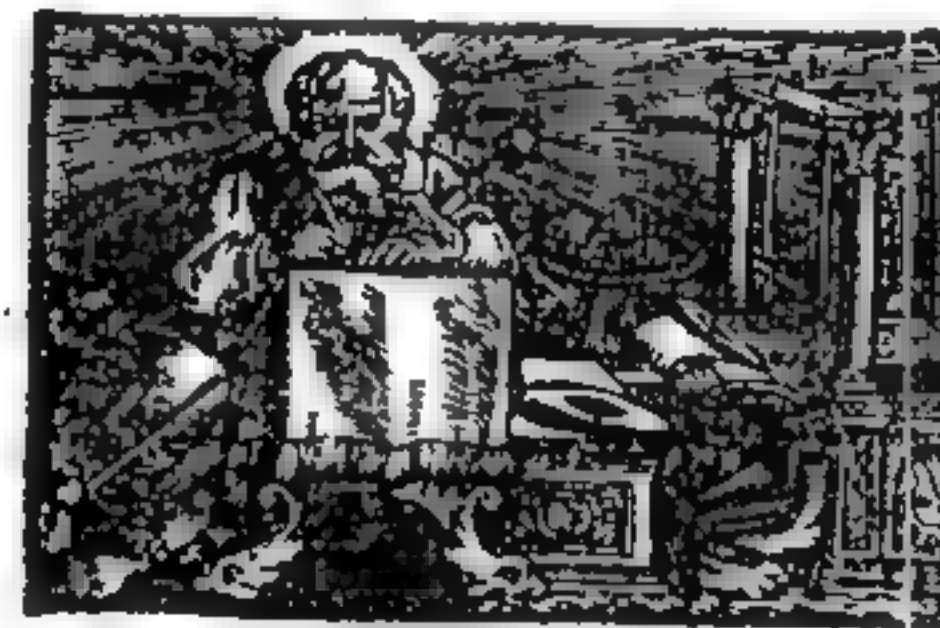
The III. Chapter.

If ye be ryisen now with Christ, seke
those thinges then which are aboue
where Christ is, syttinge on the righ-
te hande of God. Set youre mynde on the
thinges which are aboue, not on y thinges
that are vpon earth. For ye are deed,
your life is hyd with Christ in God.
Whan Christ o life shal shewe himselfe, the
shal ye also appeare with him in glory.

The first Epistle of the Apostle S. Paul to the Thessalonians.

The summe of this Epistle.

- Chap. I. He thanketh God for them, that they are so steadfast in faith and good works, and receaue the gospell with soday earnest.
- Chap. II. He putteth them in mynde of the godly conuersacion that he led amonge them when he preached the gospell vnto them, thanke God that they receaue his worde so frute fully, and excuseth his absence.
- Chap. III. He sheweth how greatly he was reioysed, when Timothy tolde him of their faith and loue.
- Chap. IIII. He exhorteth them to steadfastnesse, to kepe them selues from synne and vnclenly conuersacion, to loue one another: rebuffeth ydellnesse, and speaketh of the resurrection.
- Chap. V. He enfourmeth them of the daye of dome and conyng of the LORDE, exhorteth them to watch, and to regarde soch as preach Gods worde amonge them.



The first Chapter.



PAUL and Silvanus and Timothy. Vnto the congregacion of the Thessalonians, in God the father and in the LORDE Jesus Christ.

Grace be with you, and peace from God our father and from the LORDE Jesus Christ. We geue thankes vnto God allwaye for you all, makinge mention of you in our prayers without ceasinge, and call to remembraunce your worke in the faith, and your labour in loue, and your patience in hope, which is our LORDE Jesus Christ before God our father. Because we knowe (brethren, beloved of God) how that ye are elect: for our Gospell hath not bene with you in word only, but both in power and in the holy goost, and in much certayntie, as ye knowe after what maner we were amonge you for your iakes.

ge that he hath done, for there is no respect of persons (with God.)

Ye masters, do vnto your seruantes that which is iust and equall, and knowe, ye also haue a master in heauen.

The III. Chapter.

Continue in prayer, and watch in the same with thankesgivinge, and praye also together for vs, that God open vnto vs the dore of the worde, to speake the mystery of Christ (wherefore I am also in bonds) that I maye utter & shewe, as it becometh me to speake. Walke wyfely toward them that are without, and redeme & ryme. Let your speach be allwaye sauourable, seasoned with salt, that ye maye knowe how to answer euey man.

Tichicus the deare brother and faithfull mynister & fellowe seruante in the LORDE, shall tell you what case I am in. Whom I have sent vnto you for the same purpose, that he mighte knowe how ye do, & that he mighte comforte your hertes, with one. Onesimus a faithfull and beloved brother, which is one of you: they shall shewe you of all thinges, which are adoyng here. Aristarchus my pryson fellowe saluteth you, and Marcus Barnabas sisters sonne, couchinge whom ye receaued commaundementes: If he come vnto you, receaue him, and Iesus, which is called Justus, which are of the circumcision. These onely are my helpers in the kyngdome of God, which were to my comfortacion.

Epaphras a seruante of Christ, which is one of you, saluteth you, & allwaye laboureth feruently for you in prayers, & ye maye stonde perfecte and full, in all that is the will of God. I beare him recorde, that he hath a feruent mynde for you, and for the at Laodicea, and at Hierapolis. Deare Lucas the physician saluteth you, and so doth Demas. Salute the brethren, which are at Laodicea, and salute Nymphas, and the congregacion which is in his house. And when the epistle is red of you, cause it to be red also in the congregacion at Laodicea, & that ye likewise red the epistle of Laodicea. And saye to Archippus: Take heed to the office which thou hast receaued in the LORDE, that thou fulfill it. My salutation with the hande of me Paul. Remember my bonds. Grace be with you, Amen.

Sent from Rome by Tichicus and Onesimus.

Montifye therfore youre membres which are vpon earth, whoredome, vnclennes, vnnatural lust, euell concupiscence, and couetousnes, which is a worshippinge of Idols: for which thinges sakes the wrath of God commeth vpon the children of vnbeleue: in the which thinges ye walked some tyme, when ye lyued in them.

But now put all awaye fro you: wrath, fearcenesse, maliciousnes, cursed speakyng, fylchic wordes out of youre mouth. & ye not one to another. Put of & olde man with his workes, and put on & newe, which is renued in knowlege after & ymage of him that made him: where there is no Gierke, Jewe, circumcision, vncircumcision, Barbarons, Scythian, boode, fre: but Christ is all and in all.

Nowherfore as the electe of God, holy and beloved, put on tender mercye, kyndnes, humblenes of mynde, mekenesse, longe sufferinge, forbearinge one another, and forgyng one another, yf any man haue a quarrell agaynst another. Like as Christ hath forgyuen you, euen so do ye also. But aboue all thinges put on loue, which is the bonde of perfectnesse. And the peace of God rule in your hertes, to the which (peace) ye are called also in one body: and se & ye be thankfull.

Let & worde of Christ dwell in you plentifully in all wysdome. Teach and exhoite your owne selues with psalmes and ymnes, and spirituall songes which haue sauoure with them, synginge in your hertes to the LORDE. And what soeuer ye do in worde or worke, do all in the name of the LORDE Jesu, & and geue thankes vnto God the father by him.

Ye wyues, submytte youre selues vnto your husbandes, as it is comly in the LORDE. Ye husbands, loue your wyues, and be not bytter vnto them.

Ye children, obeye your elders in all thinges, for that is well pleasynge vnto the LORDE.

Ye fathers, rate not your children, lest they be of a desperate mynde.

Ye seruantes, be obedient vnto your bodely masters in all thinges, not with eye seruyce as men pleasers, but in synglenes of hert, fearinge God. What so euer ye do, do it truly, euen as vnto the LORDE and not men. And besure, that of the LORDE ye receaue the rewarde of & enheritaunce. The LORDE Christ. But he that doth & shall receaue for the wrong

And ye became the folowers of vs and of the LORDE: and receaued the worde in much affliction with ioye of the holy goost: so that ye were an example to all that beleued in Macedonia and Achaia. For fro you was the worde of the LORDE noysed out, not onely in Macedonia & Achaia, but in all quarters also is yd faith in God spied abroad: so that it neberth not vs to speake any thinge at all. For they them selues shewe of you, what maner of entryng in we had vnto you, and how ye are turned vnto God from ymages, for to serue the lyuynge and true God, and to lōke for his sonne from heauē: whom he raysed vp from the deed, euen Iesus, which hath deliuered vs fro the wrath to come.

The II. Chapter.

Of your selues (brethren) knowe of our intrasice vnto you, how that it was not in wayne, but as we had suffred afore, & were shamefully intreated at Philippos (as ye knowe) we were bolde in our God, to speake vnto you & Gospel of God with much sryuynge. For our exhortacion was not to bringe you to erreour, ner yet to vnclennes, nether was it with guile: but as we are allowed of God, that the Gospell shulde be commytted vnto vs to preache, euen so we speake, not as though we wolde please me, but God, which tryeth our hertes.

For we haue not gone aboute with flateringe wordes (as ye knowe) ner wayted for our owne profite: God is recorde) nether soughte we prayse of men, nether of you ner of any other, whan we mighte haue bene chargeable vnto you as the Apostles off Christ, but we were tender amonge you.

Like as a noisse cherissheth his children, euen so had we hartely affeccion toward you, and wolde with good wyl haue dealte vnto you, not onely the Gospell of God, but our lyues also, because ye were deare vnto vs.

Ye remembre brethren our labour and trauayle. For daye and nighte wroughte we (because we wolde not be chargeable vnto any of you) and preached the Gospell of God amonge you. Ye are witnesses, and so is God, how holyly and iustly and vnblameable we behaued our selues amonge you that belene: as ye knowe, how that as a his children, euen so exhorted and besoughte euery one that wolde walke worthely before God, which hath called you vnto his kyngdome & glorie.

The first Epistle to the Thessalonians.

For this cause thanke we God without ceasinge, because that whā ye receaved of us the worde of the preachinge of God, ye receaved it not as y^e worde of men, but (eue as it is of a trueth) the worde of God, which worketh in you that beleue.

Heb. 10. d For ye brethren are become the folowers off the congregacions off God which in Jewry are in Christ Iesu, so that ye haue suffred even like thinges of youre kynsmen, as they haue suffred of the Jewes. Which as they put the LORDE Iesus to death, and their awne prophetes, euen so haue they persecuted vs also, and please not God, and are contrary to all men, forbyddinge vs to speake vnto the heythens that they mighte be saved, to fulfill their synnes allwaye: for the wrath is come vpon them already vnto y^e vttemost.

Mat. 23. d But we (brethren) for as moch as we haue bene kepte from you for a season, as concerninge the bodely ptesence, but not in the hert, we haue haisted the more with greate desyre to se you personally. Therfore wolde we haue come vnto you, (I Paul) two tymes, but Sathan withstode vs. For who is oure hope, or ioye, or crowne of reioysing, are not ye in y^e sighte of oure LORDE Iesus Christ at his commynge? Yes ye are oure prayse and ioye.

Act. 17. a, b **The III. Chapter.** **W**herfore sence we coulde no longer forbear, we thoughte it good to remayne at Athens alone, & sent Timotheus oure brother and mynister of God, and oure helper in y^e gospell of Christ, to stablysh you and to comforte you in youre faith, that noman shulde be moued in these troubles: (for ye youre selues knowe, that we are euen appoynted there vnto. And whan we were with you, we tolde you besore, that we shulde suffre tribulacion, euen as it is come to passe, & as ye knowe.) For this cause seyng I coulde no longer forbear, I sent, that I mighte haue knowlege of youre faith, lest happily the tempter had tempted you, and lest oure laboure had bene in vayne.

But now that Timotheus is come fro you vnto vs, and hath shewed vs of youre faith and loue, & how that ye haue allwaye good remembraunce of vs, desyng to se vs, I am to se you: therfore brethren ionin you in all oure trouthe thorow youre faith. For alwey, yf ye stonde stedfast in y^e LORDE. For what thankes can we recom-

pence to God agayne for you, because of this ioye that we haue conceyvinge you before oure God? We praye exceedingly daye and night, that we mighte se you presently, and fulfill that which is lackyng in y^e faith.

God himselfe & father & LORDE Iesus Christ gyde oure iourney vnto you. But the LORDE increace you, & make you flowe ouer in loue one towarde another, and towards all men (euen as we do towarde you) that y^e hertes maye be stable and vnblynde in holynes before God oure father, at the commynge of oure LORDE Iesus Christ with all his sayntes.

The III. Chapter. **W**herfore we beseeche you brethren and exhorte you in the LORDE Iesus, that ye increace more and more, euen as ye haue receaved of us how ye oughte to walke and to please God. For ye knowe what commandementes we geue you by oure LORDE Iesus Christ. For this is the will of God, euen youre sanctification, that ye shulde absteyne from whoredome, & every one of you shulde knowe how to kepe his vessell in holynes and honoure, not in the lust of concupiscence, as the heythens which knowe not God. And that noman go to farre, nor defraude his brother in bargayninge. For the LORDE is the auenger of all such thinges, as we haue sayde testified vnto you afore tyme. For God hath not called vs to vndernesse, but vnto holynes. & therfore that despyseth, despyseth not man, but God, which hath geuen his holy spere in to you.

But as touchinge brotherly loue, remember that I wyte vnto you, for ye yourselves are taught of God to loue one another: yee and that thinge ye do vnto all the brethren, which are thorow out all Macedonia. But we beseeche you brethren that ye increace yet more and more, and that ye study to be quyet, and to medle with youre awne busynesse, and to worke with youre awne handes, as we commanded you, that ye maye walke honestly towarde the that are without, and that nothinge be lackyng vnto you.

We wolde not brethren that ye shulde be ignorant concerninge them which are fallen a slepe, that ye sorrowe not as othere which haue no hope. For yf we beleue that Iesus dyed and rose agayne, euen so the alld which slepe by Iesus, shal God bringe with him. For this we saye vnto you in the word of the LORDE, that we which lyue and remainyng in the comynge, of the LORDE,

The first Epistle

shal not come yet they which slepe. For the LORDE himselfe shal come downe fro heauen with a shoute and voyce of y^e Archangel and with the trompe of God, and the dead in Christ shal aryse first: then shal we which lyue and remayne, be caught vp with them also in the cloudes, to mete the LORDE in the ayre, and so shal we euer be with the LORDE. Wherfore comforte youre selues one another with these wordes.

The V. Chapter. **W**e of y^e tymes and seasons (brethren) it is no nede to wyte vnto you. For ye yourselves knowe perfectly, that the daye of the LORDE shal come euen as a thefe in the night. For whan they shal saye: Tush, It is peace, there is no danger, then shall soden destruction come vpo the, euen as the payne of a woman trauaylinge with childe, and they shal not escape. But ye brethren are not in darknes, that that daye shulde come on you as a thefe. Ye are altogether children of lighte, and children of the daye. We are not of the night, nether of darknesse.

Therfore let vs not slepe as do other, but let vs watch, and besober. For they that slepe, slepe in the night: and they that be drunken, are drunken in the night. But let vs which are of the daye, be sober, armed with the breastplate of faith and loue, and with y^e helmet of hope to saluacion.

For God hath not appoynted vs vnto wrath, but to obtayne saluacion by y^e means of oure LORDE Iesu Christ, which dyed for vs: that whether we wake or slepe, we shulde lyue together with him. Wherfore comforte youre selues together, and edifye one another, euen as ye do.

We beseeche you brethren, that ye knowe them which laboure amonge you, and haue the ouersight of you in the LORDE, and geue you exhortacion, that ye haue the more in loue for their workes sake, and be at peace with them. We desyre you brethren, warne them that are vnruly, cōforte the feble mynbed, forbear the weake, be pacient towarde all men. Se that none recompence euell for euell vnto eny man: but euer folowe that which is good, both amonge youre selues and to all men.

Reioyse alwaye, praye contynually, in all thinges be thankfull: for this is the will of God in Christ Iesu towarde you. Quench not y^e spere: despise not propheciages: proue alle thinges, & kepe y^e which is good. Absteyne fro all suspicious thinges. The very God

to the Thessalonians. Fo. xc.

spere sanctifye you thorow out. And I praye God, that youre whole spere, soule & body be kepte blameles vnto y^e comynge of oure LORDE Iesus Christ. Faithfull is he which hath called you, which wil also do it. Brethren, praye for vs. Greete all the brethren with an holy kysse. I charge you by y^e LORDE, that this epistle be red vnto all y^e holy brethren. The grace of oure LORDE Iesus Christ be with you, Amen.

The first Epistle to the Thessalonians, sent from Athens.

The seconde Epistle of the Apostle S.

Paul to the Thessalonians.

The summe of this epistle.

- Chap. I. He thanketh God for their faith and loue, and prayeth for the increase of the same.
- Chap. II. He sheweth them that the daye of the LORDE shal not come, till the departinge fro the faith come first: and therefore he exhorte them not to be deceaued, but to stonde stedfast in the thinges that he hath taught them.
- Chap. III. He desyareth them to praye for him that the gospell maye prosper, and geueth them warnyng to reprove the ydle, and yf they wil not laboure with their handes, that they shal not eate.

The first Chapter.



Paul and Siluanus and Timotheus.

To the congregacion of y^e Thessalonians in God oure father and in the LORDE Iesus Christ.

Grace be with you, and peace from God oure father, and from the LORDE Iesus Christ.

We are bounde to thanke God allwayes for you brethren, as it is mete: because that youre faith groweth exceedingly, and the loue of euery one of you increaseth towards another amonge youre selues, so that we oure selues make oure boast of you (in the congregacions of God) of youre paciēce and faith in all youre persecucions and troubles that ye suffre, which is a token of the righteous iudgment of God, that ye are counted worthy of the kyngdome of God, for the which, ye also suffre.

For it is a righteous thinge with God,

The ii. Epistle

to the Thessalonians.

The first Epistle

unto Timothy. No. xci.



The first Chapter.



Paul an Apostle of Jesus Christ according to the commandment of God our Saviour, and of the LORD Jesus Christ, which is our hope.

Unto Timothy my

naturall sonne in the faith.

Grace, mercy, and peace from God our father, and our LORD Jesus Christ.

As I besoughte y to abyde still at Ephesus (whan I departed in to Macedonia) enē so do, that thou commaunde some, that they teach none other wyse, neither gene he be to fables and genealogies, which are endlesse, and brede doutes more then godly edifyinge, which is by faith. For y these summe of the commandment is lone of a pure hert, and of a good conscience, and of faith vnfayned. From the which some haue erred, & haue turned vnto vayne tangelynge, wyllyng to be doctours of the scripture, and vnderstonde not what they speake, neither wherof they affirme.

But we knowe that the lawe is good, yf a man vse it lawfully, vnderstondinge this, that the lawe is not geuen vnto the righteous, but to the vnrightheous & disobedient, to the vngodly & to synners, to the vnholy & vncleane, to murtherers of fathers and murtherers of mothers, to manslaughterers, to who remongers, to the that defyle them selues with mankynde, to menstealers, to lyars, to perjured, & so forth yf there be eny other thinge y is contrary to y wholsome doctryne, accordinge to y Gospell of y glory of the blessed God, which (Gospell) is comytted vnto me.

And I thanke Christ Jesus o LORD, which hath made me stronge, for he counted me faithfull, & put me in office, whā before I was a blasphemour, & a persecuter, & a tyrant: but I obtayned mercy, because I dyd it ignorantly in vbelene. & neuertheles the grace of o LORD was more abundant thow y faith & lone which is in Christ Jesus.

Q. Q.

oure sayenges, sende vs worde of him by a letter, and haue nothinge to do with him, y he maye be ashamed. Yet counthe him not as an enemye, but warne him as a brother.

The very LORD of peace geue you peace allwayes by all meanes.

The LORD be with you all. The salutation of me Paul with myne aw-

hande: This is

the token in allepistles, So

I wyte, The grace of our LORD Jesus Christ be with you all. Amen.

Sent from Athens.

The first Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I. He exhorteth Timothy to wayte vpon his office: namely, to se that nothige be caughte but Gods worde. &c. He sheweth also wherfore the lawe is good, and telleth these sware and glad tidings, that Christ Jesus came in to the world to saue synners, example of himselfe.

Chap. II. He exhorteth to praye for all men. He will not haue women to be ouer costely arrayed, ner to teach in the congregacion, but to be in sylence, and obeye their husbandes.

Chap. III. What maner of man a byshopp shoulde be, and what condicions his wife and children shoulde haue. The properties also requyred in a deacon or mynister, and in his wife.

Chap. IIII. He prophesieth of the latter dayes, and exhorteth Timothy to the diligent reahynge of the holy scripture.

Chap. V. He teacheth him how he shal behaue himselfe in rebuynge all degrees. An ordure concernynge wyddowes.

Chap. VI. The dute of seruantes toward their masters. Agaynst such as are not satisfied with the worde of God. Agaynst curiouse men. A good lesson for rich men.

all they might be dāned, which beleue in the truneth, but had pleasure in vnrightheousnes.

But we are bounde to geue thanks alwaye vnto God for you, brethrien beloued of the LORD, because that God hath from the begynnynge chosen you to saluacion in the sanctifyinge of the spire and in belouynge of the truneth, wher vnto he hath called you by oure Gospell, to optayne the glory of oure LORD Jesus Christ.

Therefore brethrien stonde fast, and kepe the ordinaunces which ye haue lerned, whether it were by oure preachinge or by epistle. But oure LORD Jesus Christ himselfe, and God oure father, which hath loued vs and geuen vs everlastynge consolacion, and a good hope thow grace, comforte your hertes, and stablysh you in all doctryne & good doynge.

The III. Chapter.

Wherefore brethrien praye for me, that the worde of God maye haue fre passage and be glorified as it is with you, and that we maye be deliuered from vnreasonable and euell mā. For faith is not euery mā. But the LORD is faithfull, which shal stablyshe you and kepe vs from euell. We haue confidence in the LORD to you wards, that ye boch do and wyl do that which we comaunde you. The LORD gyde youre hertes vnto the lone of God and pacience of Christ.

But we requyre you brethrien, in the name of oure LORD Jesus Christ, that y withdraue youre selues from euery bitha that walketh inordinatly, and not after the institution which he receaued of vs. For y o selues knowe, how ye oughte to folow vs: for we behaued not oure selues inordinatly amonge you, neither toke we bryd of eny man for naughte, but wrought w laboure and trauayle night and daye, lest we shoulde be chargeable to eny of you. For but that we had anctouite, but to geue oure selues for an ensample vnto you to folowe vs. And whan we were w you, this we warned y of, that yf there were eny which wolde not worke, y same shulde not eate. For we heare saye, that there are some which walke amonge you inordinatly, and worke not at all, but are busy bodies. But them that are soch, we comaunde and exhorte by oure LORD Jesus Christ, that they worke with quyetnes, and eate their awne bryd.

Neuertheles brethrien, be not ye wearied of well doynge. But yf eny man obey not

to recōpence tribulacion vnto the tronble you: but vnto you which are tronbled, rest with vs. whā the LORD Jesus shal shewe himselfe from heauen, with the angels of his power, and with flaminge fyre, to geue vengeance vnto them that knowe not God, and to them that obeye not the Gospell of oure LORD Jesus Christ. Which shal be punyshed with everlastynge damnacion, from y presence of the LORD, and from the glory of his power, whan he shal come to be glorified in his sayntes, and to be come marvelous in all them that beleue: because ye haue beleued oure testimony vnto you of the same daye. Wherfore we praye allwayes for you, that oure God make you worthy of y callinge, and fulfill all delectacion of goodnes, and the worke of faith in power, that y name of oure LORD Jesus Christ maye be praysed in you, and ye in him, accordinge to the grace of oure God, and of the LORD Jesus Christ.

The II. Chapter.

W beseeke you brethrien by the comynge of o LORD Jesus Christ, and in that we shal assemble vnto him, that ye be not sodenly moued frō youre mynde, and be not tronbled, neither by spire, neither by wordes, ner yet by letter, which shulde seme to be sent from vs, as though y daye of Christ were at hande. Let no man disceauē you by eny meanes. For the LORD cometh not, excepte the departynge come first, and that that Man of synne be opened, euen the some of perdition, which is an aduersary, and is exalted aboue all y is called God or Gods seruyce, so that he sitteth as God in the temple of God, and boasteth himselfe to be God.

Remembreye not, that whan I was yet with you, I tolde you these thinges. And now ye knowe what withholdeth it, enē that it mighte be vttered at his tyme. (For the mystery of the iniquyte worketh already, tyll he which now onely letteth, be take out of the waye.) And then shal that wicked be vttered, whom the LORD shal consume with y spire of his mouth, & shal destroye with the appareance of his comynge: euen him, whose comynge is after the wyng of Sathan, with all lyenge power, and signes and wonders, and with all deceauablenes of vnrightheousnes amonge them that perishe, because they receaued not the lone of y truneth, that they might haue bene saved. Therefore shal God sende them stronge delusion, that they shulde beleue lyes, y

Mat. 24. c
and 25. c
1. Pet. 4. a

Rom. 8. a
Sap. 5.

Esa. 2. b

Dan. 9. e
1. Tim. 4. a

1. Cor. 13. b
Dan. 11. e

1. Ion. 2. c

Iob. 15. d
Esa. 11. a
Dan. 8. d

Deut. 13. a
Mat. 24. b

Zach. 5. a
Rom. 4. d

Act. 9. b

1. Tell. 1. a

Act. 19. 20.

2. Tim. 2. c
Tic. 2. b

Rom. 12. b
Gal. 6. a

Rom. 7. b
Gal. 5. c

Rom. 1. d

Act. 9. a
Gal. 1. b

The first Epistle

unto Timothy.

The first Epistle

unto Timothy. Ho. xcij.

C For this is a true sayenge, and by all mea-
nes worthy to be receaved, that Christ Je-
sus came in to y^e worlde to save synners, of
whom I am chese. For with stondynge for
this cause obtayned I mercy, that Jesus
Christ mighte princypally shewe in me all
longe pacience, to the ensample of them
which shulde beleue in him vnto eternall li-
fe. So then vnto God kyng euerlastinge,
immortall and invisible, and wyse onely,
be honoure and prayse for ever and ever
Amen.

This commandement comynge I vnto
the (my sonne Timothy) acordinge to
y^e prophesies which in tyme past were pro-
phesied of the, that thou in them shouldest
fghte a good fghte, hauryng faith & good
conscience, which some have put awaye fro
them, and as concernyng faith haue made
hypocrisie: of whose nombre is Hymeneos
and Alexander, whom I haue deliuered
vnto Satan, that they mighte be taughte,
nomore to blaspheme.

The II. Chapter.

Wherfore therefore, y^e above all thin-
ges, prayers, supplications, interces-
sions and geuyng of thakkes be had
for all men, for kynges, and for all that are
in auctorite, that we maye lyue a quyet &
peaceable life in all godlynes and honestie.
For that is good and accepted in y^e sighte
of God oure Sauoure, which wil haue all
men saved, and to come vnto the knowlege
of y^e tructh. For there is one God, and one
mediatour betwene God and men, (namely)
the man Christ Jesus, which gaue him selfe
a ransom for all men, that at his tyme it
shulde be preached, wherunto I am ordey-
ned a preacher & an Apostle (I tell y^e tructh
in Christ and lye not) a teacher of the heycht
in faith and in the tructh.

I wil therfore that men praye in all pla-
ces, liftynge vp pure hâdes without wrath
or downyng. Likewise also the women,
that they araye them selues in comly appa-
rell with shamyfastnes and discrete behaues,
not with broided heer, or golde, or perles, or
costly aray: but with such as it becommeth
wemen that professe godlynes thow good
woikes. Let the woman lerne in sylence with
all subiection. I suffre not a woman to teach
ner to haue auctorite ouer the man, but for
to be in silence. For Adam was first formed,
and the Eve: Adam also was not disceaved,
but the woman was disceaved, and hath
brought in the trasgression. For with stondyn-
ge thow bearyng of children she shal be

saue, yf she contynne in faith and in love
in the sanctifyenge with discrecion.

The III. Chapter.

This is a true sayenge: If a man con-
fesse y^e office of a Bisshope, he deserveth
a good worke. But a Bisshope
must be blamelesse, the husbâde of one wi-
fe, sober, discrete, manerly, harberous, apt
to teach: Not geuen to much wyne, no figh-
ter, not geuen to filchy lucre: but gentle, ab-
horryng stryfe, abhorryng couetousnes: &
one that ruleth his awne house honestly, ha-
uryng obedient children with all honestie.
(But yf a man can not rule his owne house,
how shal he care for the congregacion of
God?) He maye not be a yonge scolar, lest he
be puffed up, and fall in to the iudgment of
euell speaker. He must also haue a good re-
pote of them which are without, lest he fall in
to the rebuke and snare of the euell speak-
er.

Likewise must the ministers be honest,
not double tonged, not geuen to much wyne,
neither vnto fleschly lucre, but hauryng the
mystery of faith in pure conscience. And let
them first be proued, and then let them mi-
nister, yf they be blamelesse.

Then so must their wyues be honest, not
euell speakers, but sober and faithfull in all
things. Let the ministers be, euery one the
husbâde of one wyfe, and such as rule their
children well, and their owne household.
For they that minister well, get them sel-
ues a good degree and greete libertie in the
faith which is in Christ Jesus.

These things wyte I vnto the, trustyn-
ge shortly to come vnto the: but yf I tary
longe, that then thou mayest yet haue know-
lege, how thou oughtest to behaue thy selfe
in Gods house, which is the congregacion
of the lyuynge God, the piler and ground
of tructh: and without naye, greete is that
mystery of godlynes. God was shewed in
the flesh: was iustified in the spere: was
one of angels: was preached vnto the he-
then: was belened on in the world: was re-
ceaved up in glory.

The III. Chapter.

The spere speaketh euidently, that
in y^e latter tymes some shal departe
from the faith, and shal geue heed
vnto sperees of erroure, and deuylishe doctry-
nes, of them which speake false thow ypo-
crysie, and haue their conscience marked with
an whote yron, forbyddynge to mary, and
comandynge to abstayne fro the meates,

which God hath created to bereceave to
geuyng thakkes of them which beleue and
knowe the tructh. For every creature off
God is good, and nothynge to be refused, y^e
is receaved with thankesgeuyng: for it is
sanctified by the worde of God and prayer.
If thou shalt put the brethien in remem-
braunce of these things, thou shalt be a
good mynister of Jesus Christ, which hath
bene nourished up in the wordes of faith and
of good doctryne, which thou hast folowed
hitherto.

As for vngodly and olde wyues, sa-
bles, cast them awaye, but exercise thy selfe
vnto godlynes. For bodely exercise purify-
eth litle, but godlynes is profytable vnto
all things, as a thinge which hath promy-
ses of the life that is now, and of the life for
to come. This is a sure sayenge, & of all par-
tes worthy to be receaved. For therfore we
laboure and suffre rebuke, because we hope
in the lyuynge God, which is the Sauoure
of all men, but specially of those that beleue.
Such things commaunde thou and teach.
Let no man despise y^e youth, but be thou
vnto them that beleue, an ensample, in wor-
de, in conuersacion, in love, in y^e spere, in faith,
in purenesse.

Geue attendaunce to readyng, to exhor-
tacion, to doctryne, vntyll I come. Be not
negligent in the gifte that is geuen the thow
prophecie, with layenge on of the han-
des of the Elders. These things exercise
ye, and geue thy selfe vnto them, that thine in-
crease maye be manifest vnto euery man.
Take hede vnto thy selfe, and to learnynge,
conynne in these things. For yf thou so do,
thou shalt saue thy selfe, and them that hea-
re the.

The V. Chapter.

Revoke not an Elder, but exhorte
him as a father: and the yonger men
as brethien: the elder women as mo-
thers: the yonger as sisters with all purenes.
Honour wedowes, which are true wedowes.
If any wedowe haue children or neues, let
them lerne first to rule their awne houses
godly, and to recompence their elders. For
this good & acceptable before God. But she
that is a right wedowe, & desolate, putteth
hir trust in God, & conynneth in prayer and
supplication nighte and daye. But she that
lyueth in pleasures, is deed, euen yet a lyue.
And these things commaunde, that they
maye be without blame. But yf there be
enymman that proudeyth not for his awne,
and specially for them of his household, the

same hath denyed the faith, and is worse
then an infydele.

Let no wedowe be chosen vnder thre sco-
re yere olde, and such one as was y^e wife of
one man, and well reported of in good wor-
kes, yf she haue brought vp children well, yf
she haue bene harberous, yf she haue was-
shed the sayntes fete, yf she haue mynistered
vnto the which were in aduersite, yf she we-
re continually geuen to all maner of good
woikes. But yf yonger wedowes refuse. For
whan they haue begonne to waxe wanton
agaynst Christ, then wil they mary, hauryng
their damnacion, because they haue bro-
ke y^e first faith. Besydes this they are ydell,
and lerne to runne aboute fro house to hou-
se. Not onely are they ydell, but also crys-
tyll ge & busybodies, speakynge things which
are not comly.

I wil therfore that the yonger women
mary, beare children, gyde the house, to geue
y^e aduersary no occasion to speake euell. For
some are turned backe already after Sacha.
If any man or woman that beleueth haue
wedowes, let them make prouision for the,
and let not the congregacion be charged:
that they which are righte wedowes, maye
haue ynough.

The Elders that rule well are worthy of
double honoure, most specially they which
laboure in the worde & in teachinge. For y^e
scripture sayeth: Thou shalt not moue the
mouth of y^e ore y^e treader out y^e come. And:
The labourer is worthy of his rewarde.
Agaynst an Elder receaue none accusa-
cion, but vnder two or thre witnesses. That
that synne, rebuke in the presence of all, that
other also maye feare.

I testifie before God and the LORDE
Jesus Christ, and y^e electe angels, that thou
obserue these things without haistie iudg-
ment, and do nothynge partially. Laye hon-
des soderly on no man, neither be partaker of
other mens synnes. Bepe y^e selfe pure. Dryn-
ke no lenger water, but vse a litle wyne for y^e
stomackes sake, and because thou art oft ty-
mes sicke. Some mens synnes are open, so that
they maye be iudged afore hande: but some
mens (synnes) shal be manifest hereafter. Li-
kewise also good woikes are manifest afore
hande: and they that are other wyse can not
be hyd.

The VI. Chapter.

Let as many seruantes as are vnder
the yocke, counte their m: Ter's
worthy of all honoure, that the na-
me of God and his doctrine be not euill spo-

The first Epistle

ten of. Se that they which haue beleuyng masters, despyse them not because they are brethren, but rather do seruyce, for so much as they are beleuyng, and beloued, and partakers of the benefite.

These thinges teach and exhorde. If any man teach otherwys, and agreeth not vnto the wholesome wordes of oure LORDE Jesus Christ, and to the doctryne of godlynes, he is puffed vp, and knoweth nothyng, but waysteth his brayne aboute questions and strynges of wordes: wherof spryng enuys, stryfe, raylinges, euell surmysinges, wayne disputaciōs of such men as haue corrupted myndes, and are robbed of the truthe, which thynte that godlynes is lucre: from such separate thy selfe. Howbeit it is greater advantage, who so is godly, and holdeth him content with that he hath. For we broughte nothyng in to the worlde, therefore is it a playne case, we can cary nothyng out. When we haue fode and rayment, let vs therewith be content. For they that wylbe riche, fall in to the temptacion and snare, and in to many folishe and noysome lusses, which drawen men in destruction and damnacion. For Conetousnes is the rote of all euill, which whyle some lusted after, they erred from the faith, and tangled them selues with many sorowes.

But thou man of God, flye soche thinges: folowe righteousnes, godlynes, faith, loue, pacience, mekenes: fighte a good fighte of faith: laye honde on eternall life, where vnto thou art called, and hast professed a good profession before many witnesses.

I geue the charge before God, which quyeteneth all thinges, and before Jesu Christ, which vnder Pontius Pilate witnessed a good witnessyng, that thou kepe the commendement, without spot, vnrerieuable, vntill the appearinge of oure LORDE Jesus Christ, which appearinge (at his tyme) he shal shewe that is blessed, and mightie onely, the kynge of all kynges, and LORDE of all lordes: which onely hath immortallite, and dwelleth in a lighte, that no man can attayne: whom no man hath sene, neither can se. Vnto whom be honoure and empyre enelastinge, Amen.

Charge the which are riche in this worlde, that they be not proude, nor trust in the vncertaine riches, but in the lyuynge God (which geueth vs abundantly all thinges to eate and drinke: that they do good: that they be rich in good workes: that they geue and distribute with a good will: gatheryn

vnto Timothy.

ge vp treasure for them selues, a good foundation, agaynst y tyme to come, that they maye laye honde on eternall life.

O Timothy, kepe that which is committed vnto the, and avoide vngodly wayes wordes, and oppositions of science falsly called, which whyle some professed, they beuerred as concernynge the faith. Grace be with the, Amen.

Wrytten from Laodicea, which is the chiefe cite of Phrygia Pacatiana.

The seconde Epistle of the Apostle S.

Paul to Timothy.

The summe of this epistle.

Chap. I. Paul exhorteth Timothy to fastnesse and pacience in persecucion, and continue in the doctryne that he had taught him. A commendacion of Onesiphorus.

Chap. II. Like as in the first chapter, so he exhorteth him to be constant in trouble, suffer manly, and to byde fast in the whole doctrine of oure LORDE Jesus Christ.

Chap. III. Reprophieth of the perilous tymes, setteth out ypocrites in their culoms, and lech vs what they be with in, for all they se face outwardly. Persecucion for the gospel.

Chap. IIII. Exhorteth Timothy to be small in the worde, and to suffer aduersite: maketh mention of his awne death, and byddeth Timothy come vnto him.

The first Chapter.

In an Apostle of Jesu Christ, by the wyl of God, to preach the promes of y life which is in Christ Jesu.

To my deare son Timothy.

Grace, mercy, and peace from God the father and from Christ Jesu oure LORDE.

I thanke God, whome I serue fro my fore elders in a pure conscience, that without ceassynge I make mencion of the in my prayers night and day: and longe to seth (whan I remembre thy teares) so that I am fylled with ioye, whan I call to remembrance the vnsayned faith that is in the, which dwelt first in thy graundmother Lois, and in thy mother Eunice: And

The ij. Epistle

am assured, that it dwelleth in y also. Wherefore I warne the, that thou steepe vp y gifte of God which is in the by puttyng on of my handes. For God hath not geuen vs the spere of feare, but of power, and of loue, and of righte vnderstandynge.

Be not thou ashamed therfore of y testimony of LORDE, nether of me, which am his prisoner: but suffre thou aduersite also to the Gospel, acordyng to the power of God, which hath saved vs, and called vs with an holy calling: not acordyng to our dedes, but acordyng to his owne purpose and grace, which was geuen vs in Christ Jesu before the tyme of the worlde, but is now declared openly by the appearinge of oure Sauoure Jesu Christ. Which hath taken awaye y power of death, and hath brought life and immortallite vnto lighte, thorow the Gospel: wher vnto I am appoynted a preacher and an Apostell, and a teacher of the heythens: for the which cause I also suffre these thinges, neuertheles I am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to kepe that which I haue committed vnto his kepynge agaynst that daye.

Hold the aser y ensample of the wholesome wordes, which thou heardest of me, concernynge faith and loue in Christ Jesu. This hye charge kepe thou thorow the holy goost, which dwelleth in vs. This thou knowest, that all they which are in Asia, be turned fro me, of which sorte are Phylas and Hermogenes. The LORDE geue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my cheyne: but whan he was at Rome he soughte me out very diligently, and founde me. The LORDE graunte vnto him, that he maye fynde mercy with the LORDE in that daye. And how much he mynistred vnto me at Ephesus, thou knowest very well.

The II. Chapter.

Thou therfore my sonne, be stronge thorow the grace which is in Christ Jesu. And what thinges thou hast herde of me by many witnesses, the same committe thou vnto faithfull men, which are apte to teach other. Thou therfore suffre affliction as a good souldyer of Jesu Christ. To mā that warreth, tangleth himselfe with worldly busynesses, and that because he wolde please him, which hath chosen him to be a souldyer. And though a man stryue for a masterye, yet is he not crowned, excepte he stryue lawfully. The husbandman that

vnto Timothy. Ho. xciiij.

laboureth, must first enioye the frutes. Consider what I saye. The LORDE shal geue the vnderstandynge in all thinges.

Remembre that Jesus Christ, beyng of the seide of David, rose agayne fro the deed, acordyng to my Gospel, where in I suffre as an enell doer even vnto bandes: but the worde of God is not bounde. Therfore suffre I all for the electes sakes, that they also mighte optayne the saluacion in Christ Jesu with eternall glory.

This is a true sayenge: If we be deed with him, we shal lyue with him also: If we be pacient, we shal also raigne with him: If we denye him, he also shal denye vs: If we beleue not, yet abyde he faithfull, he can not denye himselfe. Of these thinges put thou them in remembrance, and testifie before the LORDE, that they stryue not aboute wordes, which is to no profit, but to peruertere the hearers.

Study to shewe thy selfe vnto God a lawdable workman, that nedeth not to be ashamed, denyng the worde of truthe iustly. As for vngodly and wayne talkynges, eschue them: for they helpe much to vngodlynes, and their worde stretteth as both a canker: Of whose nombre is Symeon and Philetus, which as concernynge the truthe haue erred, sayenge, that the resurrection is past already, and haue destroyed the faith of dyuerse personnes.

But y sure grounde of God stonbeth fast, and hath this scale: The LORDE knoweth them that are his, and let every mā that calleth vpon the name of Christ, departe from iniquyte. Lot withstandynge in a greathouse are not onely vessels of golde and of syluer, but also of wode and of earthe: some for honoure, and some to dishonoure. But yf a man purge himselfe from such felowes, he shalbe a vessel sanctified vnto honoure, mete for the LORDE, and prepared vnto all good workes. Fle thou the lustes of youth, but folowe righteousnes, faith, loue, peace with all them that call vpon the LORDE with pure hert. As for folish questions and such as teach not, put them fro the: for thou knowest that they do but geuer stryfe. The seruant of the LORDE ought not to stryue, but to be gentle vnto every man: apte to teach, one that can forbear the euell, one y can with mekenesse enforme hem: yf God at eny tyme wyl geue the chaunce for to knowe the truthe agayne from the snare of the are holden in prison of him

The III. Chapter.

WH this shalt thou knowe, that in the last dayes shal come paelous tymes. For there shalbe men which shal holde of the selues, conetous, boasters, proude, cursed speakers, dishobedient to their elders, vntowardly, vngodly, vntynde, truce breakers, false accusers, ryatours, scarce, despyers of them which are good, traycours, heady, hie mynded, greddy vpon voluptuousnes more then the louers of God, hauynge a shyne off godly luyngge, but denyenge the power therof. And soch avoyde. Of this sorte are they which rane fro house to house, z bryngge in to bondage women ladde th synne: which (women) are led with dyuerse lustes, enen luyngge, and are neuer able to come vnto the knowlege of the truthe.

But like as Iannes and Iabres withstode Moses, even so do these also resist the truthe: me they are of corrupte myndes, and lewde as cōcernynge y faich: but they shal pteayle no longer. For their folishnes shal be manifest vnto all men, as theirs was.

But thou hast sene thi experience of my doctryne, my fasshion of luyngge, my purpose, my faich, my long sufferynge, my loue, my patience, my persecutions, my afflictions, which happened vnto me at Antioche, at Iconium, at Lystra, which persecutions I suffred patiently, and from the all the LORD deluyered me. Yee and all they that wil lyue godly in Christ Jesu, must suffre persecution. But the euell men and disceauers shal ware worse and worse, disceauynge and beyng disceaned.

But contrynue thou in the thinges that thou hast lerned, which also were comytred vnto the, seyngge thou knowest of whō thou hast learned them, And for so moch as thou hast knowne holy scripture of a childe, the same is able to make y wys vnto saluacion thorow the faich in Christ Jesu. For all scripture genē by inspiracion of God, is profitable to teach, to improue, to amende, and to instructe in righteousnes, that a man off God maye be perfecte, and prepared vnto all good woites.

The III. Chapter.

Testifie therfore before God z before the LORD Jesu Christ, which shal come to iudge the luyngge and the deed, at his appareynge in his kyngdom: each hon the woide, be feruent, be it out of feason: Improue, rebuke, h all longe sufferynge and doctryne wil come, whan they

shal not suffre wholsome doctryne, but after their awne lustes shal they (whose eares ytche) get them an heape of teachers, and shal turne their eares from the truthe, and shalbe geuen vnto fables. But watch thou in all thinges, suffre aduersite, do the woite of a preacher of the Gospel, fulfyll thine office vnto the vttemost.

For I am now ready to be offered, and the tyme of my departing is at hande. I haue foughte a good fighte: I haue fulfilled the course: I haue kepte the faich. From hence forth there is layedpp for me a crowne of righteousnes, which the LORD the righteous iudge shal geue me in y daye: wherfore not vnto me onely, but vnto all them that lone his comynge. Make spede to come vnto me at once.

For Demas hath lefte me, and leueth this present woide, and is departed vnto Tessalonica, Crescens in to Galacia, Titus vnto Dalmacia, Onely Lucas is with me. Take Marke, z bryngge him with the: for he is profitable vnto me to the mynistracion. Tychicus haue I sent to Ephesus. The cloke that I leste at Troada with Carpus bryngge with the whan thou comest: and the booke, but specially the parchemēt. Alexander the copperfrynch dyd me moch euell, the LORD rewarde him acordinge to his dedes, of whom be thou ware also. For he withstode oure woordes sore.

In my first answerynge no man assisted me, but all forsoke me. I praye God that he be not layed to their charges. Nor withstandynge the LORD stode by me, z strenghted me, that by me the preachinge shulde be fulfilled to the vttemost, and that all they the shulde heare. And I was deluyered out of the mouth of the lyon. And the LORD shal deluer me from all euell doyngge, and shal kepeme vnto his heauenly kyngdome. To whom be prayse for ever and ever. Amen.

Salute Pusca and Aquila, and y house holde of Onesiphorus. Erastus abode at Couthum. But Trophimus leste I sike at Miletū. Make spede to come before wynter. Eubolus, and Pudens, and Linas, and Claudia, and all the biethren salute the. The LORD Jesu Christ be with thy spere. Grace be with you, Amen.

The seconde epistle vnto Timothy, wrytten from Rome, whā Paul was presented the seconde tyme before the Emperoure Nero.

The Epistle of the Apostle S. Paul

unto Titus.

The summe of this epistle.

Chap. I. Paul exhorteth Titus to ordene prestes or bishoppes in euery cite, declareth what maner of men they ought to be that are chosen to that office, and chargerh Titus to rebuke soch as withstande the gospel.

Chap. II. He telleth him how he shal teach all degrees to behaue them selues.

Chap. III. Of obedience to soch as bein auctorite. He warneth Titus to beware of foolish and vnprofitable questions.



The first Chapter.

IN the seruante of God, and an Apostle off Iesus Christ, to preach the faich off Gods electe, and the knowlege of y truthe, which ledeth vnto godlynes, vpon the hope of eternall life: which God that can not lye hath promysed before the tymes of the worlde: but at his tyme hath opened his worde thorow preachinge, which is comytred vnto me acordinge to the commandemēt of God oure Sanioure.

Vnto Titus my naturall sonne after y comen faich.

Grace, mercy, and peace from God the father, and fro the LORD Jesu Christ oure Sanioure.

For this cause leste I the in Creta, that thou shuldest persourme that which was lackynge, and shuldest ordeyne Elders in euery cite, as I appoynted y. If any be blamelesse, the husbände of one wife, hauynge faithfull children, which are not slaundered of ryote, nether are dishobedient. For a Bishoppe must be blamelesse, as the steward of God: not wylfull, not angrie, not geuen vnto moch wyne, no fyghter, not greddy

of filchye lucre: but harbarous, one that lo-ueth goodnes, sober mynded, righteous, holy, temperate, and soch one as cleneth vnto the true woide of doctryne: that he maye be able to exhoite with wholsome lernynge. z to improue them that saye agaynst it.

For there are many dishobedient, and talkers of vanite, and disceauers of myndes: namely they of the circūcision, whose mouthes must be stopped: which peruerter whole houses, teachinge thinges which they oughte not, because of filchye lucre. One of them selues euen their awne prophet, sayde: The Cretayns are alwayes lyars, euell beetes, and slowe belien. This witness is true. Wherfore rebukethem sharply, y they maye be sonnde in the faich, and not to take hede vnto Jewes fables and commaundementes of men, which turne them awaye from the truthe. Vnto y cleane are all thinges cleane: but to the vnclane z vnbeleuers, there is nothynge cleane, but both their mynde z conscience is defyled. They saye that they knowe God, but with the dedes they denye him: for so moch as they are abhominable and dishobedient, and vnnete to all good woites.

The II. Chapter.

WH thou speake thou that which becometh wholsome lernynge. That y elder men be sober, honest, discrete, sounde in the faich, in loue, in patience. And the elder women likewise that they shewe them selues as it becometh holynes, that they be no false accusers, not geuen to moch wyne, that they teach honest thinges, that they enfourme the yonge women to be sober mynded, to lone their husbādes, to lone their childre, to be discrete, chaste, huswysly, good, obedient vnto their awne husbādes, that the woide of God be not euell spoken of. Exhoite the yonge men likewise, that they be sober mynded. Aboue all thinge shewe thy selfe an ensample off good woites, with vncorrupte doctryne, with honestye, with the wholsome woide which can not be rebuked: that he which withstandeth maye be ashamed, hauynge nothynge in you that he maye dispraye.

Exhoite the seruantes, to be obediēt vnto their masters, to please in all thinges, not answeringe agayne, nether to be pylers, but to shewe all good faithfull in all thinges they maye do to the doctryne off God oure Sanioure. For the grace of God that bryngeth

The Epistle

nacion vnto all men, hath appeared, and teacheth vs, that we shulde denye vngodly nes, and * wordly lustes: and that we shulde lyue discretly, righteously, and godly in this worlde, loyng for that blessed hope and ap pearynge of the glory of y greate God and of oure Sauoure Jesu Christ: * which gaue him selfe for vs, to redeme vs fro all vnrighteousnes, and to pouge vs to be a peculiar people vnto himselfe, to be feruently geuen vnto good workes. These thinges speake and exhorte, and rebuke with all earnest. Se that no man despyse the.

The III. Chapter.

B Arne them * that they submytte them selues vnto Prynces and to the hyer auctorite, to obey the officers, to be ready vnto all good workes, that they speake euell of no man, that they be no stryvers, but soft, shewynge all mekenes vnto all men. For we oure selues also were in tymes past, vnwyse, disobedient, in erreure, seruyng lustes and dyuerse maners of voluptuousnes, lynyng in malicioussnes and enuye, full of hate, hatynge one another.

But after that y kyndnesse and loue of God oure Sauoure to man warde appeared, not for y dedes of righteousnes which we wroughte, but after his mercy he saued vs by the * fontayne of the new byrth, and rennyng of the holy goost, which he shed on vs abundantly, thorow Jesu Christ oure Sauoure: y we beyng made righteous * by his grace, shulde be heires of eternall li fe acordynge to hope. This is a true sayge.

B Of these thinges wolde I that thou shuldest speake earnestly, that they which are become belouers in God, might be diligent to excell in good workes: for these thinges are good and profiteable vnto me. As for folish questions, and genealogies, and braulynge and strynges aboute y lawe, auoyde the, for they are vprofitable and vayne. A ma that is geuen vnto heresy, after y first and seconde monicion, auoyde, and knowe, that he that is soch, is peruerred, z synneth euentlynned by his awne iudgment.

Whan I shal sende Artemas or Tichicus vnto y, make spede to come to me vnto Nicopolis, for I haue determyned there to ynter. Brynge Zenas y Scribe and Apol s on their iourney diligently, that nothin be lackynge vnto them. And let oures al excell in good workes, as farre as they maye, that they be not

are with me, salute the. Gre

vnto Philemon.

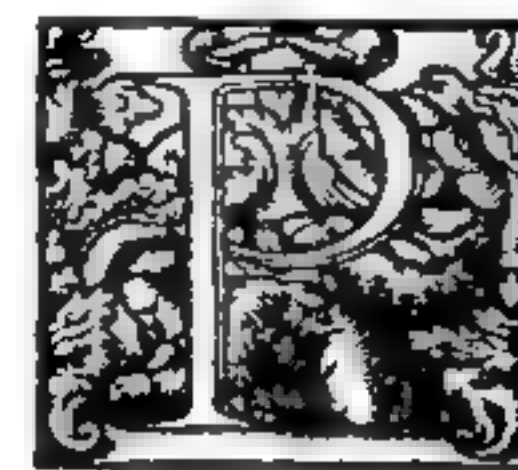
te them that loue vs in the faith. Grace with you all, Amen.

Wrytten from Nicopolis in Macedonia.

The Epistle of the Apostle S. Paul vnto Philemon.

The summe of this Epistle.

Ze reioysyth to heare of the faith and loue of Philemon, whom he despyeth to forgoe his seruante Onesimus, and loyngly to receaue him agayne.



And the prisoner of Jesu Christ, and brother Timotheus.

Vnto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus & felowe sonny, and to the congregacion in thy house.

Grace be with you, and peace from God oure father and from the LORDE Jesu Christ.

I thanke my God, makynge mencionall wayes of the in my prayers (for so much as I heare of thy loue and faith which thou hast on the LORDE Jesu, and toward all sayntes) that oure comen faith maye be freefull in the, thorow knowlege of all y good that ye haue in Christ Jesu. Grete ioye and consolacion haue I in thy loue. For by the (brother) the sayntes are hertely refreshed.

Wherfore though I haue great boldnes in Christes commaunde the that which be cometh the, yet for loues sake I rather besite y, though I be as I am, en Paulage, and now a prisoner also of Jesu Christ. I besee the for my sonne * Onesimus (whom I haue begotten in my bondes) which in tyme past was to the vprofitable, but now profitable both to the and me. Whom I haue sent agayne: but receaue thou him (the is) euery myne awne hert. For I wolde haue kepte him styll with me, that in thy steade he might haue mynistrd vnto me in y bondes of y Gospell. Where theles without thy mynde wolde I do nothynge, that y good which thou doest, shulde not be of compulsion, but wyllingly.

Happy he therfore departed for a season, that thou shuldest receaue him for ever: not

The first Epistle

now as a seruant, but aboue a seruant, euen a brother beloued, specially to me, but how much more vnto y, both in y flesh and in the LORDE: If thou holde me for thy companyon, receaue him then euen as my selfe. But yf he haue hurte the, or owerh the oughte, that laye to my charge. I Paul haue wrytten it with myne awne hande, I wil recompence it: so that I do not saye vnto y, how that thou owest vnto me euen thine owne selfe. Euen so brother, let me enioye the in the LORDE: refresh thou my hert in the LORDE.

Trustynge in thine obediēce, I haue wrytten vnto the, for I knowe that thou wilt do more then I saye. Moreover prepare me lodgynge, for I hope that thou wilt receaue me. I shal be geuen vnto you. There salute the, Epaphras my felowe prisoner in Christ Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure LORDE Jesu Christ be with youre sperte, Amen.

Sent from Rome by Onesimus a seruant.

The first Epistle of the Apostle S. Peter.

The summe of this Epistle.

Chap. I. Ze sheweth that thorow the abundant mercy of God we are begotten agayne to a lyuely hope, and how faith must be tryed by the saluacion in Christ is no newe, but a thinge prophesied of olde. Ze exhorte the to a godly conuersacion, for so much as they are now borne a new by the worde of God.

Chap. II. Ze exhorte the men to laye asyde all vyce, sheweth that Christ is the foundation wher upon they be buylt, prayeth them to absteyne fro fleshy lustes, and to obeye worldly rulers. Now seruantes shulde behaue them selues toward their masters. Ze exhorte the to suffre after the ensample of Christ.

Chap. III. Now wyues ought to ordre them selues toward their husbands and in their apperell the dutye of me toward their wyues. Ze exhorte all men to write and loue, and patiently to suffre trouble. Of true baptisme.

Chap. IIII. Ze exhorte the men to cease from synne, to spende no more tyme in vyce, to be sober and apte to prayer, to loue each other, to be patient in trouble, and to beware that no man suffre as an euell doer, but as a Christen man, and not to be ashamed.

Chap. V. A speciall exhortacion for all bisshoppes or prestes to fede the flocke of Christ, and what their dutie is, and what rewarde they shal haue yf they be diligent. Ze exhorte the ponge personnes to submytt the selues to the elder, euery one to loue another, to be sober, & to watch, that they maye resist the enemye.

of S. Peter. Fo. xcv.

The first Epistle of the Apostle S. Peter.

The first Chapter.



Ze I am an Apostle of Jesu Christ, to the that dwell here and there as straungers thorow out Pontus, Galacia, Capadocia, Asia and Bithynia, electe acordynge to the foreknowlege of God the father thorow sanctifiēge of the sperte, vnto obediēce and * sprentlyng of the bloude of Jesu Christ.

Grace and peace be multiplied with you.

* Blessed be God and the father of oure LORDE Jesu Christ, which acordynge to his greatemercy hath begotten vs agayne vnto a lyuely hope * by the resurrection of Jesu Christ from the dead, to an incorruptible and vndesyled inheritaunce, which neuer shal fade awaye, but is reserved in heauen for you that are kepte by the power of God thorow faith to saluacion, which is prepared all ready to be shewed in the last tyme: in the which ye shal reioyse, though now for a litle season (yff neberequyre) ye are in heynes thorow many folde temptacions: that youre faith once tryed (beyng much more precious then the corruptible golde that is tryed thorow the fyre) might be founde vnto laude, glory and honoure at the appearynge of Jesu Christ: whom ye haue not sene, and yet loue him: * in whom now ye beleue, though ye se him not. Euen so shal ye reioyce also with vnoutspeakable and glorious ioye, receauynge the ende of youre faith, euen the saluacion of youre soules.

Of which saluacion the prophetes haue enquired and searched, which prophesied off the grace that shulde come vpon you: searchynge whan or at what tyme the sperte off Christ that was in them, shuld signifye, which (sperte) testified before the passions that shulde come vnto Christ, and the glory that shulde folowe after. Vnto the which (prophetes) it was declared, the not vnto them selues, but vnto vs the shuldemynter the thinges which are now shewed vnto you, by them which thorow holy goost sent downe from heauen, haue preached vnto you the thinges * in which angels delyteto beholde.

Wherfore gyde op the * i youre mynde, be sober, and trust

The first Epistle

of S. Peter.

on the grace that is brought vnto you, by the declaringe of Iesus Christ, as obedient child, not fashionyng your selues to y^e olde lustes of ignorance: but as he which hath called you is holy, eue so be ye holy also in all youre conuersacion: for it is wrytten:

Leuit. 11. g
and 19. a

Be ye holy, for I am holy.
And yf so be that ye call on the father, which without respect of personnes indgeth, accordyng to every mans worke, se ye passe yf tyme of youre pilgrimage in feare: and knowe, that ye were not redeemed wth corruptible syluer and golde, from youre vayne conuersacion (which ye receaved by the tradicions of the fathers): but with the precious bloude of Christ, as of an innocent and undefyled lambe, which was ordeyned before the worlde was made, but is declared in these last tymes, for youre sakes, which thorow him beleue on God, that raysted him vp from the deed, and hath geue him the glory, that ye mighte haue faith & hope in God: Euen ye which haue purifyed youre soules in obeyenge the trueth thorow the spere, for to loue brotherly without faynyng, & feruently one to loue another wth a pure hert, as they that are borne a new, not of corruptible seide, but of vncorruptible, eue by the lyuynge worde of God, which endureth for ever. For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, & the floure falleth awaye but the worde of the LORDE endureth for ever. This is the worde, that is preached amonge you.

Mat. 23. c

1 Cor. 6. c
and 7. c

Heb. 9. b
1 Ioh. 1. b
Apo. 1. a

2 Ioh. 9. b
Luc. 2. b
Phil. 2. a

Act. 15. b

1 Ioh. 4. a
1 Ioh. 14. b
Apo. 1. b

The II. Chapter.

Wherefore laye asyde all malitiousnes and all gyle, and ypocrisie, and enuy, and all bacbytinge, & as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therein, yf so be that ye haue. tasted how frendly the LORDE is. Vnto whom ye are come, as to the lyuynge stone, which is disallowed of men, but chosen of God and precious. And ye also as lyuynge stones are made a spirituall house, and an holy priesthode, to offere vp. spirituall sacrifices, acceptable vnto God by Iesus Christ. Wherefore it is conteyned in the scripture: Beholde, I put in Sion an heade corner stone, elect & precious, and he that beleueth on him, shal be cofounded. Vnto you therfore which he is precious: but vnto them that is yf same stone which he buyl made the heade stone in the corone to stumple at, and a rock

1 Ioh. 4. a
Col. 3. a
Heb. 12. a

1 Ioh. 3. a

1 Ioh. 4. c

Rom. 12. a
Eph. 2. c
Mat. 21. e
Act. 4. a

1 Ioh. 1. a

1 Ioh. 2. c

to be offended at, namely in the which stumble at yf worde, and beleue not that wheron they are set.

But ye are that chosen generacion, that kingly priesthode, that holy nation, that peculiar people, yf ye shulde sheare the vertues of him, which hath called you out of darkness in to his marvelous light: Euen you which in tyme past were not a people, but now are the people of God: which were vnder mercy, but now haue obtained mercy.
Dearly beloved, I beseeke you as strangers and pilgrims, absteyne fro the fleshly lustes, which fighte agaynst the soule, and lede an honest conuersacion amonge the heathen, that they which bacbyte you as euell doers, maye see youre good workes, and prayse God in the daye of visitacion.

Submytte youre selues vnto all maner ordinaunce of men for the LORDES sake whether it be vnto the kyng as vnto yf the heade, or vnto rulers, as vnto them that are sent of him, for the punishment of euill doers, but for the praye of the that do well. For so is the will of God, that ye with well doynge shulde put to sylence the ignorance of foolish men as fre, and not as hauynge the libertye for a cloke of wickednes, but as the seruantes of God. Honour all men. Loue brotherly fellowshipe. Feare God. Honour the kyng.

Ye seruantes, obey youre masters with all feare: not onely yf they be good and courteous, but also though they be frowarde. For that is grace, yf a man for consciencetowarde God endure greife, and suffre wronge. For what praye is it, yf wha ye be buffeted for y^e fautes, ye take it patiently? But yf whan ye do well, ye suffre wronge, and take it patiently, that is grace with God. For here vnto are ye called, for so much as Christ also suffred for vs, leauynge vs an ensample, that ye shulde folowe his footestepes, which dyd no synne, nether was there gyle founde in his mouth: which whan he was reuyled, reuyled not agayne: wha he suffred, he threatened not: but commytted the cause vnto him, that iudgeth righteously: which his owne selfe bare oure synnes in his body vpon the tre, that we shulde be deluyred from synne, & shulde lye vnto righteousnes: by whose strypes ye were healed. For ye were as shepe goynge astraye, but now are turned vnto the shepherde and Bisshoppe of youre soules.

The III. Chapter.

The first Epistle

of S. Peter. Ho. xvi.

Itemyse let the wyues be in subiection to their husbannes, that euen they which beleue not the worde, maye withoute the worde be wonne by yf conuersacion of the wyues, whan they beholde yf pure conuersacion in feare. Whose apperell shal not be outwarde wth brydded heer, & hanginge on of golde, or in puttyng on of gorgeous aray, but let yf inward m^a of yf hat be vncorrupte wth amekere & quyet spere, which before God is moch set by. For after this maner in the olde tyme, dyd yf holy wem^e which trusted in God, eyer the selues, & were obedient vnto their husbannes: Euen as Sara obeyed Abraham, and called him lord: whose doughters ye are, as longe as ye do well, not beyng afayed for eny trouble.
Likewyse ye men, dwell with them accordyng vnto knowlege, geuynge yf hono^r vnto the wife, as to the weaker vessel: & as vnto the yf are heyres with you of the grace of liue, that youre prayers be not let.

But in conclusion be ye all of one mynde, one suffre with another, loue as brethien, be pitifull, be courteous. Recopence not euell for euell, nether rebuke for rebuke: but contrary wyse, blesse: and knowe that ye are called thereto, euen yf ye shulde be heyres of yf blesynge. For who so listeth to lye, and wolde same le good dayes, let him refrayne his tonge from euell, and his lippes yf they speake no gyle. Let him eschue euell, & do good: let him seke peace and ensue it. For yf eyes of the LORDE are ouer the righteous, & his eares are open vnto their prayers. But yf fauour of the LORDE beholde the yf do euell. And who is it that can harme you, yf ye folowe that which is good? For with stoynge yf blessed are ye, yf ye suffre for righteousnes sake. Feare not yetheir threatnyng, ne ther be troubled, but sanctifye the LORDE God in youre hertes. Be ready allwayes to geue an answer to every m^a, that axeth you a reason of the hope that is in you, and that with mekenes & feare, hauynge a good conscience, that they which bacbyte you as euell doers, maye be ashamed, that they haue falsly accused youre good conuersacion in Christ.

For it is better (yf the wyll of God be so) that ye suffre for well doynge, the for euell doynge. For as much as Christ hath once suffred for oure synnes, yf iust for the vniust, for to bryng vs to God: & was slayne after the flesh, but quyetened after the spere.

In the which spere he also wente, and preached vnto yf spertes that were in prizon,

which in tyme past beleued not, whan God once a bode and suffred patiently in the tyme of Noe, whyle the Arke was a preparynge: Wherin fewe (that is to saye eight soules) were saved by water. Which signifyeth yf bap tyme yf now saneth vs: not yf puttyng awaye of the fylch of the flesh, but in yf a good conscience consenteth vnto God by yf resurrection of Iesus Christ, which is on the righte hande of God, and is gone in to heaue, angels, power and mighte subdued vnto him.

The III. Chapter.

Or as moch then as Christ hath suffered for vs in yf flesh, arme youre selues likewyse with the same mynde. For he which suffreth in the flesh, ceaseth fro synne, yf hee forth (as moch tyme as yett remayneth in yf flesh) he shulde not lye after the lustes of me, but after the wil of God. For it is ynough, yf we haue spent yf tyme past of the life, after the will of yf heathen, wha we walked in wantannesse, lustes, dyconenes, glory, ryotous dryntynge, & abhominable Idolatrye. And it semeth to the a straungethinge, yf ye runne not also wth them vnto the same excess of ryote, & speake euell of you. (Which shal geue accptes vnto hi yf is ready to iudge yf quyet & yf deed.) For vnto this purpose also was yf Gospell preached vnto the deed, yf they shulde be iudged like other m^e & flesh, but shulde lye vnto God in yf spere. The ende of all thiges is at haue.

Be ye therfore sober & watch vnto praye: but aboute all thinges haue sentent loue amonge you one to another. For loue couereth the multitude of synnes. Be ye herberous one to another without grudgyng, & mynister one to another, everyone with the gifte yf he hath receaved, as good stewardestes of the manifest grace of God. If eny m^a speake, let hi speake it as yf wordes of God. If eny man haue an office, let him execute it as out of the power yf God mynistreth vnto hi, yf God maye be praysed in all thinges thorow Iesus Christ, To wh^o be hono^r and demynion for ever and ever Amen.

Dearly beloved, maruell not at this yf heate (which is come amonge you to trye you) as though some straunge thinge happened vnto you: but reioyce, in as moch as ye are partakers of Chustes passios, yf wha his glory appeareth, ye maye be mery & glad. If ye be reuyled for yf name of Christ, blessed are yf sperte (which is yf sperte of glory & resteth vpon you. On their parte spoken of, but on yf parte he is). But se that none of you si

Gen. 7. a

Rom. 6. a

Rom. 9. a

Mat. 24. d

Pro. 10. b

1 Ioh. 2. b

Rom. 12. b

Luc. 24. f

1 Cor. 13. b

1 Pet. 4. b

The first Epistle

cherer, or as a these, or as an euell doer, or as a busy body in other mens matters. If any man suffice as a Christen man, let him not be ashamed, but let him prayse God on this behalfe. For tyme is come, that iudgment must begynne at the house of God. If it first begynne at vs, what shal the ende be of the which beleue not the Gospell of God? And yf yf righteous scarcely be saved, where shal yf vngodly & synner appeare? Wherefore let them that suffer accordynge to the will off God, commytte their soules vnto him with well doynge, as to the faithfull creator.

The V. Chapter.

The Elders which are amonge you I exhorte, which am also an Elder, and a witnes off the afflictions in Christ, and partaker of the glory that shal be opened. See Christes flocke which is amonge you, and take the oversight of the, not as though ye were compelled thereto, but wyllingly: not for the desyre of filchye lucre, but of a good mynde: not as though ye were lordes over the parishys, but that ye be an ensample to the flocke: & whan the chiefe shepherde shal appeare, ye shal receaue the incorruptible crowne of glory.

Likewyse ye yoger submytte youre selues vnto the elder. Submytte youre selues every man one to another, and knye yd selues together in lowlynes of mynde. For God resisteth the proude, but gentyll grace to the humble. Submytte yd selues therfore vnder the mightie hande of God, that he maye exalte you whan the tyme is come. Cast all youre care on him, for he careth for you.

Besober and watch, for yd aduersary yf denell, walketh aboute as a roaringe lion, sekynge whom he maye deuoure, whom resisteth fast in the faith, and knowe, that youre bretheren in the woulde haue euen the same afflictions.

But yf God of all grace, which hath called you to his everlastinge glory in Christ Jesu, shal his owne selfe make you perfecte, which suffice a litle season: en he shal settle, strength, and stablish you. To him be prayse and domynion for euer and euer, Amen.

By Siluanus youre faithfull brether (as I suppose) haue I wyrt vnto you breuely, exhorteinge and testifyenge, how that this is the true grace of God wherin ye stode. The companions of youre eleccion that are at bilon, salute you, and Marcus my sonne, one another with the kysse of loue, with you all which are in Christ en.

of S. Peter.

The seconde Epistle of the Apostle S. Peter.

The summe of this epistle.

Chap. I. For so moch as the power of God hath geuen them all thinges perryng to life, he exhorte the to fye the corrupcion of worldly lust, to make their callinge in with good workes and frutes of faith. He mentyon of his owne death, declaringe the LORDE Jesus to be the true sonne of God, as he himselfe hath sene vpon the mount.

Chap. II. He prophecieth of false teachers, and sheweth their punishment.

Chap. III. He exhorte the men to beware of such as wolde make the beleue, that the word of the LORDE were slacke in commynge, and them to lede a godly life, and to lode vnto the commynge of the LORDE, whiche taryenge is saluacion, and because he wolde haue no man lost, but wolde receaue all to repentaunce.

The first Chapter.

Simon Peter a seruant and an Apostle of Jesus Christ. Vnto the which we opayned like faith with vs in the righteousness that cometh of our God, and Saviour Jesus Christ.

Grace and peace be multiplied with y thorow the knowlege of God and of Jesus Christ our LORDE.

For so moch as his godly power hath geuen vs all thinges (that pertaine vnto life and godlynes) thorow the knowlege of the which hath called vs by his owne glorie and power, wherby the excellent and most gentyll promysse are geue vnto vs: namely, that ye by the same shulde be partakers of the godly nature, yf ye fye the corrupte lust of the woulde: Geue ye all youre diligence therfore here vnto, and in youre faith mynister vertue: in vertue, knowlege: in knowlege, temperancy: in temperancy, patience: in patience, godlynes: in godlynes, brotherly loue: in brotherly loue, generall loue. For these thinges be plenteous in you, they wil not let you be ydle nor vnfructfull in y knowlege of our LORDE Jesus Christ. But that lacketh these thinges, is blynde, & gropeth for the waye with the hade, and hath forgotten, that he was censed from his sinnes.

Wherefore (brether) geue the more diligence

The ij. Epistle

ce, to make youre callinge and eleccion sure: for yf ye do such thinges, ye shal not fall, and by this meanes shal there be plenteously mynistered vnto you an entrynge in vnto y everlastinge kyngdome of our LORDE and Saviour Jesus Christ.

Therfore wil I not be negligēt to put you allwayes in remembraunce of such thinges: though ye knowe them youre selues, and be stablished in the present tructh. Notwithstandinge I thinke it meete, as longe as I am in this tabernacle, to sterc you vp by puttinge you in remembraunce. For I am sure, that I must shortly put of my tabernacle, euen as our LORDE Jesus Christ hath shewed vnto me. Yet wyl I do my diligēce, that allwaye after my departynge ye maye haue wherewith to kepe these thinges in remembraunce.

For we folowed not deceaueable fables, whan we declared vnto you the power and commynge of our LORDE Jesus Christ: but with our eyes we sawe his maiestie, whan he receaued of God the father honour & prayse, by a voyce that came vnto him from the excellent glory, after this maner: This is my deare sonne, in whom I haue deyle. And this voyce herde we broughte downe fro heauen, whan we were with him on the holy mount.

We haue also a sure worde of prophecie, and ye do well that ye take hede ther vnto, as vnto a lighte: that shyneth in a darke place vntill the daye dawne, and the daye starre aryse in youre hertes. And this shal ye knowe first, that no prophecie in the scripture is done of eny priuate interpretation. For the prophecie was neuer broughte by the wyl of man, but the holy men of God spake, as they were moued off y holy goost.

The II. Chapter.

But there were false prophetes also amonge the people, euen as there shalbe false teachers amonge you likewise, which preuely shal brynge in damnable sectes, euen denyenge the LORDE that hath boughte them, and shal brynge vpon them selues swift damnacion: and many shal folowe their damnable wayes, by whiche the waye of the tructh shal be euell spotted: and thorow curteousnes shal they with fayned wordes make marchaundise of you, vnto whiche the iudgment is not negligēt in tarien ge of olde, and their damnacion slepech not. For yf God spared not the angels that synned, but cast them downe with the cheynes of darknes in to hell, and deliuered the

of S. Peter. No. xxvij.

ouer to be kepte vnto iudgment: Neither Gen. 7. a spared the olde woulde, but saued Noe the preacher of righteousness himselfe beyng yf eight, and brought the floude vnto the woulde of the vngodly: And turned the cities of Gen. 19. a Sodom and Gomor into ashes, ouerthine them, damned them, and made on them an ensample, vnto those that after shulde lyue vngodly: And deliuered inst 2. oth which was vexed with the vngodly conversacion of yf wicked. For in so moch as he was righteous and dwelt amonge them, so that he must nedes se it and heare it, his righteous soule was grieved from to daye to daye with their vnlawfull dedes. The LORDE knoweth how to deliuer the godly out of tentacion, and how to reserue the vniust vnto the daye of iudgment for to be punished: but specially them that walke after the flesh in yf lust of vncleannes, and despyse the rulers: beyng presumptuous, stubboine, and feare not to speake euell of the yf are in auctourite: whiche Iuda. 1. b the angels yet which are greater both in power and might, beare not that blasphemous iudgment agaynst them of the LORDE. But these are as yf brute bestes, which Iuda. 12. a naturally are broughte forth to be catte and destroyed: speakeinge euell of yf they knowe Iuda. 1. b not, and shal perishe in their owne destruction, and foreceane yf rewarde of vnrightheousnes.

They counte it pleasure to lyue deliciously for a season: Spottes are they and fylthy: lyuynge at pleasure and in disceauable wayes: feastyng w that which is yourres, hauynge eyes full of aduoutrye, and can cease from synne, entysinge vnstable soules: hauynge an hert exercised w couetousnes: they are cursed children, and haue forsaken the righte waye, and are gone astraye: followinge the waye of Balaam the sonne of Num. 22. a Boso, which loued the rewarde of vnrightheousnes: but was rebuked of his iniquyte. The same and domme beast spake with mas voyce, & forbade the foolishnes of yf prophet.

These are welles without water, & cloydes caried aboute of a tēpest: to whiche yf myst Iuda. 1. c of darknesse is reserued for euer. For they speake yf proude wordes of vanite, vnto yf vtemost, and entyse thorow wantannes vnto yf luste of the flesh, euen them that were cleane escaped, and now walke in erreoure: and promyse them libertye, where as they them selues are seruautes off corrupcion. For off Ioh. 8. c whom so euer a man is overcome, vnto the same is he in bondage. For yf they (after Luc. 9. f they haue escaped from the fylthynges of the

The ii. Epistle

of S. Peter.

The first Epistle

of S. Iohn. Ho. xcviij.



The first Chapter.



Zhat which was from
y begynnynge, which
we haue herde, which
we haue sene with
eyes, which we ha-
ue looked vpon, and
of handes haue hand-
led of the worde of li-
fe: and the life hath appeared, and we haue
sene, and beare wytnes, and shewe vnto you
y life that is everlastinge, which was with
the father, and hath appeared vnto vs. That
which we haue sene & herde, declare we vnto
you, that ye also maye haue fellowshipe with
vs, and that oure fellowshipe maye be with
the father and with his sonne Iesus Christ.
And this wyte we vnto you, that your
ioye maye be full.

And this is the trydynge which we haue
herde of him, & declare vnto you, that God
is lighte, and in him is no darknes at all.
If we saye that we haue fellowshipe with
him, and yet walke in darknes, we lye, and
do not the trueth. But yf we walke in ligh-
te, euen as he is in lighte, then haue we fel-
lowschipp together, and the bloude of Iesus
Christ his sonne clenseth vs from all synne.
If we saye that we haue no synne, we
disceane oure selues, and the trueth is not in
vs. But yf we knowlege oure synnes, he is
faithfull and iust to foregeue vs oure synnes,
& to clense vs from all vnrightheousnes. If we
saye, we haue not synned, we make him a
liar, and his worde is not in vs.

The II. Chapter.

Little childien, these thinges wyte
I vnto you, that ye shulde not syn-
ne: and yf eny man synne, we haue
an advocate with the father, euen Iesus
Christ which is righteous: and he it is that
optayneth grace for oure synnes: not for
oure synnes onely, but also for the synnes of
all the worlde. And hereby are we sure that
we knowe him, yf we kepe his comaundemē

tes. He that sayeth: I knowe him, and ke-
peth not his comaundemētes, is a liar, and
the trueth is not in him. But who so keperh
his worde, in him is the loue of God perfecte
in dede. Hereby knowe we, that we are in
him. He yf sayeth he abyderh in him, oughte
to walke euen as he walked.

Brethren, I wyte no new comaunde-
ment vnto you, but that olde comaunde-
ment, which ye haue herde from the begyn-
nyng: The olde comaundement is the wor-
de, which ye haue herde from the begynnyn-
ge. Agayne, a new comaundement wyte I
vnto you, a thinge that is true in him & also
in you: for the darknesse is past, and the true
lighte now shyneth.

He that sayeth he is in lighte, and hateth
his brother, is yet in darknesse. He yf loneth
his brother, abyderh in the lighte, and the-
re is none occasion of feuell in him. But he yf
hateth his brother, is in darknes, and wal-
keth in darknes, and can not tell whither he
goeth, for yf darknes hath blynded his eyes.

Babes, I wyte vnto you, that yf syn-
nes are foregeuen you for his names sake. I
wyte vnto you fathers, how that ye haue
knowne him which is from y begynnynge.
I wyte vnto you yongemen, how that ye ha-
ue overcome the wicked. I wyte vnto you
little childien, how that ye haue knowne the
father. I haue wyrtten vnto you fathers,
how that ye haue knowne him, which is fro
the begynnynge. I haue wyrtten vnto you
yongemen, how that ye are stronge, and the
worde of God abyderh in you, and ye haue
overcome that wicked.

Se that ye loue not the worlde, nether yf
thinges that are in the worlde. If eny man
loue the worlde, the loue of the father is not
in him: for all that is in the worlde (namely
the lust of the flesh, and the lust of the eyes,
and the pryde of life) is not of the father, but
of the worlde. And the worlde passeth
awaye and the lust therof. But he that ful-
fyllerh the wyll of God, abyderh foreuer.

Little childien, it is the last houre, and (as
ye haue herde that Antechrist shal come) euen
now are there many become Antechrist-
tes already: whereby we knowe, that it is yf
last houre. They wente out fro vs, but they
were not of vs: for yf they had bene of vs,
they wolde no doute haue contynned with
vs. But that they maye be knowne, how
that they are not all of vs.

But ye haue the anoyntinge of
holy, & ye knowe all thinges. I haue
te vnto you, as though ye knewe nat yf tracth

R R ij

woulde, thorow the knowlege of yf LORDE
and Sauoure Iesus Christ) are yet tangled
agayne therin and overcome, then is the
latter ende worse vnto them then the begyn-
nyng. For it had bene better for them, not
to haue knowne the waye of rightheousnes,
then after they haue knowne it, to turne
from the holy comaundement, that was ge-
uen vnto them. It is happened vnto them
acordynge vnto the true prouery: yf dogg
is turned to his vomyte agayne, and yf swine
that was washed, vnto hir walowynge in
the myre.

The III. Chapter.

This is the seconde Epistle that I
now wyte vnto you (ye dearly belo-
ued) wherein I stire vp and warne
your pure mynde, that ye maye remembre
the wordes, which weretolde before of the
holy prophetes: and also the comaunde-
ment of vs, that be the Apostles of the LOR-
DE and Sauoure.

This first vnderstonde, that in the last
dayes there shal come mockers, which wyll
walke after their awne lustes, & saye: Whe-
re is the promes of his commynge? For sen-
ce the fathers fell on slepe, euery thinge con-
tynuech as it was from the begynnynge of
y creature. This they knowe not (and that
wylfully) how that the heauens were afore
tyme also, and the earth out of the water, &
was in the water by the worde of God, yet
was the worlde at that tyme destroyed by
the same with the floude. But the heauens
which are yet, and yf earth, are kepte in sto-
re by his worde, to be reserued vnto fyre
agaynst the daye of iudgment and damna-
cion of vngodly men.

Dearely beloved, be not ignorant of this
one thinge, how that one daye is with the
LORDE as a thousande yeare: and a thou-
sande yeare as one daye. The LORDE is
not slacke to fulfyll his promes (as some me-
counthe slacknesse) but is paciēt to vs war-
de, and wyl not that eny mā shulde be lost,
but that everyman shulde amende himselfe.
Nevertheless, the daye of the LORDE shal
come euen as a thefe in the night: in the
which (daye) the heauens shal perishe with
a greate noyse, and the Elementes shal mel-
te with heate, and the earth and yf workes
that are therein, shal burne.

If all these thinges shal perishe, what
maner persons then ought ye to be in holy
conuersacion and godlynes, lokyng for and
hastyng vnto the commynge of the LOR-
DE: In the which the heauens shal perishe

with fyre, and the elementes shal melte with
heate. Nevertheless, we loke for a new hea-
uen and a new earth, acordynge to his pro-
mes wherein dwelleth rightheousnes.

Wherefore dearly beloved, seynge that ye
loke for such thinges, be diligent, yf ye maye
be founde before him in peace without spee
and vndefyled: and counte the long sufferyn-
ge of oure LORDE youre saluacion. Euen
as oure dearly beloved brother Paul (acor-
dinge to the wysdome geue vnto him) wyte
vnto you: yee speakinge therof almost in
all Epistles, wherein are many thinges har-
de to be vnderstonde, which they that are
vnierned and vnstable, peruerse, as they do
the other scriptures also, to their awne di-
nacion.

Ye therfore beloved, seynge ye knowe
before hande, beware, lest ye also be plucke
awaye thorow the erreure of yf wicked, and
fall from yf owne stedfastnes. But growe
in grace, and in the knowlege of oure LOR-
DE and Sauoure Iesus Christ. To him be
praise now and for ever, Amen.

The first Epistle of the Apostle and Evan- gelist S. Iohn.

The summe of this epistle.

- Chap. I. True wytnesse of the everlasting
worde of God. The bloude of Christ is
purgacion from synne. No man is without
synne.
- Chap. II. Christ is oure advocate. Of the
loue, and how it is tryed.
- Chap. III. The synnguler loue of God to
de vs: and how we agayne oughte to loue
another.
- Chap. IIII. Difference of spretes, and how
sprete of God maye be knowne from the
spret of erreure. Of the loue of God and of
neighbours.
- Chap. V. To loue God, is to kepe his
comaundemētes. Faith overcometh the
worlde. Everlastinge life is in the sonne of
God. Of the synne vnto death.

Mat. 13. c
Heb. 5. a

Act. 5. a

Pro. 26. b
Eccli. 34. d

1. Tim. 4. a
2. Tim. 3. a
Jud. 1. c
Eze. 11. d

Gen. 7. d

2. Pet. 1. b

Fla. 9. a
Eze. 12. d
1. Cor. 4. a

Rom. 3. a
Eze. 18. d

Mat. 24. d
1. Tell. 5. a
apoc. 3. a

Ioh. 11. d

Ioh. 1. d

Luc. 24. a
Act. 4. a

1. Cor. 7. d

Mat. 24. a
Ioh. 5. d

Ioh. 11. e
Act. 20. d
1. Cor. 11. b

1. Cor. 11. b

The first Epistle

of S. Iohn.

but ye knowe it, & are sure, & no lye cometh of y^e trouth. Who is a liar, but he y^e denyeth y^e Jesus is Christ: The same is y^e Antichrist, y^e denyeth the father & y^e sonne. Whosoever denyeth the sonne, the same hath not the father. Loke what ye have herde now from y^e begynnynge, let the same abyde in you. Yf y^e which he herde from the begynnynge shal remayne in you, then shal ye also abyde in y^e sonne and in the father. And this is the promys y^e hath promysed vs, eu^er eternall life.

1 Jo. 2. 22
1 Jo. 2. 23
1 Jo. 2. 24

This haue I wrytten vnto you concerninge the that disceane you. And the anoyntinge which ye haue receaued of him, dwelleth in you: & ye nede not y^e any mā teach you, but as the anoyntinge teacheth you all thinges, euen so is it true, & is no lye. And as it hath taughte you, eu^er so abyde ye therein. And now babes, abyde in hi, y^e whā he shal appeare, we maye be bolde, & not be made ashamed of him at his commynge. Yf ye knowe y^e he is righteous, knowe also that he which doth righteousness, is borne of him.

The III. Chapter.

Wholde what lone the father hath shewed on vs, y^e we shulde be called the childre of God. Therefore y^e wolde knoweth you not, because it knoweth not him. Dearly beloved, we are now y^e childre of God, and yet hath it not appeared what we shalbe. But we knowe y^e when he shal appeare, we shal be like him: for we shal se him as he is. And every man y^e hath this hope in him, pourgeth him selfe, euen as he is pure. Who so euer comyttereth synne, comyttereth vnrighteousnes also, and synne is vnrighteousnes. And ye knowe that he appeared to take awaye oure synnes: and in him is no synne. Who so euer abyde in him, synneth not: who so euer synneth, hath not sene him nether knowne him.

Luc. 20. d
1 Jo. 2. 22
1 Jo. 2. 23
1 Jo. 2. 24

Babes, let no man disceane you. He that doeth righteousness, is righteous, euen as he is righteous. He that comyttereth synne, is of the deuell: for the deuell synneth since y^e begynnynge. For this purpose appeared the sonne of God, to loose the woordes of the deuell. Whoso euer is borne of God, synneth not: for his sēde remayneth in him, & he cā not synne, because he is borne of God. Y^e this are the children of God knowne & the children of the deuell. Who so euer doeth not righteousness, is not of God, nether he loveth not his brother.

1 Jo. 2. 22

man this is the tydinges which ye haue couerled on the begynnynge, that ye shulde haue sene another, not as Cain, which was

of the wicked, and slewe his brother. And wherfore slewe he him? euen because his awne woordes were euell, and his brothers righteous. Maruayle not (my brethren) though the wolde hate you. We knowe y^e we are translated from death vnto life, because we loue the brethren. He that loveth not his brother, abyde in death. Whosoever hateth his brother, is a manslayer. And ye knowe that a manslayer hath not eternall life abydinge in him.

Hereby haue we perceaued lone, that he gaue his life for vs, and therfore ought we also to geue oure lyues for the brethren. But he y^e hath this wolde good, & feyth his brother haue nede, and sturteeth vp his hert frō him, how dwelleth the lone of God in him? My litle children, let vs not loue with wordes nether with tonge, but with y^e dede, and with the trouth. Hereby knowe we, that we are of the verite, and can quyte oure hertes before him. But yf oure hert condemne vs, God is greater the oure hert, and knoweth all thinges. Dearly beloved, yf oure hert condemne vs not, then haue we a fre boldnes to God warde. And what so euer we aske, we shal receaue it: because we kepe his commandementes, and do those thinges, which are pleasaunt in his sighte.

And this is his comāndement, that we beleue on y^e name of his sonne Jesus Christ, and loue one another, as he gaue comāndement. And he that keperh his comāndementes, dwelleth in him, and he knoweth him. And hereby knowe we that he abyde in vs, euen by the sperte which he hath geuen vs.

The III. Chapter.

Early beleued, beleue not ye any sperte, but proue the spertes, whether they be of God. For many false prophetes are gone out in to the world. Hereby shal ye knowe the sperte of God. Every sperte which confesseth, that Jesus Christ is come in the flesh, is of God: And every sperte which confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that sperte of Antichrist, off whom ye haue herde, how that he shal come, and euen now already is he in the world. Litle children, ye are off God, and haue overcome them: for greater is he that is in you, then he that is in the world. They are off the world, therefore speake they off the world, and the world heareth vnto them. We are of God, and he that knoweth God, hearkeneth vnto vs.

The first Epistle

of S. Iohn. Ho. xcix.

he that is not of God, heareth vs not. Here by knowe we the sperte of trouth, and y^e sperte of erroure.

Dearly beloved, let vs loue one another, for lone cometh of God. And every one y^e loneth, is borne of God, and knoweth God. He that loneth not, knoweth not God: for God is lone. By this appeared the lone of God to vs warde, because that God sent his onely begotten sonne in to this world, that we mighte lyue thowow him. Herein is lone, not that weloued God, but that he loued vs, and sent his sonne to make agremēt for oure synnes.

Dearly beloved, yf God so loued vs, we oughte also to loue one another. No man hath sene God at any tyme. Yf we loue one another, God dwelleth in vs, and his lone is perfecte in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath geuen vs of his sperte. And we haue sene, & testifie that the father sent the sonne to be the Saviour of the world. Whosoever now confesseth y^e Jesus is the sonne of God in him dwelleth God, and he in God: and we haue knowne and beleued the lone that God hath to vs.

God is lone, and he that dwelleth in lone dwelleth in God, and God in him. Here in is the lone perfecte with vs, that we shulde haue a fre boldnesse in the daye of iudgment: for as he is, eu^er so are we in this world. Feare is not in lone, but perfecte lone casteth out feare: for feare hath paynesfulness. He that feareth, is not perfecte in lone.

Let vs loue him, for he loued vs first. Yf any man saye: I loue God, & yet hateth his brother, he is a liar. For he that loveth not his brother whom he seyth, how can he loue God, whom he seyth not? And this comāndement haue we of him, that he which loveth God, shulde loue his brother also.

The V. Chapter.

Who so euer beleueth that Jesus is Christ, is borne of God. And who so euer loneth him that begat, loveth him also which was begotten of him. By this we knowe that we loue Gods children, when we loue God, and kepe his comāndementes. For this is the lone of God, that we kepe his comāndementes, and his comāndementes are not greuous. For all that is borne of God, overcome the world: and this is the victory that overcome the world, eu^er oure faith. Who is it y^e overcome the world, but he which beleueth that Jesus is the sonne of God?

This is he that cometh with water and bloude, euen Jesus Christ: not with water onely, but with water and bloude. And it is the sperte that beareth wytnes: for the sperte is the trouth. (For there are thre which beare recorde in heauen: the father, the worde, and the holy goost, & these thre are one.) And there are thre which beare recorde in earth: the sperte, water and bloude, and these thre are one.

Mat. 3. b
and 17. a
1 Jo. 1. d
and 12. d

If we receaue the witnesse of men, the witnesse of God is greater: for this is the wytnesse of God, which he testified of his sonne. He that beleueth on y^e sonne of God, hath the wytnes in him selfe. He that beleueth not God, hath made him a liar. And this is that recorde, euen y^e God hath geuen vs eu^erlastinge life. And this life is in his sonne. He that hath the sonne of God, hath life: he that hath not the sonne of God, hath not life.

1 Jo. 2. e
Rom. 8. b
Gal. 4. d

1 Jo. 1. a

These thinges haue I wrytten vnto you, which beleue on the name of the sonne of God, that ye maye knowe, how that ye haue eu^erall life, and that ye maye beleue on y^e name of the sonne of God. And this is the fre boldnesse which we haue toward him, that yf we aske any thinge acordinge to his wyll, he heareth vs. And yf we knowe that he heareth vs what so euer we aske, then are we sure that we haue y^e petitions, which we haue desired of him.

If any man se his brother synne a synne not vnto death, let him aske, and he shal geue him life, for the synne not vnto death. There is a synne vnto death, for the which I saye I not that a man shulde praye. All vnrighteousnes is synne, and there is synne not vnto death.

1 Jo. 2. b
1 Jo. 2. c
1 Jo. 2. d

We knowe, that whosoever is borne off God, synneth not: but he that is begotten of God, keperh himselfe, & y^e wicked toucheth him not. We knowe that we are of God, & the world is set altogether on wickednes. But we knowe, that the sonne of God is come, and hath geuen vs a mynde, to knowe him which is true: and we are in him y^e is true, in his sonne Jesus Christ. This is the true God, and

Luc. 24. d

lastinge life. Babes kepe yowr selues from ymage

The ij. Epistle
The seconde
Epistle of S. Iohn.

The summe of this epistle.

He wyrteth vnto a certayne lady, reioyseth that her children walke in the trueth, exhorteth the vnto loue, warneth them to beware of such disceauers as denye that Iesus Christ came in the flesh, prayeth them to contynue in the doctrine of Christ, and to haue nothinge to do with them that bringe not this lernyng.



In the Elder. To y electe lady and hir childre whom I loue in the trueth: & not I only, but all they also that haue knowne the trueth, for the truthe sake which dwelleth in vs, and shalbe with vs for ever.

Grace, mercy, and peace be with you fro the LORDE Iesus Christ & some of the fathers in the trueth and in loue.

I am greatly reioysed, that I haue founde amonge thy children, them that walke in y trueth, as we haue receaued a commaundement of the father. And now lady I beseeke the (not as though I wrote a new commaundement vnto the, but the same which we haue had from the begynnynge) that we loue one another. And this is the loue, that we walke after his commaundementes.

This is the commaundement (as ye haue herde fro the begynnynge) that we shulde walke therin. * For many disceauers are come in to the worlde, which confesse not y Iesus Christ is come in the flesh: this is a disceauer and an Antechrist. Take hede to youre selues, that we lose not that which we haue wrought, but that we maye receaue a full rewarde. Whoso cuer transgresseth, and abydeh not in the doctrine of Christ, hath not God: he that abydeh in y doctrine of Christ, hath both the father and the sonne.

* If eny man come vnto you, and bringe not this doctrine, receaue him not in to the house, nether salute him: for he that saluteth him, is partaker of his euell dedes. I had many thinges to wyte vnto you: neuerthe-

I wolde not wyte to papyre and ynke, & to come vnto you, and to speake mouth, that oure ioye children of thy electe sister

of S. Iohn.
The thirde Epistle
of S. Iohn.

The summe of this epistle.

He is glad of Gaius, that he walketh in the trueth, exhorteth him to be lounge vnto the poore christen in their persecucion, sheweth the vynde dealinge of Diotrephes, and the good reporte of Demetrius.



In the Elder. To the beloued Gaius, whom I loue in the trueth. My beloued, I wyrteth she in all thinges, that thou prospere and fare well even as thy soule prospereth. I reioysed greatly, when the biethren came, and testified of the trueth that is in y, how thou walkest in the trueth. I haue no greater ioye, the to heare that my childre walke in the trueth.

My beloued, * thou doest faithfullly what so ener thou doest to the biethren and to straungers, which haue borne witness of thy loue before the congregacion: and thou hast done well that thou dydest bringe them forwarde on their iourney, worthily before God. For because of his names sake they wente forth, and toke nothinge of the biethren. We therfore oughte to receaue such, that we mighte be helpers vnto the trueth.

I wrote to the congregacion, but Diotrephes, which loueth to haue the preeminence amonge them, receaued vs not. Wherefore, if I come, I wil declare his dedes which he doeth, leastinge vps vs with malicious wordes: nether is he therewith content. Nor only he himselfe receaueth not the biethren, but also he forbyddeth them that wolde, and thrusteth them out of the congregacion.

My beloued, folowe not y which is euell, but that which is good. He that doeth well, is of God: but he that doeth euell, seyth not God. Demetrius hath good reporte of all men, and of the trueth: yee and we oure selues also beare recorde, and ye knowe that oure recorde is true. I had many thinges to wyte, but I wolde not with ynke, and papyr wyte vnto the. But I trust shortly to see the, and so wil we speake together mouth to mouth. Peace be with the. The louers salute the. Grete the louers by name.

The Epistle
The Epistle of
the Apostle S. Paul
to the hebrues.

The summe of this epistle.

Chap. I. How God dealt lounge with the of the olde tyme in sendynge them his prophetes, but moche more mercy hath he shewed vs in that he sent vs his owne sonne. Of the most excellent glory of Iesus Christ, which in all thinges is like to his father.

Chap. II. He exhorteth vs to be obedient vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmitie and lowe degre of Christ: & whyt it was necessary that for oure sakes he shulde take such an humble state vpon him, that he mighte be like vnto his biethren.

Chap. III. He requyeth vs to be obedient vnto the worde of Christ, which is more worthy then Moses. The punishment of such as wyll needs harden their hertes.

Chap. IIII. The Sabbath or rest of the Christen punishment of vnbelouers. The nature of the worde of God.

Chap. V. Christ is oure hyeprest, the seate of grace, and more excellent then the hyeprestes of the olde lawe.

Chap. VI. He goeth forth with the thinge that he beganne in the latter ende of the fyft chapter, and exhorteth them not to faynt, but to be stedfast and patient: for so moche as God is sure in his promesse.

Chap. VII. He compareth the presthode of Christ vnto Melchisedech, but to be farre more excellent.

Chap. VIII. The office of Christ is more worthy then the prestes office of the olde lawe, which was vnperfecte, and therfore abrogate.

Chap. IX. The profit and worthynesse of the olde Testament, and how farre the new excelleth it.

Chap. X. The olde lawe had no power to clese away synne, but Christ dyd it with offerynge vps his body once for all. An exhortacion to receaue this goodnesse of God that fully with patience and stedfast faith.

Chap. XI. What faith is, and a commendacion of the same. The stedfast beleue of the fathers in olde tyme.

Chap. XII. An exhortacion to be patient and stedfast in trouble and aduersite, vpon hope of enerlastinge rewarde. A commendacion of the new Testament above the olde.

Chap. XIII. He exhorteth vs vnto loue, to hospitalite, to thinke vpon such as be in aduersite, to manteyne wedlocke, to avoyde curtosnesse, to make moche of the that preache Gods worde, to beware of straunge lernynge, to be content to suffer rebuke with Christ, to be thankful vnto God, and obedient vnto oure heaues.

vnto the hebrues. Ho. c.



The first Chapter.



GOD in tyme past diuersly & many wayes, spake vnto y fathers by prophetes, but in these last dayes he hath spoken vnto vs by his sonne, * whom he hath made heyre of

all thinges, by whom also he made the worlde. * Which (sonne) beyng the brightnes of his glory, & the very ymage of his substaunce, bearinge vp all thinges with the worde of his power, * hath in his owne personne purged oure synnes, and is set on the righte hande of the maiestie on hye: beyng eue as moche more excellent the y angels, as he hath optayned a more excellent name then they.

For vnto which of the angels sayde he at eny tyme: Thou art my sonne, this daye haue I begotten the? And agayne: * I will be his father, & he shalbe my sonne: And agayne, wha he bringeth in the fyft begotte sonne in to the worlde, he sayeth: * And all the angels of God shal worshippe him. And of the angels he sayeth: He maketh his angels spieres, & his mynisters flames of fyre. But vnto y sonne he sayeth: * God, y seate endureth for euer & euer: the cepter of y kyngdome is a right cepter. Thou hast loved righteousnes, & hated iniquyte: wherfore God (which is thy God) hath anoynted the with the oyle of gladnesse above y felowes. * And thou LORDE in y begynnynge hast layed the foundation of the earth, and y heaues are the workes of thy handes, * they shal perishe, but thou shalt endure: they all shal ware olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art y same, and thy yeares shal not fayle. Vnto which of the angels sayde he at eny tyme: * Syt thou on y righte hande, tyll I make thyne ene neare thy fete stole: Are they not all synners? & spieres, sent to mynister for t, as, which shalbe heyres of saluacion.

The Epistle

The II. Chapter.

Wherfore we oughte to gethe more hede vnto the thinges which we haue herde, lest we perishe. For yf the worde which was spoken by angels, was stedfast, and every trasgression and disobedience receaued a iust recompence of rewarde, how shal we escape, yf we despise so grea-
Mar. 1. b te a saluacion: which after that it began-
Heb. 1. 1. c ne to be preached by the LORDE him selfe, was confirmed vpon vs, by them that her-
Heb. 1. 1. c de it, God bearynge witness thereto, with tokens, wonders and dyuerse powers, and giftes of the holy goost accordinge to his owne wyll.

For vnto the angels hath he not subdued the worlde to come, wherof we speake. But one in a certayne place witnesseth & sayeth: What is man, that thou art myndefull of him? or the sonne of man, that thou vntest him? After thou haddest for a litle season made him lower the angels, thou crownedst him with honoure and glory, and hast set him aboue the workes of thy handes. Thou hast put all thinges in subieccion vnder his fete. In that he subdued all thinges vnto him, he lefte nothinge that is not put vnder him. Nevertheless now se we not all thinges yet subdued vnto him. But him, which for a litle season was made lesse then the angels, we se that it is Jesus: which is crowned with honoure and glory for the sufferynge of death, that he by the grace of God, shulde raise of death for all men. For it became him, for whom are all thinges, and by whome are all thinges (after he had broughte many children vnto glory) that he shulde make the LORDE of their saluacion perfecte thowrow sufferynge, for so moch as they all come of one, both he that sanctifieth, & they which are sanctified.

For the which causes sake, he is not ashamed to call them brethren, sayenge: I will declare thy name vnto my brethren, and in the myddes of the congregacion wil I prayse the. And agayne: I wil put my trust in him. And agayne: beholde, here am I and my children, which God hath geuen me.

For as moch then as the children haue flesh and bloude, he also himselfe likewise toke parte with them, & he thowrow death, mighte take awaye & power of him, which had lordshippe ouer death, that is to saye, yf denell: that he mighte deliuer the which thowrow feare of death were all their liue tyme in daunger. For he in no place taketh on him selfe, but yf sede of Abrah-

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ham tabeth he on him. Wherfore in all thinges it became him to be made like vnto his brethren, that he mighte be mercifull and a faithfull hyeprest in thinges concerninge God, to make agrement for the synnes of people. For in that he himselfe suffered and was tempted, he is able to succer them that are tempted.

The III. Chapter.

Wherfore holy brethren, ye that are partakers of the heavenly callinge, consyder the Embeassatour and hyeprest of our profession, Christ Jesus, which is faithfull to him that ordeyned him, even as was Moses in all his house. But this man is worthy of greater honoure then moyses, in as moch as he which prepareth the house, hath greater honoure in it, then the house it selfe. For every house is prepared of some man: but he that ordeyned all thinges, is God. And Moses verely was faithfull in all his house as a mynister, to beare witness of those thinges which were to be spoken afterwarde: But Christ as a sonne hath rule ouer his house, whose house are we, yf we holde fast the confidence and reioysynge of that hope vnto the ende.

Wherfore, as & holy goost sayeth: Todaye yf ye shal heare his voyce, harden not youre hertes, as in the promysse in the daye of temptacion in the wyldernes, wher your fathers tempted me, proued me, and sawe my workes for ye yeres longe. Wherfore I was greued wth that generacion, and sayde: They erre ever in their hertes. But they knewe not my wayes, so that I swam in my wrath, that they shulde not enter into my rest.

Take hede brethren, that there be not in eny of you an euell hert of vnbeleue, to departe from the lynynge God: but exhorte youre selues daylie, whyle it is called todaye, lest eny of you ware hardhearted thowrow yf disceitfulnes of synne. For we are become partakers of Christ, yf we kepe sure vnto yf ende the begynnynge of the substance, solonge as it is sayde: Todaye, yf ye shal heare his voyce, harden not youre hertes, as in the promysse. For some whan they herde, prouoked, howbeit not all they came out of Egypte by Moses. But with whom was he displeased fortye yeres longe? Was he not displeased with them & synned, whose carcases were ouerthrowne in the wyldernes? To whom swaue he, & they shulde not enter in to his rest, but vnto the & beleued not? And wese they coulde not enter in because of vnbeleue.

The Epistle

The III. Chapter.

Let vs feare therfore, lest eny of vs forsake the promysse of enterynge in to his rest, shulde seme to come behinde: for it is declared vnto vs as well as vnto the. But the worde of preachynge helped not the, whan they that herde it, beleued it not. (For we which haue beleued, enter in to his rest) accordynge as he sayde: Euen as I haue swome in my wrath, They shal not enter in to my rest. And what spake he) verely longe after that the workes fro the begynnynge of the worlde were made: For he spake in a certayne place of the seuenth daye, on this wyse: And God rested on the seuenth daye from all his workes. And in this place agayne: They shal not come in to my rest.

Seynge it foloweth the, that some must enter there in to: and they, to whom it was first preached, entered not therein for vnbeleue sake, therfore appoynteth he a daye agayne after so longe tyme, and sayeth: Todaye (as it is rehearsed by David) Todaye yf ye shal heare his voyce, then harden not youre hertes. For yf Josua had geuen them rest, the wolde he not afterwarde haue spoken, of another daye. Therfore remaineth there yet a rest vnto the people of God. For he that is entered in to his rest, ceaseth from his workes, as God doth from his.

Let vs make hast therfore to enter in to that rest, lest eny man fall after the same ensample of vnbeleue. For & worde of God is quicke, and mightie in operacion, and sharper then eny two edged swerde, and entereth thowrow, euen to the denynginge of the soule & the spere, and of yf ioyntes & the mary, and is a iudger of the thoughtes & intetes of the hert, necher is there eny creature invisible in sighte of him. But all thinges are naked & bare vnto the eyes of hi of whome we speake.

The V. Chapter.

Seynge then that we haue a grea-
 hyeprest, eue Jesus & sonne of God, which is entered in to heauen, let vs holde oure profession. For we haue not an hyeprest which can not haue compassion on our infirmities, but was in all poyntes tempted, like as we are, but without synne. Let vs therfore go boldly vnto the seate of grace that we maye receaue mercy, and fynde grace to helpe in the tyme of nede.

For every hyeprest that is taken fro among men, is ordeyned for men in thinges pertaininge to God, to offer giftes and sacrifices for synners which can haue compassion on the ignorant, and on them that are out of

unto the Hebrewes. Ho. ci.

the waye, for so moch as he himselfe also is compassed aboute with infirmyte. Therfore is he bounde to offer for synners, as well for him selfe as for yf people. And nomā taketh & honoure vnto himselfe, but he that is called of God, as was Aaron.

Euen so Christ glorified not himselfe to be made hyeprest, but he & sayde vnto him: Thou art my sonne, this daye haue I begotten the. As he sayeth also in another place: Thou art a prest for ever after the order of Melchisedech. And in yf dayes of his fleshe, he offered vp prayers & supplications, wth strege cryenge & teares vnto him & was able to saue him fro death: & was herde also, because he had God in honoure. And though he was Gods sonne, yet lerned he obedience, by those thinges which he suffered. And he beyng made perfecte, became the cause of euerlastynge saluacion, vnto all the & obeye him, and is called of God an hyeprest after the order of Melchisedech. Wherof we haue many thinges to saye, which are hard to be vttered, because ye are dull of hearynge. For where as concernynge the tyme ye oughte to be teachers, yet haue ye nede agayne, & we teach you the first preceptes of the worde of God: and are become such as haue nede of mylke, and not stronge meate. For euery one that is fed yet with mylke, is vnexper-
Exo. 11. 2 te in the worde of righteousnes, for he is but
Plal. 109. 2 a babe. But stronge meate belongeth vnto
Luc. 14. 2 them & are perfecte, which thowrow custome
Phil. 3. 2 haue their wyttres exercysed to iudge both
1. Cor. 14. 2 good and euell.

The VI. Chapter.

Wherfore let vs leaue the doctryne of pertaynyng to the begynnynge of a Christen life, and let vs go vnto perfeccion: and now nomore laye & foundation of repentaunce from deed workes, and of faith toward God, of baptyeme, of doctryne, of layenge on of handes, of resurreccion of the deed, & of eternall iudgment. And so wil we do yf God permytte. For it is not possible, that they which were once lighted, and haue tasted of the heavenly gyfte, and are become partakers of the holy goost, & haue tasted of & good worde of God, and of the power of the worlde to come, yf they fall awaye (and concernynge them selues crucifye the sonne of God afreshe, and make mocke off him) that they shulde be re-
Act. 18. 2 agayne vnto repentance.
Iaco. 4. 6 For the earth, thowrow dryneth it
Heb. 10. 2 which cometh oft vpon it
2. Pet. 2. 2 forth herbes mete for the

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unto the Hebrewes.

re ceaueth blessing of God: But & grownde which beareth thornes and thistles, is no thinge worth, and nye vnto cursynge: whose ende is to be brennt. Nevertheless (ye dearly beloued) we trust to se better of you, and & saluaciō is nyer, though we thus speake. For God is not vnrighteous, that he shulde forget your worke and laboure of loue, which ye shewed in his name, whan ye mynistrēd vnto the sayntes, and yet mynister. Yee and we desyre, that every one of you shewethe same diligence, to the stablyshinge of hope euen vnto the ende, that ye saynte not, but folowe them which thorow faith and paciēce inheret the promyses. For whan God made promes to Abraham, because he had no greater to sweare by, he sweare by himselfe, and sayde: Surely I wil blesse the and multiplye & in dede. And so he abode paciēly, and optayned the promes.

Mat. 23. d

Gen. 22. c

Exo. 22. b

As for men, they sweare by him that is greater then them selues: and the ooth is the ende of all stryfe to confirme the thinge amonge them. But God, wyllinge very abundantly to shewe vnto the heyres of promes the stableness of his counsell, added an ooth & by two immutable thinges (in the which it is vnpossible & God shulde lye) we might haue a stronge consolacion: euen we, which are fled to holde fast the hope that is set before vs, which (hope) we haue as a sure and stedfast anker of oure soule. Which (hope) also entreth in, in to those thinges that are within & vayne, whiche the fouerūner is for vs entred in, eue Jesus, which is made an hye priest for euer after & order of Melchisedech.

The VII. Chapter.

Gen. 14. a

This Melchisedech kynge of Salem (which beyng priest of the most hye God, met Abraham as he returned agayne from the slaughter of the kynge, & blessed him, vnto whom Abraham also gaue riches of all the goodes) first is by interpretacon kynge of righteousness: after that is he kynge of Salem also (that is to saye, kynge of peace) without father, without mother, without kynne, and hath nether begynnynge of dayes, ner ende of life: but is likened vnto the sonne of God, and contynueth a priest for euer.

But consider how greates a man this was, to whom the Patriarke Abraham gaue riches of the spoyle. And verely the children eue, whan they receaue the presthode, many demerit accordynge to the riches of the people, that their brethren, though they also

came out of the loynes of Abraham.

But he whose kynred is not counted amonge them, receaued riches of Abraham, and blessed him that had the promes. Now is it so without all naysayenge, that the lesser ceaueth blessing of & better. And here men that dye, receaue riches. But there he receaue riches, of whom it is witnessed that he lyueth. And to saye the truer, I am myselfe also which receaue riches, payed riches in Abraham: for he was yet in the loynes of his father Abraham, whan Melchisedech met him.

If now therfore persecucion came by the presthode of the Leuites (for vnder the same (presthode) the people receaued the lawe) what neded it then further more, that another priest shulde ryse after the order of Melchisedech, and not after the order of Aaron? For yf the presthode be translated, the necessite must the lawe be translated also. For he of whom these thinges are spoken of another trybe, of the which neuer man is used at the altare.

For it is euident, that oure LORDE sprang of the trybe of Juda, to the which trybe Moses spake no thinge concerninge presthode. And it is yet a more euident thinge, yf after the similitude of Melchisedech there arise another priest, which is not made after & lawe of the carnall commandement, but after the power of the endlessse life (for he testifieth: Thou art a priest for euer after the order of Melchisedech) then the commandement that wente before, is disannulled, because of his weaknesse, and vnprofitableness. For the lawe made no thinge perfecte, but was an introduccion of a better hope, by & which hope we drawe nye vnto God. And for this cause is it a better hope, & it was not promysed without an ooth. Those prestes were made without an ooth, but this priest with an ooth, by him that sayde vnto him: The LORDE swaie, and wyl not repent: Thou art a priest for euer after the order of Melchisedech. Thus is Jesus become a stablysher of so much a better Testament.

And amonge them many were made prestes, because they were not suffred to endure by the reason of death. But this man, because that he endureth euer, hath an euerslashing presthode. Wherefore he is able also eue to saue them, that come vnto God by him: & lyueth euer, to make intercession for vs.

For it became vs to haue soch an hye priest as is holy, innocent, vndefyled, separated from synners, and made hyer then heauen:

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which nedeth not daylie (as yonder hye prestes do offere vp sacrifice first for his awne synnes, and then for the peoples synnes. For that dyd he once for all, whan he offered vp him selfe. For the lawe maketh men prestes which haue infirmitie: but the worde of the ooth, that came sence the lawe, maketh the some prest, which is perfecte for euer more.

The VIII. Chapter.

The thinges which we haue spoken, this is the pyth: We haue soch an hye prest, that is set on & righte hande of the seate of maiestie in heauen: and is a mynister of holy thinges, and of the true Tabernacle, which God pitched, & not man. For every hye prest is ordered to offere giftes and sacrifices: Wherefore it is of necessite, & this man haue somewhat also to offer. For he were not a prest, yf he were vpon earth, where are prestes & accordynge to the lawe offer giftes (which prestes serue vnto the ensample and shadowe of heauily thinges, euen as the answer of God was geuen vnto Moses, whan he was aboute to synnise the Tabernacle: Take heede (sayde he) that thou make all thinges accordynge to the pattern shewed the in the mount.) But now hath he optayned a more excellent office, in as much as he is the mediator of a better Testament, which was made by better promyses. For yf that first (Testament) had bene faulces, then shulde no place haue bene soughte for the secōde. For in rebuynge the he sayeth: Beholde, the dayes wyl come (sayeth the LORDE) that I wyl synnise vnto the house of Israel, and vpon the house off Juda, a new Testament: not as the Testament which I made with their fathers, in that daye whan I toke them by the handes, to ledethem out of the lande of Egypte: for they contynued not in my Testament, and I regarded them not, sayeth the LORDE.

For this is the Testament, that I wil make to the house of Israel after those dayes, sayeth the LORDE. I wyl geue my lawes in their mynde, and in their hertes wyl I wyte them: And I wil be their God, and they shal be my people: and they shal not teach euery mā his neghbour, and euery man his brother, sayenge: I knowe & LORDE, for they shal knowe me from the least to the most of them: for I wil be mercifull ouer their vnrighteousnesses: And on their synnes & on their iniquities wyl I not thynke eny more. In that he sayeth: A new, he weereth out &

olde. Now & which is wome out and waped olde, is ready to vanishe awaye

The IX. Chapter.

That first Tabernacle verely had ordinaunces, and seruynges off God and outwarde holynes. For there was made a foietabernacle, wherein was & candilstick, and the table, and the shewe bread: and this is called & holy. But behyn the secōde vayne was the Tabernacle which is called holiest of all, which had the golden censor, and the Arke of the Testament overlaid rounde aboute with golde, wherein was the golden pot with Manna, and Aarons rodd that floushed, and the tables of the Testament: Above therin were the Cherubins off glory overshadowynge the Mercyseate: Of which thinges it is not now to speake particularly.

When these thinges were thus ordeyned, the prestes wente allwayes in to the first Tabernacle, and executed & seruyce of God. But in to the secōde wente the hye priest alone once in the yeare, not without bloude, which he offred for himselfe and for the ignorance of the people. Wherewith the holy goost this signifieth, that the waye of holynes was not yet opened, whyle as yet the first Tabernacle was stondynge. Which was a similitude for the tyme then present, in the which were offred giftes and sacrifices, and coulde not make perfecte (as partaynyng to the conscience) him, that dyd the Gods seruyce onely with meates and drynkes, and dyuerse washinges, and iustifienges of the flesh, which were ordeyned vnto the tyme of reformation.

But Christ beyng an hye priest of good thinges to come, came by a greater and a more perfecte Tabernacle, not made with handes, that is to saye, not of this maner buyldynge: nether by the bloude of goates or calves: but by his owne bloude entred he once for all in to the holy place, and hath founde eternall redemption. For yf the bloude off oxen and off goates, and the ashes off the cowe whan it is sprentled, haloweth the vncleane as touchynge the purificacion of the flesh, how much more shal the bloude of Christ (which thorow the eternall sprete offred him selfe without spot vnto God) pouge oure conscience from deed workes, for to serue the geuyng God: And for this cause is, & powerfull diatour of the new Testament, his cost thorow death which chauned for our redemption of those transgressions (that were vnder

21

Exod. 25. a

Leui. 24. b

Exod. 25. b

Exod. 25. f

Num. 17. a

Exo. 30. b

Leui. 15. g

Luc. 1. a

2

Ioh. 10. a

and 14. a

22. 22. c

2. Cor. 5. a

1. Ioh. 1

1. Pet.

Apo

Nu

12. a

the first Testament) they which were called might receaue the promes of eternall inheritance. For where soeuer is a Testament, there must also be the death of him that maketh the testament.

Gal. 3.6

For a Testament taketh auctorite when men are deed: for it is of no value, as long as he that made it is alive. For the which causeth that first Testament also was not ordeined without bloude. For when all the commandementes (acordinge to the lawe) were red of Moses vnto all the people, he toke of bloude of calves and of goates, with water and purple wolle and ysope, and sprentled the booke and all the people, sayenge: This is the bloude of the Testament, which God hath appoynted vnto you. And the Tabernacle and all the vessels of the Gods seruyce sprentled he with bloude likewise. And almost all thinges are purged with bloude after the lawe: and without shedding of bloude is no remission. It is necessary then, that the similitude of heavenly thinges be purified with soche: but if heavenly thinges themselves are purified with better sacrifices, then are those.

Leu. 16. 2

For Christ is not entred into the holy places by are made with handes (which are but similitudes of true thinges) but in to the very heauen, for to appeare now before the face of God for us: Not to offer himselfe offe as the hye priest entreth in to the holy place every yeare with straunge bloude: for the must he often haue suffred since the worlde beganne. But now in the ende of the worlde hath he appeared once, to put synne to flight, by the offeringe up of himselfe. And as it is appoynted vnto me & they shal once dye, and then cometh the iudgment: For so Christ was once offered, to take awaye the synnes of many. And vnto them that loke for him, shal he appeare agayne without synne vnto saluacion.

Rom. 8. 2
Pet. 1. 2

The X. Chapter.

Of the lawe which hath but the shadowe off good thinges to come, and not the thinges in their awne fashion, can neuer by the sacrifices which they offer yeare by yeare continually, make the commers there vnto perfecte: For shal they haue ceased to haue bene offered, because that the offerers once purged, shal haue no more conscience of synnes. For in those sacrifices there is made but a min. For the bloude of oxen and of goates shal take awaye synnes.

Wherefore when he cometh in to the worlde, he sayeth: Sacrifice & offeringe thou woldest not haue, but a body hast thou ordeined me. Burnt offerings and synne offerings hast thou not allowed. Then sayde I: Lo, I come. The begynnyng of the booke it is wrytten of me, that I shal do the will of God. Aboue whā he had sayde: Sacrifice and offeringe, and burnt sacrifices & synne offerings thou woldest not haue, neither hast allowed (which yet are offered after the lawe). The sayde he: Lo, I come to do the will of God: there taketh he awaye the first, to stablysh the latter: In the which will we are sanctified by the offeringe up of the body of Jesus Christ once for all.

And every priest is ready daylie mynistringe, and of synnes offereth one maner of offeringes, which can neuer take awaye synnes. But this man when he had offered for synnes, one sacrifice which is of value for ever, sat him downe on the righte hande of God, and from hence forth tareth, & till his foes be made his foete stole. For with one offeringe hath he made perfecte for ever, the which are sanctified. And the holy goost also beareth vs recorde of this, even when he sayde before: This is the Testament, that I will make vnto them after those dayes, sayeth the LORDE: I will geue my lawes in their hartes, and their synnes and iniquities will I remember no more. And where remission of these thinges is, there is no more offeringe for synne.

Seynge now brethre, that we haue a sure inuauce in to that holy place, by the bloude of Jesu (which he hath prepared vnto vs for a new and lyuynge waye, throughe the vayne, that is to saye, by his flesh) and seynge also that we haue an hye pastour the house of God, let vs drawe nye with a true hert in a full faith, sprentled in oure hartes from an euill conscience, and washed in oure bodies with pure water: and let vs kepe the profession of oure hope without wauerynge (for he is faithfull that hath promysed) and let vs confide one another to promotinge of loue and of good workes: and let vs not forsake the fellowship that we haue amonge oure selues, as the maner of some is: but let vs exhorre one another, and that so much the more, because ye see that the day draweth nye.

For if we synne wilfully after that we haue receaued the knowlege of the truth, there remaineth vnto vs no more sacrifici

for synnes, but a fearfull lookinge for iudgment: and violente fyre, which shal deuoure the aduersaries. He & despyseth Moses lawe, dyeth without mercy vnder two or thre witnesses: Of how much sorer punishment (suppose ye) shal he be counted worthy, which treadeth vnder foete the sonne of God, and couereth the bloude of the Testament (whereby he is sanctified) an vnholly thinge, & doth dishonoure to the spere of grace? For we knowe him that hath sayde: Vengeance is myne, I will recompence, sayeth the LORDE. And agayne: The LORDE shal iudge his people. It is a fearfull thinge to fall in to the handes of the lyuynge God.

But call ye to remembrance & dayes & are past, & which after ye had receaued lighte, ye endured a greate sighte off aduersities: partly whyle all me wored & gased at you for the shame and tribulacion that was done vnto you: and partly whyle ye became companyons of them which so passed their tyme. For ye haue suffred with my bodys, and toke a worth & spoylinge of youre goodes, and that with gladnes, knowynge in youre selues, how that ye haue in heauen a better & an enduringe substance. Cast not awaye therfore ye confidence, which hath so greata reward. For ye haue nede of patience, that after ye haue done the will of God, ye might receaue the promes. For yet ouer a litle whyle, and then he that shal come, wyl come, and wyl not tary. But the first shal lyue by his faith: And if he withdraue himselfe awaye, my soule shal haue no pleasure in him. As for vs, we are not of those which withdraue them selues to damnacion: but of them that beleue to the wynnynge of the soule.

The XI. Chapter.

Which is a sure confidence of thinges which are hoped for, and a certayntie of thinges which are not sene. By it & Elders were well reported of. Thow faith we vnderstonde, that the worlde and all the thinges which are sene, were made of naughte by the worde of God.

By faith offered Abell vnto God a more plenteous sacrifice: by the which he obtayned wytnesse, that he was righteous: God testifyinge of his giftes, by the which also he beyng deed, yet speaketh.

By faith was Enoch takē awaye, that he shulde not se death: and was not founde, because God had taken him awaye. For afore he was taken awaye, he had recorde that he pleased God. But without faith it

is vnpossible to please God. For he that cometh vnto God, must beleue that God is, & that he is a rewarder of them that seke him.

By faith Noe honoured God, after he was warned of thinges which were not sene, & prepared the Arke, to the sauynge of his household: thow the which Arke he condemned the worlde, and became heire of the righteousness, which cometh by faith.

By faith Abraham (whā he was called) obeyed, to go out in to the place, which he shulde afterwarde receaue to inheritance: and he wente out, not knowynge whither he shulde go.

By faith was he a straunger in the lode of promes as in a straunge countre, & dwelt in tabernacles: and so byd Isaac & Jacob, heires with him of the same promes: for he looted for a cite which hath a foundation, whose bylder and maker is God.

By faith Sara also receaued strengthe to be with childe, and was deliuered of a childe when she was past age, because she iudged him to be faithfull which had promysed. And therfore spronge there of one (ye euen off one which was as good as deed conceyninge the body) so many in multitude as the starres off the heuē, and as the sander off the see shore, which is innumerable.

All these dyed acordinge to faith, and receaued not the promyses, but sawe the a farre off, and beleued them, and saluted them: and confessed, that they were strangers & pilgrims vpon earth. For they that saye soch thinges, declare, that they seke a naturall countre. And doubtles if they had benemyn defull off that countre from whence they came out, they had leysure to haue returned agayne. But now they desyre a better, that is to saye, a heauēly. Wherefore God is not ashamed of the, euen to be called their God: for he hath prepared a cite for them.

By faith Abraham offered up Isaac, whā he was tempted, and gaue ouer his onely begotten sonne, in whom he had receaued the promyses, of whom it was sayde: In Isaac shal thy sēde be called: For he considered, & God was able to rayse up agayne from the deed. Therfore receaued he him for an ensample.

By faith Isaac blessed Jacob and Esau, concerninge thinges to come.

By faith Jacob, when he was a byenge, blessed both the sonnes off Joseph, & bowed himselfe towarde the roppe of his cepter.

By faith Joseph when he dyed, remembred of departynge of the childe of Israel, &

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unto the Hebrewes.

The XII. Chapter.

Wherfore seynge we haue so grette multitude of witnessess aboute vs. let vs also laye awaye all þe pfecth downe, and the syme that hangeth on, and let vs runne with patience vnto the bayl that is set before vs, lo kyng vnto Jesus y auctor and fynisher of faith: which whan the ioye was layed before him, abode the crosse, and despyed the shame, and is set downe on y righte hande of y throne of God. Considre him therfore that endured such speakinge agaynst hi of synners, lest ye be weary and saynte in youre myndes: for ye haue not yet resisted vnto bloude, stryvinge agaynst synne, and haue forgotten the consolacion, which speaketh vnto you as vnto children: My sonne, despyse not the chastenynge of the LORDE, necher saynte whan thou art rebuked of him: for whosche LORDE lonch, him he chasteneth, yee and he scourgeth eury sonne that he receaureth.

If ye endure chastenynge, God offereth y himselfe vnto you as vnto sonnes. What sonne is that, whom the father chasteneth not? If ye be not vnder correccion (whos all are partakers) then are ye bastards and not sonnes. Morouer seynge we haue had fathers off oure flesh which corrected vs, z we gaue them reuerence, shulde we not then moche rather be in subieccion vnto y father of spirituall giftes, y we mighte lyue? And they verely for a few dayes nurtered vs after their awne pleasure: but he lerneth vs vnto y which is profitable, that we mighte receaue of his holynes. To maner chastisynge for the present tyme semeth to be ioyous, but greuous: neuertheles afterwarde it bringeth the quyet frute of righteounes, vnto them which are exercysed therby. Lift vp therfore the handes which were let downe, and the weake knees, and se that ye haue straight steppes vnto youre fete, lest eny haltinge turne you out of the waye, yett it it ther be healed.

Solowe after peace with all men, and holynes, without the which no man shal se the LORDE. And loke well, that no mā be destitute of the grace of God, lest there sprynge vpon eny bytter rote, and cause disquietnes, and therby many be defyled: that there be no whoremonger, or vnclane person, as Elias, which for one meate sake solde his byth righte. For ye knowe, how that afterwarde whan he wolde haue inhereted the blessinge, he was put by: for he founde no place of repetaunce, though he desyred y blessinge.

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with teares. For ye are not come to y mount that can be touched, and burneth with fyre, necher yet to myst and darcknes, and tempest of wedder, necher to the sounde of the trompe, and y voyce of wordes: which they that herde, wysshed awaye, that the worde shulde not be spoken to them, for they were not able to abyde that which was spoken. And yf a beest had touched the mountayne, it must haue bene stoned, or thrust thorow with a dart. And so terrible was the sighte which appeared, that Moses sayde: I feare and quake. But ye are come to the mount Sion, and to the cite of the lynynge God, to the celestiall Ierusalem, and to the multitude of many thousande angels, and vnto the congregacion of the first borne, which are wrytten in heauen, and to God the iudge of all, and to the spretes of iust and perfecte men, and to Jesus the mediator of the new Testament, and to the sprentlynge off bloude, that speaketh better then the bloude of Abel.

Se that ye despyse not him that speaketh vnto you: for yf they escaped not which refused him that spake on earth, moche more shal we not escape, yf we turne awaye from him that speaketh from heauē: whose voyce shoke the earth at that tyme. But now promyseth he, z sayeth: Yet once more wyl I shake, not the earth onely, but also heauen. No doute that same that he sayeth yett once more, signifieth the remouynge awaye of those thinges which are shaken, as off thinges which are made: that y thinges which are not shaken, maye remayne. Wherfore, seynge we receaue the vnmoueable kyngdome, we haue grace, wherby we maye serue God, z please him, with reuerence and godly feare. For oure God is a consumynge fyre.

The XIII. Chapter.

Let brotherly loue cōynne. Be not forgetfull to lodge straungers: for therby haue dyuerse receaued angels in to their houses vnawares. Remember them that are in bondes, enē as though ye were bounde with them: and be mynde- full off them which are in aduersite, as ye which are also in the bodye. Let wedlocke be had in prync in all poyntes, z let y chamber be vndefyled. For whoremongers and aduoucers God wil iudge. Let youre conuersacion be without couetousnes, and be content with that ye haue already, for he hath sayde: I wyl not sayle the nether for ake the, so that we maye boldly saye: The LORDE is my helper, and I wyl not feare.

what man maye do vnto me. Remember the which haue the ouersight of you, which haue declared vnto you the worde of God. The ende of whose conuersacion se that ye loke vpon, and folowe their faith.

Jesus Christ yesterdaye and Todaye, z the same cōtinueth forever. Be not caried aboute w dyuerse and straunge lernynge: for it is a good thinge that the herre bestablisshed with grace, and not with meates, which haue not profited them, that haue had their pastyme in them. We haue an altare, wherof they haue no power to eate, which serue in the Tabernacle. For the bodies of those beestes, whose bloude is brought in to the holy place by y hye prest to poure synne, are brynt without the tētes. Therfore Jesus also, to sanctifye y people by his awne bloude, suffred without y gate. Let vs go forth therfore out of the tentes, and suffre rebuke with him: for here haue we no contynynge cite, but we seke one to come.

Let vs therfore by him offre allwayes vnto God the sacrifice of prayse: that is to saye, the frute of those lippes which confesse his name. To do good and to distribute forget not, for w such sacrifices God is pleased. Obey them that haue the ouersight off you, and submytte youre selues vnto them: for they watch for youre soules, enen as they that must geue accōptes therfore, that they maye do it with ioye, and not with grete for that is an vnprofitable thinge for you. Praye for vs. We haue confidence, because we haue a good cōscience in all thinges, and desyre to lyue honestly. But I desyre you yf more abundantly, that ye so do, y I maye be restored vnto you the more quyetly.

The God of peace (that broughte agayn vnto frō the deed oure LORDE Jesus the grea te shepheard of the shepe thorow the bloude of the euerlastinge Testament) make you perfecte in all good woikes, to do his wyll, workynge in you that which is pleasaunt in his sighte thorow Jesus Christ, to whom be prayse for ener and ever Amen. I besete you brethren, suffre the worde of exhortacion, for I haue wrytten vnto you in few wordes. Knowe o brother Timotheus, whom we haue sent from vs, with whom yf he come shortly I wyl se you. Salute the that haue the ouersight of you and all y sayntes. The brethren of Italy salute you. Grace be with you all, Amen.

Sent from Italy by Timotheus.

The Epistle The Epistle of S. James.

The summe of this epistle.

Chap. I. Ze exhorte to reioyce in trouble, to be feruent in prayer with stedfast beleue, to lofe for all good thinges from above, to forsake all vyce: and thankfully to receaue the worde of God, nor onely hearynge it and speakynge of it, but to do thereafter in dede. True religion is deuotion what it is.

Chap. II. Ze forbyddeth to haue any respecte of personnes, but to regarde the poore as well as the ryche, to be lowyng and mercifull, and not to boast of faith where no dedes are: for it is but a dede faith, where good woordes folowe not.

Chap. III. What good and euell cometh thorow the tounge. The durye of such as be lerned. The difference betwixte the wysdome of the gospel and the wysdome of the worlde.

Chap. IIII. Warre and fightinge cometh of voluptuousnesse. The frendshipe of the worlde is enemye before God. An exhortacion to flye flaunter and the vanite of this life.

Chap. V. Ze threateneth the wicked ryche man, exhorteth vnto pacience, to beware of swearinge, one to knowlege his fautes to another, one to praye for another, and one to laboure to baynge another to the truerth.

The first Chapter.



Ames the seruante of God and of the LORDE Jesus Chust, sendeth gretinge to the xij. trybes which are scattered here & there. My brethren, counte it excedyng ioye whē ye fall in to diuers temptacions, for as moche as ye knowe, how & the tryinge of youre faith bringeth pacience: and let pacience haue her parfect worke, & ye maye be parfecte and sounde, lackinge nothinge.

* If eny of you lacke wysdome, let him aske of God, which giveth to all men indifferentlye, and casteth no man in the teth: and it shal be geue him. But let him aske in faith and wauer not. For he that doubteth, is lyke the wauers of & See, cost of the wynde, and caried w violence. Neether let & man thinke that he shal receaue eny thinge of & LORDE. A wauerynge mynded mā ys vnstable in all his waies.

B. Let the brother of lowe degre reioyce, in & he is exalted: and the rich, in & he is made lowe. For enē as the flō of & grasse shal he vanyshe awaye. The Sonne yseth to heat and the grasse wydereth, & his floure falleth awaye, and the beautie of the fassion of it

of S. James.

perisheth: even so shal the ryche man perish with his abundaunce.

Happy is the man that endureth in temptation, for when he is tryed, he shal receaue the crowne of life, which the LORDE hath promised to them that loue him.

Let no man saye when he is tempted, & he is tempted of God. For God tempteth not vnto euell, nether tempteth he eny man. But every mā is tempted, drawne awaye, & terryed of his awne concupiscence. The whē lust hath conceaued, she bringeth forth synne, & synne when it is fynished, bringeth forth death.

Ette not my deare brethren. Every good gifte, & every parfait gifte, is from above, and cometh downe from & father of light, with whom is no variableness, nether is he chaunged vnto darcknes. Of his awne will begat he vs with the worde of life, that we shal be the fryst frutes of his creatures.

* Wherefore deare brethren, let every man be swifte to heare, slowe to speake, and slowe to wraith. For the wraith of mā worketh not that which is righteous before God.

Wherefore laye aparte all fylchines, all superfluite of malicioussnes, & receaue with meeknes & worde & is grafed in you, which is able to saue youre soules. * And se that ye be doers of & worde & not heares only decauinge youre awne selues. * For yf eny & the worde, and do it not, he is lyk vnto a mā that beholdeth his bodily face in a glasse. For assone as he hath looked on himselfe, he goeth his waye, and forgetteth immediately what his fasshion was. But who so looketh in & perfect lawe of libertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the worke) the same shal be happy in his dede.

If eny man amonge you seme deuout, & refrayne not his tōge: but deceaue his awne herte, this mannes deuotion is in vayne. pure deuotion and vndefiled before God the father, is this: to vſe the frendlesse and widowes in their aduersite, and to kepe himselfe vnspotted of the & worlde.

The II. Chapter.

Brethren, haue not the faith of our LORDE Jesus Chust & LORDE of glory in & respecte of persons. As the come in to yoſ cōpany a mā w a goldenginge and in goodly aparell, & ther come in also a poore man in vyle raymēt, & ye haue aspecte to him & weareth the gaye clothinge & saye vnto hi: Sit thou here i a good place, & saye vnto & poore, stonde thou there or sit here vnder my fote stole: are ye not parciall

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in youre selues, and haue iudged after euill thoughtes.

Harden my deare beloved brethren. Each not God chosen the poore of this worlde, which are ryche in faith, and heyres of the kyngdom which he promysed to the that loue him: But ye haue despised the poore. Are not the ryche they which oppresse you: & they which drawe you before iudges? Do not they speake euell of that good name after which ye be named.

B. If ye fulfill the royall lawe accordinge to the scripture which saith: Thou shalt loue thyne neighbour as thy selfe, ye do well. But yf ye regarde one person more then another, ye comit synne, and are rebuked of the lawe as transgressours. Whosoever shal kepe the whole lawe, and yet faile in one point, he is gyltie in all. For he that saye: Thou shalt not commit adulterie, sayed also: thou shalt not kyll. Though thou do none adulterie, yet yf thou kyll, thou art a transgressor of the lawe. So speake ye, and so do as they that shal be iudged by the lawe of libertie. * For ther shal be iudgement merciles to him that sheweth no mercy, & mercy reioiceth against iudgment.

* What a wayleth it my brethren, though a man saye he hath faith, when he hath no dedes? Can faith saue him? If a brother or a sister be naked or destitute of dayly fode, & one of you saye vnto them: Departe in peace, God sende you warmnes and fode: not withstandinge ye geue them not the thinges which are nedfull to the body: what helpeth it them? Euen so faith, yf it haue no dedes, is deed in it selfe.

C. Ye & a man might saye: Thou hast faith, and I haue dedes: Shewe me thy faith by thy dedes: and I wil shewe the my faith by my dedes. Beleuest thou & ther is & God? Thou doest well. The deuils also beleue and tremble.

Wilt thou vnderstōde o thou vayne man that saith with out dedes is deed: Was not Abraham oure father iustified thorow woordes when he offered Isaac his sonne vpon the auter? Thou seist how & faith wrought with his dedes, and through & dedes was the faith made perfect: & the scripture was fulfilled which saith: Abraham beleued God and it was reputed vnto him for righteuesnes: and he was called & frende of God. Re se then how that of dedes a man is iustified, and not of faith only. Likewise also was not Raab the harlot iustified thorow woordes, when she receaued the messengers, and sent

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them out another waye? For as the body, with out the spere is deed, euen so faith without dedes is deed.

The III. Chapter.

B. Brethren, be not every man a & master, remembryng how that we shall receaue the more damnacion: for in many thinges we synne all. If a man synne not in worde, the same is a parfecte man, & able to tame all the body. Beholde, we put bittes into the horses mouthes & they shal be obeye vs, and we turne aboute all the body. Beholde also & shypes, which though they be so gret, and are dryuen of searce win des, yet are they turned about with a very synale helme, whiche soeuer the violence of the gouerner wyll. Euen so the tōge is a lytell member, and bosteth great thinges.

Beholde how gret a thinge a lytell fyre kyndleth, and the tounge is fyre, and a worlde of wyckednes. So is the tounge set amonge oure membres, that it defileth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see, are meked and tamed of the nature of mā. But the tōge can no man tame. It is an vnruely euell full of deadly poyson. Therwith blesse we God the father, and therwith curſe we men which are made after the similitude of God. Out of one mouth proceedeth blessinge and cursynge. My brethren these thinges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree, my Brethren, beare oliue beries: ether a vyne beare fygges? So can no fountayne geue bothe salt water and freshe also. If eny man be wyse and endued with learnynge amonge you, let him shewe the woordes of his good cōuersacion in meeknes that is coupled with wysdome.

But yf ye haue bitter enuyenge and stryfe in yoſ hertes, reioyce not: nether be lyars agaynst the truerth. This wysdome descendeth not from above: but is erthy, and natural, and dyuelishe. For where enuyenge and stryfe is, there is vnstables and all māner of euell woordes. But the wysdome that is frō above, is fyist pure, the peasable, gentle, and easy to be entreated, full of mercy and good frutes, without iudgyng, and without simulation: yee, and the frute of rightewesnes is sown in peace, of the that mayntene peace.

The IIII. Chapter.

From whence cometh warre and fightynge amonge you: come they

not here hence: even of y^e voluptuousnesses that rayne in youre meebres: Lust, and haue not. Ye envie and haue indignacion, and can not obtayne. Ye fight & warre, and haue not, because ye are not. Ye are & receave not because ye are amysse: eue to consume it vpo y^e voluptuousnes. Ye aduouterars, & weime that breke matrimonie: knowe ye not how that the frenshippe of y^e woulde is enmited to godwarde: Whosoever wilbe a frende of the woulde, is made y^e enemye of god. Ethe do ye thinke y^e the scripture sayth in wayne. The spere y^e dwelleth in you, lusteth even contrary to emie: but geuech more grace.

Submit youre selues to God, and resist the deuill, & he wil fye frō you. Draw nye to God & he wil draw nye to you. Cense y^e bondes ye synners, and pouge youre herres ye wauerynge mynded. Suffre afflictions: forowe ye and wepe. Let youre laughter be turned to momynge, and youre ioye to heuynes. Cast downe youre selues before the LORDE, and he shal lift you vp. Backbyte not one another, brethien. He that backbyeteth his brother, and he y^e iudgeth his brother, backbyeteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an obseruer of the lawe: but a iudge. There is one lawe geuer, which is able to saue and to dystroye. What art thou that iudgeth another man?

* Go to now ye that saye: to daye & to morow let vs go into soche a citie and continue there a yeaer, and bye and sell, and wyne: & yet ca not tell what shal happē to morowe. For what thinge is youre life? It is euen a vapoure that apereth for a lytell tyme, and the varysheth awaye: For that ye ought to say: yf the LORDE wil, and yf we liue, let vs do this or that. But now ye reioyce in youre bostinges. All soche reioysynge is euell. Therfore to him that knoweth how to do good, and doth it not, to him it is synne.

The V. Chapter.

Go to now ye riche men. Wepe, and howle on y^e wretchednes that shal come vpon you. Your riches is corrupte, youre garnytes are motheaten. Your golde & y^e siluer are cancred, & the rust of them shalbe a witness vnto you, & shal eate youre fleshe, as it were fyre. Ye haue heaped treasure togedder in y^e last dayes: Beholde, the hye of the labourers which haue reaped downe youre felde (which hyer is of you kept backe by frande) cryeth: and the cryes of the which haue reaped, are entred in to the eares of the LORDE Sabaoth. Ye ha

nelined in pleasure on the earth and in wantannes. Ye haue noryshed youre herres, as in adaye of slaughter. Ye haue cōdemned and haue killed the iust, and he hath not resisted you.

Be pacient therfore brethien, vnto the comynge of the LORDE. Beholde, the husbāde man wayteth for the precious frute of f earth, and hath longe pacience there vpon, vntill he receaue the erly and the latter rayne. Be ye also pacient therfore, and settle youre herres, for the comynge of the LORDE draweth nye. Brodge not one agaynst another brethien, lest ye be damned. Beholde, the iudge stoneth before the doore. Take (my brethien) the prophetes for an ensample of sufferynge aduersitie, and of longe pacience, which spake in the name of the LORDE. Beholde we counthe them happy which endure. Ye haue hearde of y^e paciēce of Job, and haue knowen what ende the LORDE made. For the LORDE is very pitifull and mercifull.

But aboue all thinges my brethie sweare not, nether by heauē, nether by earth, nether by eny other othe. Let youre ye be ye, and y^e naye naye: lest ye faule in to ypocricy. If eny of you be euell vered, let hi praye. If eny of you be mery, let him singe psalmes. If eny be diseased amonge you, let him call for the elders of the congregacion, & let the praye ouer him, and anoynte him with oyle in the name of the LORDE: and y^e prayer of faith shal saue the sicke, and the LORDE shal raise him vp: and yf he haue committed synnes, they shalbe forgiven him.

Knowlege youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a righteous man may lech moche, yf it be seruet. * Elias was a mortall euen as we are, and he prayed in his prayer, that it might not rayne: & it rayned not on the earth by the space of thre yeaers and sire monethes. And he prayed agayn, and y^e heauē gaue rayne, & f earth brought forth her frute.

Brethien, yf eny of you erre frō the truth and another conuert him, let y^e same know that he which conuerted the synner from goynge astraye out off his waye, shal saue a soule frō death, and shal hyde the multitude of synnes.

The ende of the epistle of S. James.

The Epistle of S. Jude.

The summe of this epistle.

He rebuketh such as beyng blynded with there owne lustes, resist the truth, & that we maye knowe them the better, he sayeth they be such as synne beastly agaynst nature, and despise rulers &c. He exhorteth vs to edifie one another, to praye in the holy goost, to continue in loue, to lofe for the comynge of the LORDE, and one to helpe another out of the fyre.



Was the seruante of Jesus Christ, the brother off James. To the which are called, and sanctified in God the father, and preferred in Jesu Christ. Mercy vnto you, and peace and loue be multiplied.

Beloued, when I gaue all diligence to wyte vnto you of the common saluacion: it was nedefull for me to wyte vnto you, to exhorthe you, that ye shulde continually labour in the faith which was once geue vnto the sayntes. * For there are certayne craftily crept in, of which it was wyrtten afore tyme vnto soche iudgement. They are vngodly, and turne the grace of oure God vnto wantānes, and denye God the onely LORDE, and oure LORDE Jesus Christ.

My minde is therfore to put you in remembrance, for as moche as ye once knowe this, how that y^e LORDE (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beloued not. * The angels also which kept not their first estate: but lefte their awne habitation, he hath reserved in euilastinge chaynes vnder darkness vnto the iudgement of the greates daye: euen as Sodom and Gomor, and the cities aboute them (which in lyke maner defiled them selues with fornicacion and folowed straunge fleshe) are set forth for an ensample, and suffre the vengeance of eternall fyre. * Yf ye wyse these dreamers desyle the fleshe, despise rulers, and speake euell of them that are in auctoritie.

* Yet Michael the archangell when he strone agaynst the deuill, & disputed aboute the body of Moses, durst not geue a plinge sentence, but sayde: the LORDE rebuke the. * But these speake euell off those thinges which they knowe not: and what thinges

they knowe naturally, as beastes which are without reason, in the thinges they corrupte them selues. Wo be vnto the, for they haue folowed the waye of Cain, and are vtterly genē to the erreure of Balaam for luters sake, and peryshe in the treason of Core.

These are spottes which of youre kindnes feast togedder, without feare, fedynge the selues. Cloudes they are withouten water, caried about of wyndes, and trees without frute at gadinge tyme, twyse deed and plucked vp by the rotes. They are the ragynge waues of the see, fominge out their awne shame. They are wandrynge starres, to whō is reserved the myst of darkness for euer.

* Enoch the seuenth from Adam prophesied before of suche, sayenge: Beholde, the LORDE shal come with thousandes of sayntes, to geue iudgement agaynst all men, and to rebuke all that are vngodly amonge the, of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst him.

These are murmurers, complainers, waltinge after their awne lustes, whose mouthes speake proude thynges. They haue me in greate reuerence because of auantage. But ye beloued, remēber the wordes which were spoken before of the Apostles of oure LORDE Jesus Christ, how that they tolde you y^e their shulde be begylers in the last tyme, which shulde walke after their awne vngodly lustes. These are makers off secretes fleshe, hauynge no spere.

But ye derlye beloued, edifye youre selues in youre most holy faith, prayenge in the holy goost, and kepe youre selues in the loue of God, lookinge for the mercy of oure LORDE Jesus Christ, vnto eternall life. And haue compassion on some, separatinge the: and other saue with feare, pullinge them out of the fyre, and hate the fylthy vesture of the fleshe.

Vnto him that is able to kepe you, thas ye faule not, and to present you faultlesse before y^e presence of his glory with ioye, y^e is to saye, to God oure sauoure which only is wyse, be glory, maiestie, domination, & power, now and for euer. Amen.

SS liij

The Reuelacion The Apocalips or reuelacion of S. Ihon.

The summe of the Reuelacion.

- Chap. I.** Happy are they that heare the woordes of God and kepe it. He wyrteth to the seven congregacions in Asia, seyth seuen candilstickes, and in the myddest of them, one like vnto the sonne of man.
- Chap. II.** He exhorteth foure congregacions to amende, and sheweth the rewarde of him that ouercommeth.
- Chap. III.** He instructeth and enfourmeth the angels of thre congregacions, declaring also the rewarde of him that ouercommeth.
- Chap. IIII.** He seyth the heauen open, and the seate and one syttinge vpon it, and xiiii. seates aboute it with xiiii. elders syttinge vpon the, and foure bestes playfinge God daye and night.
- Chap. V.** He seyth the labe openyng the booke, and therfore the foure bestes, the xiiii. elders and the angels prayse the lambe and do him worshippe.
- Chap. VI.** The lambe openeth the vi. seales, & many thinges folowe the openyng thereof.
- Chap. VII.** He seyth the seruantes of God sealed in their foreheades out of all nacions and people which though they suffre trouble, yet the lambe feedeth the, ledeyth them to the fountaynes of lyuynge water, and God shal wype awaye all teares from their eyes.
- Chap. VIII.** The seuenth seale is opened, there is sylence in heauen: the foure angels blowe their trompettes, and greates plagis folowe vpon the earth.
- Chap. IX.** The fift and sixte angell blowe their trompettes: the starre falleth from heauen: the locustes come out of the smoke: The first wo is past: the foure angels that were bounde are loosed, and the thirde parte of me is kylled.
- Chap. X.** The angell bath the booke open, he sweareth there shal benomore tyme: he geneth the booke vnto Ihon, which eateth it vp.
- Chap. XI.** The temple is measured, The seconde wo is past.
- Chap. XII.** The seuenth angel bloweth his trompet: There appeareth in heauen a woman clothed with the Sonne: Michael fighteth with the dragon, which persecuteth the woman.
- Chap. XIII.** A beest ryseth out of the see with seuen heades and ten hornes. Another beest cometh out of the earth with two hornes.
- Chap. XIII.** The labe stondeyth vpon the mount Sion, and the vndefyled congregacion with him: The angell exhorteth to the feare of God and telleth of the fall of Babilon.
- Chap. XV.** He seyth seuen angels, banyng seuen vyalles full of wrath.
- Chap. XVI.** The angels poure out their vyalles.
- Chap. XVII.** He describeth the woman syttinge vpon the beast with ten hornes.
- Chap. XVIII.** The louers of the woalde are sorry for the fall off Babilon, but they that be off God, haue cause to reioyse for his destruction.
- Chap. XIX.** Prayse and thankes are geue vnto God for iudginge the whore, and for auenginge the bloude of his seruantes. The angell wyrteth

of S. Ihon.

- not be worshipped. The foules and byrdes are called to the slaughter.
- Chap. XX.** The dragon is beside for a thousand yeres. The deed arise, and receaue troyment.
- Chap. XXI.** In this chapter is describeth the new and spirituall Jerusalem.
- Chap. XXII.** The ryuer of the water of life, the frutesfulnesse and light of the cite of God. The LORD geueth euer his seruantes watryng of thinges for to come: The angell wyrteth be worshipped. To the woordes of God maye no thinge be added nor mynyshed there from.



The first Chapter.



In the reuelacion of Iesus Christ, which God gaue vnto him, for to shewe vnto his seruantes thinges which muste shortly come to passe. And he sent and shewed by his angell vnto his seruante Ihon, which bare the corde of the woordes of God, and of the testimony of Iesus Christe, and of all thinges that he sawe. Happy is he & reader, and they that heare the wordes of the prophasy and kepe thoo thinges which are wyrteth therein. For the tyme is at hande.

Ihon to the seuen congregacions in Asia. Grace be with you & peace, fro him which is and which was, and which is to come: fro the seuen spircs which are present beside his throne, and from Iesus Christ which is a faithfull witnes, and first begotten of the deede: & LORD ouer y Kinges of the earth. Vnto him that loued vs and washed vs fro synnes in his awne blood, and made vs kynges & prestes vnto God his father, by glory and dominion for ever more. Amen. Beholde, he cometh with cloudes, and al eyes shall se him: & they also which pierced him. And all kinredes of the earth shal wayle. Euen so. Amen. I am Alpha and Omega, the begynninge and the endinge, sayeth the LORD almighty, which is and which was and which is to come.

The Reuelacion

of S. Ihon. Ho. ciii.

Ihon youre brother and copanyon in tribulacion, and in the kyngdome and pacie which is in Iesu Christe, was in the yle of pathmos for the woordes of God, and for & witnessyng of Iesu Christe. I was in the spirc on a sonda ye, and herde behynde me, a gret voyce, as it had bene of a trompe, sayenge: I am Alpha and Omega, the first and & laste. That thou seist, write in a booke, and sende it vnto the congregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pargamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And whē I was turned: I sawe seuen goldē candestycles, and in the myddes of the candestycles, one like vnto the sonne of man clothed with a lynnin garnēt downe to the ground, and gyrd aboute the brest with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, & as snowe: and his eyes were as a flamme of fyre: and his feete like vnto brasse, as though they were in a somace: and his voyce as the sounde of many waters. And he had in his right honde seuen starres. And out of his mouth went a sharpe two edged swerde. And his face shone euen as the sonne in his strength.

And when I sawe him, I fell at his feet, as dead. And he layde his right honde vpon me, sayenge vnto me: feare not. I am the first, and the laste, and am alyue, and was deede. And beholde, I am alyue for ever more: and haue the keyes of hell & of deeth. Wyte therfore the thinges which thou hast sene, and the thinges which are, and & thinges which shalbe fulfylled here after: & the mistery of the seuen starres which thou sawest in my right honde, and the seuen goldē candestycles. The seuen starres are the angels of the seuen congregacions: And the seuen candestycles which thou sawest, are the seuen congregacions.

The II. Chapter.

To the angell of the congregacion of Ephesus wyte: These thinges sayth he that holdeth the seuen starres in his right honde, and walketh in the myddes of the seuen goldē candestycles: I knowe thy woites, and thy labour, and thy pacience, & howe thou cannest not forbear them which are euell: and examynest them which saye they are Apostles, and are not: & hast founde the lyars and hast suffred. And hast paciēce: and for my names sake hast laboured and hast not saynted. Neuerthelesse

I haue somwhat agaynst the, for thou hast lefte thy first loue. Remember therfore fro whence thou art fallen, and repent, and do the first woites. Or elles I wil come vnto the shortly, and wil remoue thy candestycle out of his place, excepte thou repent. But this thou hast because thou hast & dedes of the Nicolaitans, which dedes I also hate. Let him & hath eares, heare, what the spirc saith vnto the congregacions. To him that ouercommeth, will I geue to eate of the tree of life, which is in the myddes of & paradise of God.

And vnto the angell of the congregacion of Smyrna wyte: These thinges sayth he that is first, and the laste, which was deede, and is alyue: I knowe thy woites and tribulacion and pouerte, but thou art ryche: And I knowe the blasphemie of them which call them selues Jewes and are not: but are the congregacion of Sathan. Feare none of the thinges which thou shalt soffre. Beholde, & deuell shal cast of you in to prison, to tempte you, and ye shal haue tribulacion x. dayes. Be faithfull vnto the deeth, and I wil geue y a crowne of life. Let him that hath eares, heare, what the spirc saith to the congregacions: & that ouercometh, shal not be hurte of the seconde deeth.

And to the angell of the congregacion in Pargamos wyte: This sayth he which hath the sharpe swerde with two edges: I knowe thy woites, and where thou dwellest, even where Sathans seat is, and thou kepest my name, & hast not denyed my faith. And in my dayes Antipas was a faithfull witnes of myne, which was slayne amonge you, where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there, the that manyntayne the doctryne of Balaam, which taughte in Balak, to put occasion off syn before the children of Israell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. Euen so hast thou the: that manyntayne y doctryne of the Nicolaitans, which thinge I hate. But be couerted, or elles I wil come vnto the shortly, and wil fight agaynst the with the swerde of my mouth. Let him & hath eares, heare, what the spirc saith vnto the congregacions: To him that ouercommeth, wil I geue to eate māna that is hyd, and wil geue him a whyte stone, & in the stone a newe name wyrtē, which no man knoweth, savinge he that receaueyth it.

And vnto the angell of the congregacion of Thyatira wyte: This sayth the sonne of

Apoc. 1. c
19. 6

God, which hath his eyes lyke vnto a flame of fyre, whose feet are like brasse: I knowe thy workes and thy loue, seruaice, and faith and thy pacience, and thy dedes, which are mo at the last then at the firste. For withstandinge I haue a feawe thinges agaynst the, that thou sufferest that woman * Jesabel (which called her selfe a prophetisse) to teache and to deceaue my seruantes, to make them committe fornicacion, and to eate meates offered vpon ydoles. And I gaue her space to repēt of her fornicacion, and she repented not. Beholde, I wil cast her into a bed, and them that commit fornicacion with her, in to gret aduersite, excepte they turne from their dedes. And I wil kyll her childre with deeth. And all the cōgregaciōs shal knowe, & I am he which searcheth the reynes and hertes. And I wil geue vnto euery one of you acordyng vnto youre workes.

Vnto you I saye, and vnto other of the of Thiatrya, as many as haue not this lernynge and which haue not knowen the depnes of Sathan (as they saye) I wil put vpon you none other burthen, but & which ye haue already. Holde fast tyll I come, and who soener ouercometh and kepeth my workes vnto & ende, to him wil I geue power ouer nacions, and he shal rule them with a rodde of yron: and as the vessels of a potter, shal he breake them to shewers. And as I receaued of my father, so wil I geue him & mornynge starre. Let him & hath eares, heare, what the spere sayth to the cōgregaciōs.

The III. Chapter.

And wryte vnto the angell of the cōgregacion off Sardis: this sayth he that hath the seven spieres of God, & the seven starres. I knowe thy workes, thou hast a name that thou lyuest, and thou art deed. Be awake, and strength the thinges which remayne, that are redy to dye. For I haue not founde thy workes perfecte before God. Remember therfore how thou hast receaued and hearde, and holde fast, and repent. If thou shalt not watche, I wil come on the as a thefe, and thou shalt not knowe what houre I wil come vpon & Thou hast a fewe names in Sardis, which haue not defyled their garmentes: and they shal walke with me in whyte, for they are worthy. He that ouercometh, shalbe clothed in whyte aray, and I wil not put out his name out of the booke of life, and I wil cōfesse his name before my father, and before his angels. Let him & hath eares, heare, what

Mac. 13. 4. d
1. Tell. 5. a
2. Pet. 3. b

Luc. 11. a

the spere sayth vnto the congregaciōs. And wryte vnto & angell of the cōgregaciō of Philadelphia: this sayth he & is he and true, which hath the keye of Dathan which openeth and no man shutteth, and shutteth and no man openeth. I knowe thy workes. Beholde, I haue set before the an open doore, and no man can shut it, for thou hast a lyttell strength and hast not denyed my name. Beholde, I shal geue some of the congregaciō of Sathan, which callen selues Jewes and are not, but do lyke. Beholde: I wil make them, that they shal come to worshippe before thy feet: and shal knowe that I haue loued the.

Because thou hast kept the wordes of my pacience, therfore wil I kepe the from the houre of temptacion, which will come vpon all the woulde, to tempte them that dwell vpon the earth. Beholde, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Him that ouercometh, wil I make a pyllar in the temple of my God, and he shal goe no more out.

And I will wryte vpon him, the name of my God, and the name of & cite of my God, newe Jerusalem, which cometh downe out of heauen from my God, and I will wryte vpon him my newe name. Let him that hath eares, heare, what the spere sayth vnto the congregaciōs.

And vnto the angell of the cōgregaciō which is in Laodicia wryte: This sayth Amen the faithfull and true witnes, the begynnyng of & creatures of God. I knowe thy workes, & thou art neither colde nor hot: I wolde thou were colde or hote. So thou because thou art bitwene bothe, and nether colde nether hote I wyll spew the out off my mouth: because thou sayst thou art riche and increysed with goodes and hast nede of nothinge, and knowest not how thou art wretched & miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche: and whyte rayment, that thou mayste be clothed, that thy fylethy nakednes do not apere: and to thine eyes with eye salve, & thou mayst see.

As many as I loue, I rebuke & chasten. Be seruent therfore and repent. Beholde, I stonde at the doore & knocke. If any man heare my voyce and open the doore, I wil come in vnto him and will suppe with him, & he with me. To him that ouercometh, wil I graunte to sytt with me on my seate, as I ouercome and haue sytten with my father on his seate. Let him that hath eares, heare,

what the spere sayth vnto the cōgregaciōs.

The III. Chapter.

And I sawe I Iohē, and beholde, a doore was open in heauē, and the fyfthe voyce which I harde, was as it were of a trumpet talkinge with me, which sayde: come vpon hyder, and I wil shewe the thinges which must be fulfilled her after. And immediately I was in the spere: & beholde, a seate was set in heauen, and one sat on the seate. And he that sat, was to lōke vpon like vnto a laspastone, and a sardyne stone: And there was a rayne bowe aboute the seate, in syght lyke to a Smaragde. And aboute the seate were xxiij. seates. And vpon the seates xxiij. elders syttinge clothed in whyte rayment, and had on their heades crownes of golde.

And out of & seate proceded lightnynges, and thundrynges, & voyces, and there were seven lāpes of fyre, burninge before the seate, which are the seven spieres of God. And before the seate there was a see of glasse lyke vnto crysell, and in the myddes off the seate, and rounde aboute the seate, were four beastes full of eyes before and behynde. And the first best was like a lion, the seconde best lyke a calfe, and the thyrde best had a face as a man and the fourth best was like a flyng eagle. And the foure beestes had eche one off them viij. wynges aboute him, and they were full of eyes with in. And they had no rest daye nether nyght, sayenge: holy, holy, holy, is the LORD God almyghtry, which was, and is, and is to come.

And when those beestes gaue glory and honour and thankes to him that sat on the seate, which lyueth for ever and ever: & xxiij. elders fell downe before him that sat on the trone, and worshipped him & lyueth for ever, and cast their crownes before & trone, sayenge: thou art worthy LORD to receaue glory, and hono, and power, for thou hast created all thinges, and for thy willes sake they are, and were created.

The V. Chapter.

And I sawe in the right hōde off him, that sat in the trone, a booke wrytten with in & on the backside, sealed with seven scales. And I sawe a stronge angell preachinge with a loude voyce: Who is worthy to open the booke, and to loose the scales thereof? And no mā in heauē nether in earth, nether vnder & earth, was able to open & booke, nether to lōke thereon. And I wepte much, because no man was founde worthy to open and to lōke the booke, nether to lōke thereon.

And one of the elders sayde vnto me: wepe not: Beholde, the lyon which is off the trybe of Juda, & rote of David, hath obteyned to open the booke, and to loose the scales thereof. And I behelde, & lo, in the myddes of the seate, and of & foure beastes, and in the myddes of & elders, stode a lambe as though he had bene kyllēd, which had seven hounes and seven eyes, which are the seven spieres of God, sent in to all the woulde. And he came and toke the booke out of the right hōde of him that sat vpon the seate.

And when he had taken the booke, the foure beestes and the xxiij. elders fell downe before the lambe, hauinge harpes and golden vialles full of odoures (which are & prayers of the sayntes) and they songe a newe songe saynge: thou art worthy to take the booke & to open the scales thereof: for thou wast kyllēd, and hast redeemed vs by thy blood, out of all kynredes, and cōges, and people, and nacions, & hast made vs vnto & God, kynges and prestes, and we shal raygne on & earth.

And I behelde, and I herd the voyce of many angilles aboute the trone, and aboute the beestes and & elders, and I herde thousand thousandes, sayenge with a loude voyce: Worthy is the lambe that was killede, to receaue power, and riches & wysdome, and strength, and honoure and glory, and blessinge. And all creatures, which are in heauē, & on the earth, & vnder the earth, & in the see, & all & are in the, herd I sayenge: blessinge, honoure, glory, & power, be vnto him, & sytten vpon the seate, and vnto the lābe for evermore. And the foure beestes saide: Amen. And & xxiij. elders fell vpon their faces, and worshipped him that lyueth for evermore.

The VI. Chapter.

And I sawe when the lābe opened one of the scales, & I herde one of the foure beestes saye, as it were the noyse off thonder: come and se. And I sawe, and beholde: there was a whyte horse, and he & sat on him had a bowe, and a crowne was geuen vnto him, and he went forth conqueringe and for to ouercome. And when he opened the seconde scale, I herde the seconde best saye: come and se. And there went out another horse that was reed, & power was geuen to him that sat there on, to take peace from the earth, and that they shulde kyll one another. And there was geue vnto him a gret swearde.

And when he opened the thyrde scale, I herde the thyrde best saye: come & se. And I behelde, and lo, a blacke horse, and he that

Isa. 49. b
Isa. 51. b

Heb. 9. b
1. Pet. 1. c
1. Ioh. 1. b
Apoc. 4

Dan. 7. b

Zach. 1. b
and 5. a

sat on him, had a payre of balances in his honde. And I herde a voyce in the myddes of the foure bestes saye: a measure of wheat for a peny, and thre measures of barley for a peny: and oyle and wyne shoulde be as cheape.

And when he opened the fourth scale, I herde the voyce of the fourth beste saye: come and se. And I looked, and beholde a pale horse, and his name that sat on him was death, and hell folowed after him, & power was geue vnto them ouer the fourth parte of the earth, to kyl with swerde, and with hunger, and with death, of the vermen of the earth.

And when he opened the fyfth scale, I sawe vnder the altire, the soules of them that were kyled for the worde of God, and for the testimony which they had, and they cryed with a lowde voyce sayenge: how longe taryest thou. **LORDE** holy and true, so iudge & to auenge our bloude on them that dwell on the earth. And longe whyte garmentes were geuen vnto euery one of them. And it was sayde vnto them, that they shoulde reste for a lytle season, vntill the number of their felowes, and brether, and of them that shoulde be kyled as they were, were fulfilled.

And I behelde when he opened the sixte scale, and loo, there was a grete earth quake, and y sonne was as blacke as sacke cloth made of heare. And the mone waxed euil as bloude: and the starres of heauen fell vnto the earth, euen as a fygge tree casteth from her her fygges, when she is shaken off a mighty wynde. And heauen varyshed awaye, as a scroll when it is rolled together. And all mountayns and yles, were moued out of their places. And the kynges of the earth, and the grete men, and the riche men, and the chiefe captaynes, and the myghtie men, and euery free man, hyd them selues in dens, and in rockes of hylls, and sayde to the hylls, and rockes: fall on vs, and hyde vs from the presence of him that sitteth on the seate, and from the wrath of the lambe, for the grete daye of his wrath is come. And who can endure it?

The VII. Chapter.

And after that sawe I foure angels stode on the foure corners of the earth, holdynge the foure wyndes of the earth, that the wyndes shoulde not blowe on the earth, ne ther on the see, ne ther on any tree. And I sawe another angel ascende fro the ryng of the sonne: which had the seale of the lyuinge God, and he cryed with a lowde voyce to the foure angelles (to whom power was geuen to

hurt the earth and the see) sayenge: do not hurt the earth, ne ther the see, ne ther the trees, till we haue sealed the seruautes of our God in their foreheddes.

And I herde the nombre of them that were sealed, and there were sealed an c. and xliij. M. of all the trybes of the chyldren of Israell. Of the trybe of Iuda were sealed x. M. Of the trybe of Ruben were sealed vi. M. Of the trybe of Gad were sealed vi. M. Of the trybe of Asser were sealed vi. M. Of the trybe of Neptalym were sealed vi. M. Of the trybe of Manasses were sealed vi. M. Of the trybe of Symeon were sealed vi. M. Of the trybe of Levi were sealed x. M. Of the trybe of Isacar were sealed vi. M. Of the trybe of Zabulon were sealed vi. M. Of the trybe of Joseph were sealed vi. M. Of the trybe of Benjamin were sealed vi. M. thousande.

After this I behelde, and lo, a grete multitude (which no man coulde nombre) of nacions and people, and tonges, stode before the seate, and before the lambe, clothed in longe whyte garmentes, and palmes in their hondes, and cryed with a lowde voyce, sayenge: saluacion be ascribed to him that sitteth vpon the seate of oure God, and vnto the lambe. And all the angels stode in the cypse of the seate, and of the elders and of the foure bestes, and fell before the seate on their faces, and worshipped God, sayenge, amen. Blessynge and glory, wysdome and thankes, and honour, and power and might, be vnto oure God for evermore Amen.

And one of the elders answered, sayenge vnto me: what are these which are arrayed in longe whyte garmentes, and whence come they? And I sayde vnto him: **LORDE** thou wotest. And he sayde vnto me: these are they which cam out of grete tribulacion, and made their garmentes large, and made them whyte in the bloude of the lambe: these are they in the presence of the seate of God, and serue him daye and night in his temple, and he that sitteth in the seate, will dwelle amonge them. They shal hunger & thirst, ne ther chylde, ne ther shal the sonne drye them, ne ther any heate: for the labe which is in the myddes of the seate, shal fede them, and shal leade them vnto fountaynes of whyng water, and God shal wype awaye all teares from their eyes.

The VIII. Chapter.

And when he had opened the seventh scale, there was silence in heauen aboute the space of halfe an houre. And I

shal reigne for evermore. And the foure and twenty Elders, which sat before God on their seatts, fell vpon their faces, and worshipped God sayenge: we geue the thankes **LORDE** God allmyghte: which art and wast, and art to come, for thou hast receaued thy grete might, and hast raygned. And the heythen were angry, & thy wrath is come, and the tyme of the dead that they shoulde be iudged, and that thou shouldest geue rewarde vnto thy seruautes the prophetes and sayntes, and to the that feare thy name, small & grete: and shouldest destroye them which destroye the earth. And the temple of God was opened in heauen, and there was sene in his temple the arcke of his testament: and there folowed lighenynge, and voyces, and thondrynges and earth quake, and a grete hayle.

And there appeared a grete token in heauen. A woman clothed with the sonne, and the mone vnder her fete, and vpon her heed a crowne of twelue starres. And she was with childe, and cryed travaillynge in byrth, and payned redy to be deliuered. And there appeared another token in heauen, and beholde a grete reed dragon, hauinge seven heades, and ten hornes and seuen crownes vpon his heades: and his tayle drew the thyrde parte of the starres, and cast them to the earth.

And the dragon stode before the womā, which was ready to be deliuered: for to deuoure her childe as sone as it were borne. And she brought forth a man childe, which shoulde rule all nacions with a rod of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fled in to the wyldernes, where she had a place prepared off God, that they shoulde fede her there a M. iij. C. and lx. dayes.

And there was a grete batayll in heauen Michael and his angels foughte with the dragon, and the dragon foughte and his angels, and preuailed not, ne ther was their place founde any more in heauen. And the grete dragon that olde serpent (called the deuill and Sathanas) was cast out. Which disceined all the worlde. And he was cast in to the earth, and his angelles were cast out with him also.

And I herde a lowde voyce, which sayde in heauen: Now is saluacion, and strength and the kyngdome become ours Gods, and y power his Christes: for he is cast downe, which accused them before God daye and night. And they overcame him by the blou-

de of the lambe, and by the worde of their testimony, and they loved not their lyues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe to the inhabytors of the earth, and of the see: for the deuill is come downe vnto you, which hath grete wrath, because he knoweth, that he hath but a short tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geue two wynges of a grete egle: that she might flye in to the wyldernes, in to her place, where she is noryshed for a tyme, two tymes, and halffe a tyme, from the presence of the serpent. And the dragon cast out of his mouth water after the womā, as it had bene a ryuer, that he might cause her to be caught of the flood. And the earth holpe the woman, and the earth opened her mouth, and swallowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the womā: and went and made warre with the remnaunt of hyr seed, which kepe the commaundementes of God, and haue the testimony of Iesus Christ. And I stode on the see sonde.

The XIII. Chapter.

And I sawe a best rise out of the see, hauinge seven heades, and x. hornes, and vpon his hornes x. crownes, and vpon his heed, the names of blasphemy. And the best which I sawe was lyke a catt of the mountayne, and his fete were as the fete of a bear, and his mouth as the mouth of a lion. And the dragon gaue him his power and his seate, and grete auctorite: and I sawe one of his heades as it were wounded to death, and his deadly wounde was healed. And all the worlde wolded at the best, and they worshipped the dragon which gaue power vnto the best, and they worshipped the best, sayenge: who is lyke vnto the best: who is able to warre with him?

And there was geuen vnto him a mouth to speake grete thynges & blasphemies, and power was geuen vnto him, to do xliij. monethes. And he opened his mouth vnto blasphemy agaynst God, to blasphemie his name, and his tabernacle and them that dwell in heauen. And it was geuen vnto him to make warre with the sayntes, and to overcome them. And power was geuen him ouer all kynred, tonge, and nacion: and all that

dwel upon the earth worshippe him: whose names are not wyrtten in the booke of life of the lambe, which was kylled from the begynnyng of the worlde. If any man haue an eare, let him heare. He that leaueh in to captiuite, shal go in to captiuite: he that killeth with a swearde, must be killed with y swearde. Here is the pacience, and the faith of the sayntes.

And I behelde another beest commynge vp out of the earth, and he had two hornes like a lambe, and he spake as dyd the drago. And he dyd all that the first beest coude do in his ptesence, and he caused the earth, and them which dwell therein, to worshippe the first beest, whose deedly wounde was healed. And he dyd greute wonders, so that he made fyre come downe from heauē in the sight of men. And deceaued them that dwell on the earth by y meanes of those signes which he had power to do in the sight of the beest, sayenge to them that dwell on the earth: that they shulde make an ymage vnto the beest, which had the wounde of a swearde and dyd lue.

And he had power to geue a spiete vnto the ymage of the beest, and that the ymage of the beest shulde speake, and shulde cause, that as many as wolde not worshippe the ymage of the beest, shulde be kylled. And he made all bothe smale and greute, ryche and poore, fre and bond, to receaue a marke in their right hondes, or in their foreheades. And that no man might by or sell, saue he y had y marke, or the name of the beest, ether the nombre of his name. Here is wysdome. Let him that hath wyt, count the nombre of the beest. For it is the nombre of a man, and his nombre is sixe hondred, thre score and sixe.

The XIII. Chapter.

¶ And I lokyd, and lo, a lambe stode on the moūt Syon, and with him C. and xliij. thousande hauynge his fathers name wyrtten in their foreheades. And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a greute thondre. And the voyce that I herde, was as the harpers that playe vpon their harpers. And they songe as it were a newe songe, before the seate, & before y foure beestes, and the elders, and no man coude learne y songe, but the hondred and xliij. M. which were redemed from the earth. These are they, which were not defyled with women,

for they are virgyns. These folowe the lambe, whiche soeuer he goeth. These were redemed from men, beyng the first frutes to God and to the lambe, and in their mouthes was founde no gyle. For they are without spot before the trone of God.

And I sawe an angell flye in the myddes of heauen hauinge an euertlastinge Gospell, to preache vnto them that sit and dwell on the earth, and to all nations, kinredes, and toges and people, sayenge with a lowde voyce: Feare God, and geue honour to him, for the houre of his iudgement is come: and worshippe him: that made heauen and earth, and the see, and the fountaynes of water. And there folowed another angell, sayenge: She is fallen, she is fallen: euē Babilon that greute cite, for she made all nations drynke off the wyne off hyr whoredome.

And the thyrde angel folowed the sayenge with a lowde voyce: If any man worshippe the beest and his ymage, and receaue a marke in his forehead, or on his honde, the same shall drynke of the wyne of the wrath of God, which is powred in the cuppe of his wrath. And he shalbe punysshed in fyre and brymstone, before the holy Angels, and before the lambe.

And the smoke of their torment ascendeth vp evermore. And they haue no rest daye ner nyght, which worshippe the beest and his ymage, and whosoever receaueh the prynt of his name. Here is the pacience of sayntes. Heare are they that kepe the commaundementes and the faith of Iesu.

And I herde a voyce from heauen, sayenge vnto me: wyte: Blessed are y deed, which hereafter dye in the LORDE. See the spere sayeth, that they rest from their labours, for their workes folowe them. And I lokyd and behelde, a whyte cloude, and vpon y cloude one sittynge like vnto the sonne of man, hauinge on his heed a golden crowne, and in his hōde a sharpe sylle. And another angell came out of the temple, cryenge with a lowde voyce to him that sat on the cloude: Thruste in thy sylle and reepe: for the tyme is come to reepe, for the come of the earth is ripe. And he that sat on y cloude thrust in his sylle on the earth, and the earth was reaped.

And another angell came out of the temple, which is in heauen, hauinge also a sharpe sylle. And another angel came out from the altar, which had power ouer fyre, and

cryed with a lowde crye vnto hym: that had the sharpe sylle, and sayde: Thruste in thy sharpe sylle, and gather the clustres of y earth, for hir grapes are ripe. And the angell thrust in his sylle on the earth, and cutt downe the grapes of the vynyarde of the earth, and cast them in to the greute wynefat of y wrath of God: & the wynefat was trodden without the cite, and bloude came out of the fat, euē vnto the horsses brydles by the space of a thousande and sixe hundred furlonges.

The XV. Chapter.

¶ And I sawe another signe in heuen grete & meruellous. vii. angells hauinge the seven laste plagis, for in the is fulfilled the wrath of god. And I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassye see, hauinge y harpes of God: and they songe the songe of Moses the seruaunt of God, and the songe of the lambe, sayenge: Greute and marvellous are thy workes LORDE God almyghty, iust and true are thy wayes, thou kyng of sayntes. Who shal not feare the LORDE and glorifye thy name? For thou only art holy, for all gentiles shall come and worshippe before the, for thy iudgements are made manifest.

And after that, I lokyd, and behelde, the temple of the Tabernacle of testimony was open in heauen, and the seven angelles came out of the temple, which had the seven plagis, clothed in pure and bryght lymē, and hauynge their buxtes gyrded with golden girdelles. And one of the foure beestes gaue vnto the seven angelles seven golden vialles, full of the wrath of God which liueth for evermore. And the temple was full of smoke for the glory off God, and for his power, and no man was able to entre in to the temple, till the seven plagis of the seven angelles were fulfilled.

The XVI. Chapter.

¶ And I herde a greute voyce out of the temple, sayenge to the seven angelles: go youre wayes, poure out youre vialles of wrath vpon the earth. And the first went, and poured out his viall vpon the earth, and there fell a noysson: for both

upon the men which had the marke of the beest, and upon them that worshipped his ymage. And the seconde angel shed out his viall vpon the see, and it turned as it were in to the bloud of a deed man, and euery lyuynge thing dyed in the see. And the thyrde angel shed out his viall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an angel saye: LORDE which art and wast, thou art righteous and holy, because thou hast geue soche iudgements, for they shed the bloude of sayntes, and prophetes, and therfore hast thou geuen them bloude to drynke: for they are worthy. And I herde another angell out of the altar, saye: euē so LORDE God almyghty, true and righteous are thy iudgements.

And the fourth angel poured out his viall on the Sonne, and power was geuen vnto him to vexe men with heate of fyre. And the men raged in gret heate, and spake euell of the name of God, which had power ouer those plagis, and they repented not, to geue him glory. And the fyfte angel poured out his viall vpon the seate of the beest, and his kyngdome waxed derke, and they gnawe their tonges for sorowe, and blasphemed the God of heauē for sorowe, and payne of their sores, and repented not of their dedes.

And the sixte angel poured out his viall vpon the gret ryuer Euphrates, and the water dried vp, that the wayes of the kynges of the East shulde be prepared. And I sawe the vncleane spretes like frogges come out of the mouth of the dragon, and out off the mouth off the beest, and out off the mouth of the false prophet. For they are the spretes of deuils workynge myracles, to go out vnto the kynges of the earth and of the whole worlde, to gadder them to the battayle of that gret daye of God almyghty. Beholde, I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he be founde naked, and man se his filchynes. And he gaddered them togedder in to a place, called in the hebreue tonge, Armagedon.

And the seventh angel poured out his viall in to the ayre. And there came a greute voyce out of heauen from the seate, sayenge: It is done. And there folowed voyces, thunders, and lightnynges, and there was gret earthquake, soch as was not sence were vpon the earth, so myghty an quake and so greute. And

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was deuyded in to thie parties. And the cities of nations fell. And greate Babilon came in remembrance before God, to geue vnto hye the cuppe of wyne of the scarcenes of his wrath. And every yle fled away, and the mountaynes were not founde. And there fell a greate hayle, as it had bene talentes, out of heauē vpon the men, and the men blasphemed God, because of the plage of the hayle, for it was greate, and the plage of it sore.

The XVII. Chapter.

After that cam one of the seuen angels, which had the seuen vialles, and talked with me, sayenge vnto me: Come, I wil shewe the the iudgment of the greates whore, that sitteth vpon many waters, with whom the kynges of the earth haue commytted whordome, and the inhabitants of the earth are drunken with the wyne of her fornicacion. And he caryed me awaye into the wilderness in y^e sperte. And I sawe a woman syt vpon a rose colored beest, full of names of blasphemie, which had seuen heades & ten homes. And y^e woman was arrayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cuppe of golde in her honde, full of abominacions, and fylchines of her whordome. And in her forehead was a name wyrtē, a mystery: greate Babilon the mother of whordome, and abominacions of the earth. And I sawe the wyse dronke with the bloude of sayntes, and with the bloude of the witnesses of Iesu. And when I sawe her, I wondred with greate mervayle.

And the angell sayde vnto me: wherfore mervayllest thou? I wil shewe the the mystery of the woman, and of the beest that beareth her, which hath seuen heades, and ten homes. The beest that thou seest, was, and is not, and shall ascende out of the bottomlesse pyte, and shall go in to perdition, and they that dwell on the earth shall wondre (whose names are not wyrtē in the booke of life from the begynnyng of the worlde) when they beholde the beest that was, and is not. And here is a mynde, that hath wisdom.

The seuen heades are seuen mountanes, which the woman sitteth: they are also kynges. Syue are fallen, and one is, and her is not yet come. When he cometh he continue a space. And the beest that was, and is not, is enē the eyght,

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and is of the seuen, and shall go in to destruction. And y^e ten homes which thou sawest, are ten kynges, which haue not yet receyued the kyngdome, but shall receaue power as kynges at one houre with y^e beest. They haue one mynde, and shall geue their power and strenght vnto y^e beest. These shall syt with the lambe, and the labe shall overcome them: for he is. LORDE of all lordes, and kinge of all kynges: and they that are on his syde, are called, and chosen and faithfull.

And he saide vnto me: The waters which thou sawest, where y^e whore sitteth, are people, and folke, and nations, and congre. And the ten homes, which thou sawest vpon the beest, are they that shall hate the whore, and shall make her desolate, and naked, and shall eat hir flesh, and burne her with fyre. For God hath put in their hertes, to fulfill his wyll, and to do with one consent, for to geue hir kyngdome vnto the beest, vntill the wordes of God be fulfilled. And the woman which thou sawest, is that greates cite, which raigneth over the kynges of the earth.

The XVIII. Chapter.

After that I sawe another angel come downe fro heauē, hauinge grete power, and y^e earth was lyghtned with his bryghnes. And he cryed mightily with a stronge voyce, sayenge: She is fallen, she is fallen, euē greates Babilon, and is become the habitacon of deuils, and y^e habde of all foule spertes, and a cage of all cleane and hateful byrdes: for all nacōs haue drunken of the wyne of the wrath of her whordome. And the kynges of the earth haue committed fornicacion with her, and the marchauntes are wexed ryche of the abondaunce of her pleasures.

And I herde another voyce from heauē saye: come awaye from her my people, that ye be not partakers of her synnes, lest y^e receaue of her plages. For her synnes are gone vnto heauen, and the LORDE hath remembred her wickednes. Rewarde her euē as she rewarded you, and geue her double accordinge to her workes. And poure in dubble to her in the same cuppe, which she fylled vnto you. And as moche as she glorified herself, and lyled wantonly, so moche poure ye in, for her of punysshment, and sorowe, for she sayeth in her herte: I syt beinge a quene, and am no wyddowe, and shall see no sorowe. Therefore shall her plages come at one daye, death,

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and sorowe, and hunger, and she shall be brenned with fyre: for stronge is the LORDE God which shall iudge her.

And the kynges of the earth shall bewepe her and wayle ouer her, which haue committed fornicacion and lyled wantonly with her, when they shall see the smoke of her burnyng, and shall stonde a farre off for feare of her punysshment, sayenge: Alas, Alas, that greates cite Babilon, that mighty cite: for at one houre is thy iudgment come. And the marchauntes off the earth shall wepe and wayle in them selues, because no man will bye their wares any more, the wares of golde, and syluer, and of precious stones, off pearle, & sylke, and purple, and scarlet, & all thynges of wode, and all manner vessels of yvory, and all manner vessels of most precious wode, and of brasse, and of yron, & synomom and obours, and oymmentes, and frant ynsence, and wyne, and oyle, and fyne floure, and wheate, and catell, and shepe, and horses, and charrettes, and bodies and soles of men.

And the apples that thy soule lusted after, are departed from the. And all thynges which were deyntie, and had in pryce, are departed from the, and thou shalt synde them no more. The marchauntes of these thynges which were wexed ryche by her, shall stonde a farre off for feare of the punysshment of her, wepyng and waylinge, and sayenge: alas alas, that greates cite, that was clothed in sylke, and purple, and scarlet, and decked with golde, and precious stone, and pearles: for at one houre so greates ryches is come to naught.

And every shippe gouerner, and all they that decapie shippes, and shippmen which worke in the see, stode a farre off, and cryed, when they sawe the smoke of her burnyng, and sayde: what cite is like vnto this greates cite? And they cast dust on their heades, and cryed wepyng, and waylinge, and sayde: Alas, Alas the greates cite, wherein were made ryche all that had shippes in the see, by the reason of her wares: for at one houre is she made desolate.

Reioyce ouer her thou heauē, and ye holy Apostles, and prophetes: for God hath geuen youre iudgment on her. And a mighty angell toke vp a greates stone lyke a myllstone, and cast it in to the see, sayenge: with suche violence shall that greates cite Babilon be cast, and shall be founde nomore. And the voyce of harpers, and musiciens, and of py-

pers, and trompetters, shall be herde no more in the: and no craftes man (of what soeuer craft he be) shall be founde any more in the: and the sounde of a myll shall be herde no more in the: and the voyce of the brydegrome and of the bryde, shall be herde no more in the: for thy marchauntes were prynces of the earth. And with thyne inchaſtment were deceaued all nacōs: and in her was founde the bloude of the prophetes, and of the sayntes, and of all that were slayne vpon the earth.

The XIX. Chapter.

After that, I herde the voyce of much people in heauen, sayenge: Alleluia. Saluacion and glory and honour, and power be ascribed to the LORDE & God, for true and righteous are his iudgements, because he hath iudged the greates whore (which did corrupt y^e earth with her fornicacion) and hath auenged the bloude of his seruantes of her hond. And agayne they sayde: Alleluia. And smoke rose vp for euermore. And y^e xliij: elders, & the foure beestes fell downe, and worshipped God that sat on the seate, sayenge: Amen: Alleluia. And a voice came out of the seate, sayenge: prayse & LORDE God all ye that are his seruantes, & recheat feare him boch small and greates.

And I herde the voyce of much people, euē y^e voyce of many waters, & as y^e voyce of stronge thondrynges, sayenge: Alleluia, for God omnipotent raigneth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the labe is come, and his wise made her selfe ready. And to her was graunted, that she shulde be arrayed with pure and goodly sylke. (As for the sylke, it is the rightewesnes of sayntes.) And he sayde vnto me: Blessed are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayenges of God. And I fell at his fete, to worshippe him. And he sayde vnto me: Set thou do it not. For I am thy fellowe seruaunt, and one of thy brethien, and of them that haue the testimony of Iesus. Worshippe God: for the testimony of Iesus is y^e sperte of prophesy. And I sawe heauē open, & beholde, a whyte horse, and he that sat vpon him, was called faithfull and true, & in rightewesnes byd iudre make battayle. His eyes were fyre, and on his heade weren he had a name wyrtē, that was but him selfe. And he wa-

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vesture vipe in blonde, and his name is cal-
led, y^e wordes of God. And y^e warriors which
were in heauen, folowed him vpon whyte
horses, clothed with whyte and pure sylke
and, out of his mouth he wante a sharpe
sward, that woth to be shulde synce the hei-
chen. And he shall rule them with a rodde
of yron, and he trode the wynefatte of the
fearcenesse and wrath of allmyghtye God.
And hath on his vesture and on his thyghe
a name wrytten, Kyng of all kynges, and
LORDE of all lordes.

And I sawe an angell stonde in the Sonne, and he cryed with a lowde voyce, sayenge to all the folkes that flye by them, vnder the heauen: Come and gaddie youre selues togedder vnto the supper of the great Wed, that ye maye eate the fleshe of kyn- ges, and of hye captaynes, and the fleshe of mighty men, and the fleshe of hoiffes, and of th^e that sye on them, and the fleshe of all free men and bond men, both of small and greate. And I sawe the beeste and the kynges of y^e earth, and their warriors gad- deth togedder, to make battayle agaynste him that sat vpon the hoiffe, and agaynste his souldiers.

And the beeste was taken, and with him
that false prophet that wrought myracles
before him, with which he disceined them
that receaued the beestes marke, and them
that worshipped his ymage. * They which
were cast in to a ponde of fyre burninge
brymstone: and the remnant were slayne
with the swearde of him that sat vpon the
beeste, which swearde proceded out of his
mouth, and all the foules were filled with
their fleshe.

The XX. Chapter.

21 And I sawe an angell come downe
from heauen, havinge the keye of the
bottomlesse pyt, and a gret chayne in
his hande. And he toke the dragon that
olde serpent (which is the deuell and Sata-
nas) and he bounde him a thousand yeares
and cast him into the bottomlesse pyt, and
he bounde him, and set a scale on him, that
he shuld viscease the people nomore, tyll
the thousand yeares were fulfilled. And af-
ter that muste he be lowed for a littell sea-

seates, and they sat vpon
element was geuen vnto
the soules of them that

of G. S. S. S.

were beheaded for the witness of Iesus
for the worde of God: which had not wor-
shipped the beast, neither his ymage, neither
had taken his marke vpon their fore-
heads, or on their handes: and they liued, and
rayned with Christ a thousand years: but
the other of the deed men liued not againe,
vntill the thousand years were finished.
This is the first resurrection. Blessed and
holy is he that hath part in the first resur-
rection. On such hath the seconde death no
power, but they shall be the prestes of God
and of Christ, and shall rayne with him
a thousand years.

And when the thousand yeares are expy-
red, Sathan shalbe loosed out of his prison
and shal go out to deceaue the people which
are in the foure quarters of the earth. Gog
and Magog, to gadder them together in
batayle, whose nombre is as the sande off
the see: and they went vp on the playne of
the earth, and compassed the tentes of the
sayntes aboute, and the beloued cite. And
fyrre cam downe from God out of heauen,
and deuoured them: and the deuell that
disceaued them, was cast into a lake of fyre
and brymstone, where the beest and the false
prophet were, and shalbe tormented day
and night for evermore.

And I sawe a gret whyte seate, and him
that sat on it, from whose face fled away
both the earth and heauen, and their place
was nomore founde. And I sawe the deeth,
both gret and small stonde before God: And
the booke were opened, and another booke
was opened, which is (the booke) of life, and
the deeth were iudged of the thinges which
were wrytten in the booke accordinge to
their dedes: and the seagane vp hee deeth,
which were in her, and deeth and hell deli-
uered vp the deeth, which were in them: and
they were iudged every man accordyng to
his dedes. And deeth and hell were cast in to
the lake of fyre. This is that second deeth.
And whosoever was not founde wrytten
in the booke off life, was cast in to the lake
of fyre.

The XXI. Chapter.

And I sawe a * newe heauen and a
newe earth. For the fyfth heauen, and
the fyfth earth were vanished away,
and there was nomore See. And I then
sawe that holy cite newe Ierusalem come
downe from God out of heauen, prepared

The Re-Action

• garnished for hyr husband. And
e a greate voyce from the seare, sayen
holde, the tabernacle of God is with
and he wil dwell with them. And they
e his people, and God himselſe shalbe
with the, and shalbe their God. And God
shal wipe awaye all teares from their eyes.
And there shalbe nomore deeth, nerher so-
rowe, nerher shal there be eny more payne,
for, f olde thinges are gone. And he that sat
vpon the seate, sayde: Beholde, I make all
thing: s newe. And he sayde vnto me: wytee
for these wordes are faithfull and true,

he sayde vnto them: it is done. I am
begynnyng, and
that is a thyse
fre. He that
shall be
salb
cuyng
hom: able, and murtherers, and wygdon-
gers, and forcerers, and idolaters, & all yare,
shal haue their parte in the lake, whiche bur-
neth with fyre and brymstone, which is the
seconde deatch.

And there came vnto me one of the seven angels, which had the seven vials full of the seven last plagues: and calked with me, sayenge: come hydder, I wil shewethe the bryde, y labes wyfe. And he caryed me a waye in y spierte to a greate and an hye mountayne, and he shewed me the greate cite, holy Ierusalē descendinge out of heauen from God, haunyngthe brightnes of God. And her shynyngewas lyke vnto a stone most precious, euen as Iaspas cleare as cristall: ⁊ had greate and hye walles, and had twolue gates, and at y gates twolue angels: and names awrytten, which are the twolue trybes of Iisrael: on the est parte thre gates, and on the north syde thre gates, and towarde the south thre gates, and from the west thre gates: and the wall of the cite had twolue founda cions, and in them the names of the lambes twolue Apostles.

¶ And he that talked with me, had a golden reede to measure the cite with all, and the gates therof, and the wall therof. And the cite was bylt foure square, and the length was as large as the bredth of it, and he measured the cite with the reede twolme III. furlonges: and the length and the bredth, and y^e heyth of it, were equall. And he measured the wall therof, an cxliiij. cubittes, after y^e measure of a man, which the angel had. And the buyldinge of the wall of it: was of

of S. Iohn. 2^{do}. cxiij.

Jasper. And the cite was of pure golde, like unto cleare glasse: and y^e foundacions of the walles and of y^e cite were garnysht with all maner of precious stones. The first foundacion was a Jasper, the seconde a Saphyre, y^e thyrde a Calcedony, the fourth a Smaragde: the fyft a Sardonyx: the sixt a Sardos: the seuenth a Crysolite, the eyght berall: the nyynth a Topas: the tenth a Cryspasos: the eleventh a Jacynthe: the twelfte an Amatisst.

And the twelue gates were twelue pearles, and every gate was of one pearle, and yf strete of the cite was pure golde, as a thoroughshyninge glasse. And I sawe no temple therin. For the **LORDE** God allmyghty and the lambe is the temple of it, and the cite hath no nede of the Sonne, nether of the moone to lyghten it. For the bryghtnes of God doth light it: and the lambe is the lyght of it. And yf people which are saved, shal walke in the light of it: and the kynges of the earth shal brynge their glory vnto it. * And the gates of it shal not be shut by daye. For there shalbe no night there. And there shal entre in to it none vncleane thinge: nether what soeuer worketh abhominacion: nor maketh lyes: but they which are wrytten in the lamber booke of life.

The XXII. Chapter.

When he shewed me a pure ryuer of wa-
ter of life clere as cristall: proceadinge
out of the seate of God and of y lam
be in the myddes of the strete of it, and of
ether syde of the ryuer was there wod of li-
fe: which bare twolue maner of frutes: and
gaue frute every moneth: and the leanes of
the wods serued to heale the people with
all.

And there shalbe no more curse, but the
seate of God and y^e lābe shalbe in it: and his
seruantes shal serue him: And shal se his
face, and his name shalbe in their foreheades.
* And there shalbe no night there, and they
nede no candle, neither light of the Sonne:
for the LORDE God giveth the light, and
they shal reioyce for evermore.

And he saye vnto me these sayenges are 25
faithfull, and true. And the LORDE God
of the holy prophetes sent his angell to shewe
vnto me these sayenges, the thinges which
muste shortly be fulfilled. Beholde, I come
shortly. Happy is he that keepeth the sayenge of
the prophesie of this booke. I am Iohn, which

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same these things and herbe them. And
whe I had herde and sawe this, I fell downe
to worshippinge before the feete of the angell
which shewed me these thinges. And he
saide vnto me: se thou do it not, for I am
thy fellowe seruaunt and the fellowe seruaunt
of thy brethren the prophetes, and of them
which keepe the sayenges of this booke. Wor-
shippe God.

And he sayde vnto me: seale not the sayen-
ces of the prophesy of this booke. For the tyme
is at hande. He that doeth euell, let him
do euell still: and he which is filthy, let him
be filthy still: and he that is righteous, let
him be more righteous: and he that is holy,
let him be more holy. And beholde, I come
shortly, and my rewarde with me, to geue
every man accordinge as his dedes shalbe. I
am Alpha and Omega, y. begynnyng and
the ende, the first and the last. Blessed are they
that keepe his commandementes, that their
power maye be in the tree of life, and maye
entre in thorow the gates into the cite. For
without are dogges and inchaunters and
whomongers, and murderers, and ydola-

ters, and whosoener loneth o: war-
ges.

I Iesus haue sent myne angell, to
vnto you these thinges in the congregacion.
I am the rote and the generacion of
and the bryghte morninge starre. And the
spire and the bryde saye: Come. And let him
that heareth, saye also: Come. And let him
that is a thyrst, come. And let whosoever
wyl, take of the water of life fre.

I testifie vnto every man that heareth
the wordes of prophesy of this booke, that
man shal adde vnto these thinges, that
adde vnto him the part that are
in this booke. And whoso shall
of the wordes of this booke, shall
God shal take awaye his parte of the
booke of life, and the holy cite, and
the thinges which are written in this booke.
He which testifieth these thinges, sayeth:
yea I come quickly. Amen. The grace of our
LORDE Iesu Christ be with you all. Amen.

The ende of the new testament.

A faulte escaped in pryncing the new Testament.

Upon the fourth leafe, the first syde, in the sixte chapter of S. Mathew.
Seke ye first the kyngdome of heauen: &c.
Seke ye first the kyngdome of God: &c.

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